

The Lutheran.

God's word and Luther's teaching will never perish.

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A.

Communion, whose disdain among the sects 94.
Communion wine 157.
Apostate enemies of the gospel 69.
Aftertalk 69. 92.
Alardus, Francis 129.
Change of office. A letter about it to cousin Christian 25.
Institutions, our 13. candidates for same 127. 144. 151,159. 167. 175.
Antichrist. What He Understands by Church Power 172.
"Display." Do not make yourself liable for the sins of others 84.
Argula von Grumbach 25.
Armuth, imaginary 158.
Withdrawal from the Regional Church of the Kingdom of Saxony 5.

B.

Baierlein and Schwach. The following is a summary of their letters. 114.
Bankerottirer. Old mandate against the same 133.
Bohemian - Hold 130. 138,148.
Baptists. Their love 47.
Sisters of Mercy. Their spirit 110.
Confessions. Two talks about it by Calvör 63.
Report of the First Evangelical Lutheran Synodal Conference of North America 184"
Berlin 143.172.
Bible. Its distribution 85.
Bible book. Whose glory 45.
Having pictures and making pictures 158.
Chicago Fire. Collyer's sermon on the same 30.
Fire sermon by Prof. C. F. W. Walther 17.
Brockhagen's rubble 153.
Brunn, Pastor. Communication of the same 141.
Civic occupational types. Their behavior to the love of neighbor 105.
Citizen school, higher 174.

C.

Canada Synod 55.158.
Candidate. How it once rained a position for such a 135.
Candidates for our institutions 127th 144,151,159,167,175.
Shortage of candidates in Oldenburg 183.
Ceremonies 53.
Choral songs for a choral Friday service 96.
Christian teaching. A letter from Ernst to Jakob about this 42.
Christian Nation 79.
Circus visit 79.
Colloquium with the Synod of Minnesota 149.
Conference, Lutheran Synodal, 184. its Constitution 111. 161. "Free" Conference in Canada 78. "Peace" Conference in Minnesota 54. a
"Free Conference of English and German Lutherans in Missouri" 180.
Conferences. Not attending them punished 21. "Community" 126.

D.

Delegates to the Synodal Conference 151.
Dietrich, Dominicus 95.

E.

Divorces 63.
Alsace 172.
Emigrants - Mission 19. 75. 140. 175.
Sorry, invalid 48.
Murder of children in the womb 4.

F-

Fairs and lotteries 90,116.
Feuerbach, L., 70.
Progress, precarious 13.
Freemasons. Jews are now also accepted as members of the Royal York Lodge in Berlin 183.
Freemasonry, the, and the Methodists 30.
Freemasons - baptism 143.
Messenger of peace, the, 22.83.101.
Friedrich, Dr. From his diary 101.
Fritschel, S., 29.

G.

Prayer Covenant 190.
Poems: Christ's Coming 49. The Crown Diamond of the Lutheran Church 12. Christ's Seven Words on the Cross 81.89. "Hold Us by
Pure Doctrine!" 9. "Come to the Synod!" 97.
Secret societies. Laying of the foundation stone of a church by officials of the same punished by the "Happy Ambassador" 22. 38. A new
166.173.
Secret remedy - mischief 103.
General Council 37.
General Synod. The new liturgy 5.

Gerhard, Johann, Dr. His Life. After E. Rud. Fischer. 43. 49. 59. 67. 77. 81. 91.
Judicial decision concerning church property 142.
Law that, as a latch 51.
Conversation, strange, about church matters, in the "Evangelist" 30.
Tyranny of conscience in Alsace 102.
Life of faith, a life of faith. Where it comes from 132.
Laying of the foundation stone of St. Paul's Church in Chicago 143.

H.

Hanover. The Lutherans between two fires 94.143.
Harms' Book of Sermons. What the Reformed dislike in it 84.
Heathen Mission 46.
Saints. The invocation of which 135.
Sanctification, perfect 62.94.101. The perfect H. of Dr. Nast 134.
"Herald," The Lutheran, 94.
"Herald of Faith." Some pills for Prof. Walther 100.
Shepherd's Letter of the High Consistory in Bavaria against the Rationalist Protestant Unionists 183.
Hospital and orphanage in and near St. Louis 102.

I./J.

Jesuits in America 85. 127. German Reichstag Law against them 166. 173.
Inner Mission. Requests for financial support 63. Insurance - companies 37.
Irion. Fundamental heresies in the catechism of Irion.

K.

Kahnis, PhD, 133.
Calendar, Lutheran, by Brobst 31.
Pulpit community 46.
Catechetical! Teaching comes back to honor 93rd Catholics. Where do you get your money for building? 139: Whoever truly believes in Christ must first become a Catholic? 85.
Catholic organization 93.
Kayser, Leonhard 145.
Keyl, E. G. W., Pastor. Life summary of the same 189. Infanticide 38.
Church, Lutheran, in the south 22.
Church dedications: in Houston, Texas, 7th in Serbin, Texas, 15th in Charlottesville, Va. 15th in Dearborn, Mich. 15th in Transit, Minn. 22nd in Stürgis, Mich. 22nd in Verona, N. Y., 22nd in Freedom Township, O., 23rd in Norwich, Conn. 23rd in Baden, Mo, 31st in Town Lowell, Wis., 39th in Ellisville, Mo., 39th in Dryden, Minn., 48th in Centreville, Ill., 48th in Town Rockland, Wis., 48th in Kewaskum, Wis., 55th in Ebelsville, Wis., 55th in Pekin, Ill., 55th in Warrctown, Iowa, 55th in Town Sherman, Mich., 63. in Grand Haven Township, Mich., 71. on Boeuf Creek, Mo., 71. in Lowden, Iowa, 71. in New Orleans, La., 71. in Lansing, Mich., 80. in Evansville, Ind., 87. in Leland, Mich., 87. in Plantsville, Conn. 112. in Carver County, Minn, 104. in Serbin, Texas, 120. in Logan, Nebr., 143. in Grace Church, St. Louis, 151. in Norfolk, Nebr., 151. in Bethlehem, Ill., 151. in Minonk, Ill., 151. in La Rose, Ill., 159. in Luzerne, Iowa, 175. in Blue Earth, Minn., 175. in Town Berlin, Marathon Co., Wis., 184.

L.

Camp meeting at Urbana 5.
Life insurance 54.84. 190.
Teacher day, second german, 13.
Liturgy en: for a children - worship service 39. for a
Char Friday service 87.
Lutherans in Armenia 142.
Lutheran Church the "Only Saints" - a lie of the "Happy Messenger" 190.

M.

Measure, latest American church 22. Methodists. Hierarchy of the same 86,150. Minnesota. News therefore 20.
Minonk. Mission there 21.
Missioniren in Deutschland 84.
Mission Report of the MissionS Committee of the Missouri Synod 150.
Mission festivals: in Cole County, Mo., 23rd in Cole Camp, Mo., 23rd in Lyons, Iowa, 31st in Past. Wichmann's parish, 31. in Havana, Ill., 31. in Proviso, Ill., 31. in Effingham, Ill., 39. in Keokuk Junction, Ill., 87. in in New Haven, Ind., 167. in Staunton, Ill., 175. in Sheboygan, Wis.
Mormon City. A Visit There 191. Mumming Dance in the Church. 62.. Myconius, Friedrich, 9.

N.

New York. The Ministry there. 4.

O.

Ordination and induction of candidates for the preaching ministry: Wartens, H.F., 7. Bechtel, Ph., 86. Bethke, H., 6. Bösche, F., 14. Brandt, Ch., 174. Bruer, H., 183. Bürger, I. G., 175. Catenhusen, Joh., 183. Cämmerer, H., 6. Drögemüller, I., 191. Endward, W., 174. Giesecke, E., 79. Goehringer, I. G., 167. Grupe, G. F., 6. Haar, G., 191. Herrmann, F., 86. Hieber, E., 7. Hilgendorf, I., 15. Holtermann, P. H., 174. Klindworth, P., 63. Kolbe, H., 119. Krämer, A., 191.
Krebs, W 95. Lange, B., 7. Lauritzen, I., 183.
Lohr, G. A., 22. Maas, Th., 14. Maurer, Ch., 183.
Nachtigall, I., 14. Pfeiffer, L., 174. Prost, I., 14. Ramelow, H., 6. Räddecke, H 6. Rehwinkel, W., 174. Rupprecht, I. K., 6. Schöch, Th., 174. Siek, Th., 167. Sieving, A., 6. Stiegemeier, L., 6. Storm, F., 119. Vetter, H., 1A. Walther, F. G., 6. Wesche, H., 6. Wyneken, H., 6.

P.

Pabst. Whose path to bliss 190.
Papist loyalty 134. papist politics 183. pennsylvania 83.
Preacher - salary 62. 134.
Preacher shortage 38.
Sermon at the opening of the synod at Altenburg 57.
Preuß, Dr. Dessen Waste 73.
Protestants in Turkey 143.

R.

Religion and Morality 163.

Freedom of religion in Germany 166.

Relic, a miraculous one, 183.

Rheinbaiern. New catechism there 4.

Roman Church. Withdrawal from the same 70. Their highly famous unity 94.

Ruhland. Briefliche Mittheilungen desselben 124.187"

S.

Saxony. Ecclesiastical conditions there 118.191.
Saxon Regional Church 85. Justification of Lutherans who left the same 60.143.
Schools. Luther's verdict on religionless schools 28. First "public school" in Bavaria 30. How the books for public schools are improved in this country 38. Necessity of good school education 47. The Bible in public schools 55. Lutheran school derem, in the East 78. Community school 110. Religionless schools in Switzerland 101. Verdict of an Anabaptist on the necessity of schools 118. School and state 173. School sermon by F. Lochner 177.
Schwartz, Missionary to the East Indies 170,185.
A Christian's soliloquy on the godly beginning of the day 90.
Spain 143. struggle between light and darkness 159. proverbs 135.
Job changes and introduction of pastors: Achenbach, W., 15. Arendt, W., 191. Barth, G., 55,119. 151. Bauer, H., 51. Baumgart, I. P., 151. Baumhöfener, E. W., 7. Besel, F" 31. Biewend, A., 6. Bremer,H" 95. Bundenthal, I., 15. Burfeind, B., 55. Crämer, J. L., 55. Dulitz, L., 159. Engelbrecht, H., 22. Ernst, H., 55. Frese, L., 15. Frey, Ch., 79. Gotsch, Th., 191. Große, F. M., 167. Grüber, G., 143. Günther, M., 167. Halboth, M., 55. Hannawald, L., 31. Heinrichs, B., 175. Heintz, G., 48. Her, Joh., 7. Hunziker, H., 86. Johl, F., 112th John, F. W., 6th Jungck, Th., 6th Karrer, P., 48th Keller, F., 143rd Kern, I. I., 38th Kleppisch, C., 6th Köhler, N. 22nd Körner, T., 135th Krafft, A., 31st Leh- mann, F., 31st Markworth, G., 55th Mattfeld, Th., 6th Meyer, H., 15th Meyer, H., 71st Moll, I. M. M., 31. oestermeier, F.W., 39. rathjen, H., 191. reinke, A., 31. judge, E., 39. scholz, W., 15. schröppel, A., 71. schumm, G., 86. sondhaus, M., 167. starch, W., 55. succop, H., 143. voigt, O., 22. vomhof, W., 55. witte, H., 31. Wunderlich, H., 6.
Symbols. Commitment to the same 37.
Synodal Conference. Preliminary meetings 36. constitution 111. first official meeting 161. report of the proceedings displayed 184.
Synod meeting in Indianapolis 4.
Synods. S. of Michigan 4. New York S. Dangerous decision of the same 37. Synod of Missouri. General meeting at St. Louis. Opening address of Rev. Brohm 153. leading sentences for proceedings 110. report of proceedings displayed 168.

T. Deaf-mutes. Service for the same in Berlin 110.

Baptism. What love God showed us in it 12. Baptism of a Baptist by sprinkling 85.
Theses, 22, on the printing of books that spread false doctrine, 106.
Table prayer 169.
Death notices: F. Kayser 16. G. Kiesel 16. Rev. E. Kähler 86. H. B. Kohlstock 95. H.W. Bewie 119. E. G. W. Keyl 174. Rev. Wüstemann 183. F. W. Eisenbach 183.
Dead communities 158.
Tractate - Association, Evangelical Lutheran 71. in London 109.
Gymnastics Federation, 142.

U.

Infallibility of the Pope 54.
Union with the world 127. Union of all parties 84. Union of the united 191.
Union celebration in Baden 101.
Unitarian 78.
Investigation - Commission for Fort Wayne 127th report of same 151st.

V.

Destruction of our country. A testimony about it 37.
Corruptions in the civic community. How should Lutherans behave in this context? 121.
Verein gegen schlechte Bücher 172. Verein zur Verbreitung christlicher Erbauungsschriften in Sachsen 109.
Vergerius, Peter Paul, 97. 113. 137. 156.
Mixing of church and state 31.
Cattle shed, religious 14.
Polygamy 47.
People's Library, Luther's, 23.
Preface 1.78.

W.

Orphanage. Request to the readers of the "Lutheran" 173.
Woman. The profession of the same 65.
Women's voting rights 47.
Female delegates 86.
Christmas. From one to whom God opened his ear on this day 41.
Anabaptists 13: 'Letter of a young man to his brother about this sect 33: 158, 159: Judgment of an Anabaptist about the necessity of weekly schools 118, 173.
Rebaptism 84.86.
Usury 109. society against the same 133.
Miracle, alleged 12.

X.

X. X. Evaluation of the clearance of the same 14.

Z.

Wizard 79.
Testimony of the Holy Spirit 3.
Connection between religion and morality 163.

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to

twenty-eighth year of the "Lutheran".

(A word against the union of the church with the world.)

General union or unification of all people to one church on the basis of the one saving truth is undeniably the goal of the general redemption of Jesus Christ. Speaking of Jews and Gentiles, that is, of all people, the holy apostle writes to the Ephesians: Christ "is our peace, who has made both one, and has broken down the fence that was between them. And came preaching peace in the gospel to you who were far off and to those who were near." (Ephes. 2:14, 17.)

But as glorious as this union is, and as surely as not only every servant of the church, but also every Christian has to do everything he can to promote this glorious and holy union in truth, there are also unholy unions, which neither Christ intended to establish, nor a righteous servant of the church or a true Christian can promote, if he does not want to become unfaithful to his God.

Among these false unions, the union of the orthodox with the false believers undoubtedly belongs first and foremost.

The Savior clearly says of his sheep that they "hear his voice, but a stranger," that is, a man from whose mouth his voice cannot be heard, "they do not follow, but flee from him." (Jn. 10:3, 5.) St. Paul also writes clearly: "I urge you, brethren, to watch out for those who cause division and trouble.

beside the doctrine which ye have learned, and depart from the same." (Rom. 16:17.) "Avoid a heretical man, when he is once and again admonished." (Tit. 3:10.) "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8) Finally, the great preacher of love, St. John, writes clearly: "If any man come unto you, bringing Do not take him home and do not greet him. For he that saluteth him maketh himself partaker of his evil works." (2 John 10:11)

We think that whoever knows even these few testimonies of the Holy Scriptures, and at the same time believes with all his heart that the Bible is not the opinion of men, but of God.

He will not and cannot doubt that a union or ecclesiastical association of orthodox believers with false believers is something forbidden by God and therefore reprehensible and highly sinful.

Now that our "Lutheran" has proved this over and over again for seven and twenty years, it should seem unnecessary for this paper to continue to fight against the false unions of our time. In the Synod of Missouri, of which the "Lutheran" is the organ, the reprehensibility of a union of orthodox believers with false believers is a foregone conclusion for all members of the Synod. "Pure pulpit and pure altar" in relation to confession are jewels for which our synodal community has not only fought continuously in this paper, but which it has also fought for and happily preserved until this hour by God's grace. Besides the Union of the Orthodox

In addition to the union of the orthodox with the unbelievers, there is another union which, although it does not concern the doctrine of faith, is no less reprehensible, namely the union of the orthodox with the world alienated from God. Would to God that the congregations of our synod were as free from this union as from the other! But, let it be known to God, our congregations, purified from the leaven of a union with the unbelievers, have by no means become equally pure from the union with the world alienated from God. On the contrary, this union is rolling toward our congregations like a flood of destruction, threatening to break through the dams that have held it back until now and to overflow and swallow everything. While one part of our preachers often works with little success to dissolve the union of their members with the world in the new congregations, the other part of our preachers often works with just as little success to stop the re-entry of the union with the world into the old congregations.

to hold. We are no better than our fathers. (1 Kings 19:4) How suddenly the fire of first love died out in the church of the Reformation shortly before Luther's death! Deeply saddened by the unstoppable penetration of the union with the world into the church, Luther finally went into the pit with a broken heart, after he had repeatedly prophesied those severe judgments which then fell upon the Lutheran congregations through more than thirty years of confusion with regard to doctrine from the year of Luther's death in 1546 until the adoption of the Concordia Formula in 1577, and later through the physically and spiritually devastating Thirty Years' War from 1618 to 1648. Admittedly, we do not have to complain now about such coarse world affairs in our congregations independent of the state, as Luther and later zealous guardians of Zion once did in their national church congregations; but if the world affairs penetrate even in a more subtle way into the so-called free churches of the right faith, as they are doing now, they will then, by virtue of the freedom they enjoy, approach their ruin all the more surely and quickly.

It is true that, according to God's word, there has not only never been a visible church, but there never will be until the last day, which would not be stained to a lesser or greater extent by union with the world. The Lord himself tells us that as often as he sows the good wheat of the children of the kingdom, so often the enemy also sows the tares of the children of wickedness in their midst, and as often as his heavenly seed finds a good soil, so often it also falls among thorns, that is, into such hearts in which the "care of this world and the deceitfulness of riches" choke it. As often as enthusiasts have set out to found a completely pure visible church, that is, a church consisting only of true believers and saints, so often have they come to shame with this intention. Not only do children of the world always mingle with the children of God, but even these children of God carry the sinful flesh with them until death, and with it something of the sense of the world itself. A complete separation of the church from the world is therefore not to be weakened until the great harvest day appears at the end of the world and the Lord of the church brings his heavenly reapers.

2

They are like the world in their households, in vain and untruthful manners, mien and gestures. One takes part in the vain pleasures of the world, visits its idolatrous temples, i.e. its pleasure gardens, ballrooms, playhouses, drinking houses, takes part in its festivals, and still wonders how well it is done when the world, at its idolatrous celebrations, allows even the otherwise so hated servants of the church (of this kingdom not of this world) to walk behind its triumphal chariot, to join in the cry: "Great is Diana at Ephesus! (Acts 19,28.) with the addition of some Christian phrases and thus help to increase the splendor of the triumphal procession. In the congregations themselves, celebrations are arranged that hardly differ from those of the world in anything other than that the presenters also profess Christianity and still go to church. One denies oneself some of the pleasures in which the world seeks its heaven on earth, because one believes that one must make this sacrifice to heaven, but one seeks to compensate for this in other ways, e.g., by secret, habitual drinking of intoxicating beverages.... One is eager to know the great extent of those things which are matters of Christian liberty, and is anxiously watchful that this liberty be in no way diminished, but when it is uncertain whether a thing belongs among the things of Christian liberty, one then thinks to take the certain for the uncertain, when one regards the thing as a free thing and does not allow himself to be conscience-stricken about it; the cry: "I will not allow my Christian freedom to be restricted" is much greater than the concern to fight against God under this shield and to act against His commandment. The number of cases in which members of the congregation in distress of conscience seek counsel from God's holy word with their pastor is therefore becoming less and less. That the sweet gospel is preached so purely and richly in our congregations is gladly accepted: but if the preacher punishes the sins that are on the rise, he is hated secretly or openly, just as the prophet Micah, of whom Ahab said to Jehoshaphat: "I am angry with him, for he knows me no good, but only evil. (1 Kings 22:8.) "Alas," one thinks, "let the murmurer murmur! For he himself has taught us that we are justified and saved before God not by good works, not by our piety, but by grace through faith! He has revealed to us the secret of how we can be saved without having to be so anxious about it. He may terrify us with his law, but we hold fast to his gospel. *) Instead of punishing the brother's and sister's sins in private, as the church is supposed to do, one, like the world, commits the sin of after-talking behind their backs, yes, one even talks about possible unproven sins of the brother and sister, rather than about certain ones! - —

Luther once had such hypocrites as well. He therefore wrote: "The gospel must be everyone's footcloth, so that all the world may run over it and trample it underfoot, along with its preachers and disciples. What shall we do about it? You shall not (says Christ) cast before swine and dogs. Yes, dear Lord, they already have. For because it is a public sermon, we cannot prevent them from falling in and snatching it away. But they do not have it because of this, and will (praise God!) well ward them off, that they do not get the holy things; they do have the shells and husks, that is, the carnal liberty: but this be forbidden them, that neither dog nor sow, whether he be a sheep, a felt, or a peasant, get a letter of the gospel, though he run through all the books, and hear all the preaching, and think that he can do it exceedingly well." (Interpretation of the 5th, 6th, and 7th chapters of Matthew, 1532, VII, 866). He will send away from his kingdom all the offenses and gather those who do wrong and throw them into the furnace of fire. Only then will the righteous be purified and shine eternally separated from the world like the sun in their Father's kingdom.

But far from letting this teaching serve us only as a consolation, and thus being without worry when we see how the union of the church with the world is taking place in our congregations, it is rather also a powerful reminder of serious self-examination and holy concern, lest Christ's bride among us become a fine harlot through friendship and fellowship with the world, and with all the glory of pure doctrine and unadulterated worship finally have to hear the terrible voice: "Why declarest thou my statutes, and takest my covenant in thy mouth; if thou hatest discipline, and castest my words behind thee?" (Ps. 50:16, 17.) "Trust not in lies, when they say, Here is the LORD's temple, here is the LORD's temple, here is the LORD's temple! But mend your lives and your ways." (Jer. 7, 4. 5.)

As harsh as this warning may sound, it is truly necessary. The union with the false believers has, as I said, in many cases given way to the union with the world in our old congregations - for these are the ones we are talking about. It is true that in our old congregations we have many brave heroes who do not want to know anything about a false ecclesiastical union, but alas, in the fight against the union with the world, many of them are not at all good heroes; rather, quite a few of them have already fallen in this fight. They have already stretched out their arms. Like the world, they seek to become rich; like the world, they speculate; like the world, they engage in large, dangerous transactions with other people's property; like the world, they build or buy houses and land with borrowed money; like the world, they supply dissolute labor; like the world, they sell petty or falsified articles under pompous, mendacious titles; like the world, they follow the principle: "I take for my goods (not as much as they are worth, but) as much as I can get", tries, like the world, to talk up and impose his goods on his business associates. He promises and does not keep his word, violates the truth in trade and commerce; he deludes himself into thinking that he can act unchristianly as a businessman, as a citizen, as a politician, and yet be a good Christian in another field. One seeks and cultivates the friendship of the world, shows himself more attracted to a respected and useful worldly child than to his brother in the faith or at least in the confession, seeks to make himself popular with the world and agreeable to it, does not want to be regarded by the world as an eccentric. Rather, one makes the worldly children understand that one is not so far from them as certain zealots, and that one does not approve when they declare and condemn all the virtues and works of the unbelieving world as pure sin and hypocrisy. One therefore believes to have found the great art of being a good Christian and yet remaining free from the hatred and persecution of the world, and thus making God's word a lie: "Do you not know that the friendship of the world is the enmity of God? He who wants to be the world's friend will be God's enemy." (Jacob. 4,4.) "All who want to live godly in Christ JEsu must suffer persecution." (2 Tim. 3:12.) One goes along with the

fashions of the world in dress, no matter how dishonorable or silly they may be; one judges

But where would we end, should we name all the things which prove to us only too clearly that in our congregations the union with the world alienated from God wants to take its place of the union with the unbelievers? These few hints may suffice to show in what danger, in what terrible abyss we stand. For as certain as it is that not the pure life but the pure doctrine is the main thing, we should know that the pure doctrine does not remain where one does not bear its fruit, but becomes sure and ungrateful. Let us be warned by our old fatherland! In its time, the pure and right doctrine flourished even more gloriously than here in these few days (Zech. 4:10), and yet what Luther once prophesied in 1524 has come to pass. In his "Schrift an die Rathsherr aller Städte Deutschlands, dass sie christliche Schulen aufrichten und halten sollen," he wrote, among other things, the following: "God, the Almighty, has indeed graciously sought us Germans at home and established a golden year. Truly, it is necessary that we do not throw God's grace to the wind and do not let him knock in vain. He stands at the door; good to us, if we open to him. He greets us; blessed is he who answers him. If we let him pass by, who will repeat him? Let us look at our former misery and the darkness in which we have been. I think that Germany has never heard so much of God's word as now; there is nothing about it in history. If we let it go on like this without thanks and honor, it is to be feared that we will suffer even more terrible darkness and plague. Dear Germans, buy because the market is at the door; gather because it appears and the weather is good; use God's grace and word because it is there. For this you should know: God's word and grace is a driving downpour that does not return where it once was. It was with the Jews, but it has gone; they have nothing now. Paul brought him into Greece; gone also is gone, they have now the Turk. Rome and Latin country had him also; gone is gone, they have now the pope. And you Germans must not think that you will have him forever, for ingratitude and contempt will not let him remain. Therefore grasp and hold who can grasp and hold: lazy hands must have an evil year." (X, 538. ff.) This prophecy also applies to us here in America; for what Luther says here of Germany is also to be found here on a lesser scale, and the nearer we have come to the last day in these atheistic times, the faster, we may boldly expect, the times of visitation of grace and judgment will now alternate. As often as the pure evangelical doctrine is on the scene, it often seems to be an easy matter to the sure hearts to find it and to keep it. But O blindness! If God does not open his eyes out of special grace, man himself cannot see the bright light of the gospel, and if God withdraws his light of grace from those who have it, they fall into the old blindness, while they still think they see. And the history of the past shows it: if the Christians despise the teaching of the right evangelical preachers as a loose, small thing, then God in his wrath turns it in such a way that these ungrateful, fruitless, full and empty spirits get preachers who, without them noticing it, take away their evangelical freedom, by whom they then willingly let themselves be made servants, toiled and painted in the face. (2 Cor. 11:20.)

Let no one think that it is wrong to speak so publicly of the damage that is becoming visible among us; this only gives pleasure to the sects and all our enemies, and does the harm that they now also declare our church and doctrine to be false on the basis of our own confessions. Think this, we say, no one! For first of all, our enemies hear that it is not our doctrine that is to blame for our infirmities, but we ourselves, because we do not use our doctrine better. Secondly, many righteous Christians among us show how those are who accept our doctrine from the heart, and who prove by their righteous character what a glorious, not only comforting, but also restoring, transforming, sanctifying doctrine ours is. Luther also once wrote thus:

"I am sorry to confess that although we have the pure doctrine of the divine word and a fine, pure, holy church, as it was in the time of the apostles, in all things useful and necessary for salvation, we are not holier, nor better, than Jerusalem, God's own holy city, in which so many wicked men were among them; yet the word of God was always kept pure through the prophets. So with us also is flesh and blood, even the devil among Job's children. Job 1:6: The peasant is wild, the citizen stingy, the noble scratchy; we cry out and rebuke confidently by the word of God, and resist what and as much as we can, (praise God!) not without fruit. For what can be taught and heard from peasants, citizens, nobles, lords 2c. is (praise God!) exceedingly good and does more than is desired, some more than they are able. Whether they are few or not, it does not matter. God can help a whole country for the sake of one man, as in the case of Naaman Syrum 2 Kings 5:1 and the like. Summa, there must be no dispute for the sake of life; for we gladly and freely confess that we are not as holy as we ought to be: only that we have such an advantage that the "Heinzen" (that is, such enemies as Duke Henry of Brunswick) "cannot reproach us with a good conscience, either before God or the world, because they are more pious beforehand than we are; otherwise Christ has already condemned them, when he says Luk. 6:42: "You hypocrite, first remove the beam from your eyes. But if they first pull out the beam, and prove that they are more pious than we, we shall be safe for ever: for we have to do against them not only of the note (concerning life), but also of the great beam (concerning doctrine). And we do not laugh that evil happens to us, as they do in their churches." (XVII, 1699. ff.) But what Luther writes here of the church of his time, named after him, applies not only in evil, but, praise be to God for it, also in good to the church in whose fellowship we now stand here.

Perhaps some will now think: But what is the purpose of all this in the preface to a new volume of our "Lutheran"? Answer: To indicate to the dear readers of the same that in this new volume the same will direct its struggle above all against the union of the church with the world under that word of God as its slogan:

"The firm foundation of God is established, and hath this seal: The Lord knoweth them that are his; and let him depart from unrighteousness that calleth the name of Christ" (2 Tim. 2:19.) "Come out from among them, and be ye separate, saith the Lord, and touch no unclean thing: and I will receive you,

and be your father, and you shall be my sons and daughters, says the Almighty LORD." (2 Cor. 6:17, 18.)

May the Lord give wisdom, zeal, courage, strength, victory and prosperity to this struggle, so that among the readers of this paper all who are in spiritual death may be awakened, those who have become lukewarm and sluggish, zealous, those who have become weak, strong in the Lord and in the power of His might, who have remained faithful, confirmed and fortified in their faithfulness, and so that the whole congregation of the "Lutheran" may burn in the first love, for God's glory, their own salvation and for the blessing of many in this last, sorrowful time. Amen!

The Testimony of the Holy Spirit.

God is so kind that he not only makes poor sinners blessed, but also assures them of their blessedness. And this happens through the Holy Spirit. God has said that whoever believes in the Son of God shall not perish but have eternal life. This is and remains certain, because God's promises are yes and amen. But this can still be doubtful, whether I have the true living faith or whether my faith is hypocrisy. Here I must be certain of things. Where does the certainty come from? I must take it from the testimony of the Holy Spirit. For it is written in Romans 8:15: "You have received a childlike spirit through which we cry out: Abba, dear Father! The same Spirit bears witness to our spirit that we are the children of God." But he who makes me certain that I am God's child also makes me certain that I have the true living faith. But how does the Holy Spirit make sure, how does the Holy Spirit testify? If the Holy Spirit is in you, he is not idle there; at his raining and moving you realize that he is in you. But what is it that he does in you? The most important work, by which you recognize the indwelling of the Holy Spirit, is the warfare of the Spirit against the flesh, of which it is written in Gal. 5: "The flesh lusts against the Spirit, and the Spirit against the flesh; they are contrary to one another, that ye do not do the things that ye would. It is a very bad sign when someone takes pleasure in everything he does, when he thinks that he is perfectly holy." For from this it can be concluded with certainty that the flesh has come to dominion and sits quietly in its dominion, and that resistance to it has ceased. Christ says: When the Spirit comes, whom I will send, he will punish the world. Our heart is worldly-minded by nature, which the Holy Spirit punishes in us. Therefore, if you do not find punishment and contradiction in you, it is a sign that the Holy Spirit is not present in you. So there you have a sign by which you can test whether Christ's Spirit is in you or not, whether you live in true living faith or not, whether you are in the state of blessedness or not. Whoever sins, whoever has the desire to sin and does not fight against sin, does not have Christ's Spirit in him, Rom. 8:9. But whoever does not have Christ's Spirit is not his, does not have his comfort, is not blessed. If I find sin in me, but have no desire to sin, but fight and groan against it, this is a sign that the Holy Spirit has his kingdom in me. But if anyone says that he has no sin, that he is a perfect saint, this is a sign that he does not have the Holy Spirit, but that he is blinded by the father of lies, that he is a deceived man. logenic saint. For the Scripture says 1 John 1:6: "If we say we have no sin, we deceive ourselves, and the truth is not in us." - As long as the argument against sin is there, things are good, but when there is no longer any argument, things are bad. For as long as we are in this skin, we drag ourselves along with the flesh; if we have sin, there is nothing in us that contradicts the flesh, but only peace, joy, pleasure, gladness, hallelujah; this is a sign that we are carnal and not spiritual, and that Christ's Spirit does not have His kingdom in us. Many a man is grieved that he must live in such strife. But woe to us if we know nothing of such strife. - —

This is the first characteristic: the second must be faith, which is a childlike trust in the grace of God in Christ. When Paul teaches in Romans 8 how the Holy Spirit testifies to the sonship of God, he uses these words: "If you live according to the flesh, you will die, but if you die by the spirit of the flesh, you will live, for those who are moved by the Spirit of God are the children of God. For ye have not received a servant spirit, that ye should fear again; but ye have received a childlike spirit, by which we cry: Abba, dear Father. This same Spirit bears witness to our spirit that we are the children of God." This is saying this much: if you have received the Holy Spirit, you are not without flesh, but the Spirit kills the business of the flesh and awakens a filial trust in God, as in your dear Father, and thus testifies that you are children of God. So he says three things. First, that the Holy Spirit finds flesh in the soul in which he dwells, but does not leave the will of the flesh to rule over it. Second, that he awakens a childlike trust in God and cries out in our hearts: Abba, dear Father, and the same through Christ. For without Christ no one can have lasting trust in God. For even if one can take care of his conscience according to outward conduct and practice all kinds of good, there still remains the rebelliousness of the flesh, "the sin that always clings to us" (Heb. 12:1), which must be atoned for and expiated before God's judgment, which cannot happen other than through the merit of Christ. Thirdly, the apostle says that the same Spirit who kills the business of the flesh in us, and through Christ cries out in us, "Dear Father," is the true testimony of our sonship. Therefore, if someone thinks, "I am God's child," but feels no conflict with the flesh, he is deceived. But if he fights against sins, but does not reconcile himself to God by faith through Christ, because in spite of all the struggle sin still clings to him, he is a hypocrite. But if both are together, then this is the work of the Holy Spirit, who once reveals the secret disobedience of the heart, punishes it and fights against it. Then heartfelt sadness, fear and anguish of the soul arise. Afterwards, when the Holy Spirit has thus taken away all glory from us before God, he teaches us to flee to the mercy of the fatherly heart of our God, reconciled by the blood of Christ, and teaches us to cry out: Abba, dear reconciled Father. - If you feel this in yourself without hypocrisy, you can be quite sure that you are God's child and heir, because the Holy Spirit Himself testifies it to you.

Indianapolis Synod Session.

The Middle District of our General Synod held its meetings this year in the above-mentioned city, namely in the days from the 9th to the 16th of August in the church of the congregation of Mr. Pastor Hochstetter.

As always, these meetings were again quite beneficial for all participants and I can confidently draw the attention of the dear Lutheran readers to the synodal report, which is also to appear quite soon, and advise them to acquire and read it through; for I am convinced that God will also subsequently bestow a synodal blessing on every attentive reader. For the time being, however, I will give the following brief report on the synod. It was very pleasing that it was attended by so many people; 69 pastors, 35 church teachers, 52 church deputies, a total of 156 synod members were present. In addition, 5 pastors from the honorable Synod of Ohio were present; also a brother from the Western District, and some members of other congregations were present.

The powerful, stimulating and excellent sermon of our dear General Praeses offered the right support for the present synodal work; and also the singing choir of the dear congregation edified the churchgoers with quite well sung cantatas. And what was negotiated now? I know that there are people who, to this day, still have the strangest, most confused ideas about a synodal meeting, even in our own congregations; they think that a synodal meeting is a kind of consistory meeting in which the pastors discuss what matters they should impose on the congregations, what congregational institutions the latter should undertake, what demands should be made of them, and so on. In sum, at the synods they were busy spinning a web that could be thrown over the congregations, robbing them of their Christian freedom, initiating a certain rule by the pastors, and thus returning the Lutheran church and the individual local congregations to a lawful, imperious consistorial system, since the pastors were the territorial and the listeners the obedient. I wish that all those who are more or less caught up in this error, or in whom even a little of it is still present, had also been present; indeed, they could have seen for themselves how the very opposite of this occupied the synod. As the main subject of the deliberations for the morning sessions served the paper, long since printed in book form, which was entitled

The Evangelical Lutheran Church is the true visible church of God on earth", and the sentence "The Evangelical Lutheran Church strictly separates what is commanded and left free in God's Word" was discussed; that is, the doctrine of the so-called "middle things", i.e. of such things about which no specific divine commandment or prohibition is contained in the Bible and which are merely understood in the article of Christian freedom, was made quite clear and comprehensible. Since this matter is so exceedingly important for every local church, indeed for every church member in his connection with it, the dear reader, if he acquires the report, will certainly read with interest what is written down in the minutes. If he makes what he has read his own, he will then also be able to reject the foolish talk of those who are still in the dark about the synod and synodal negotiations.

Another main subject of the discussion were theses or sentences about the right position a Lutheran Christian has to take towards the local Temperance activities. It does happen that many a Christian goes out in a most foolish and dangerous way against the Temperance Associations and their efforts that exist here in this country. This way of fighting is often such that intemperate people, drunkards, habitual drinkers find a good support for them. The theses show the right way, namely in sum: One fights the temperance-driving, but not the moderation. One asserts the noble freedom of the Christian man; but see to it that through it one does not give room to the flesh, or even make it the cover of wickedness. The only regret was that the synod could not discuss all the theses for lack of time.

Another subject of discussion was the form of unification of the synods of Ohio, Missouri, Wisconsin and Norwegian Lutheran into the so-called Synodal Conference, already published in No. 11, Vol. 27 of The Lutheran. The Synod gave its full consent to the projected union.

What else is negotiated, the dear reader will find in the synodal report.

That the dear congregation has entertained all guests, even. so. exceedingly abundantly and kindly, for this may the Lord our God bless them with bodily and eternal goods. Th. Wichmann.

To the ecclesiastical chronicle.

Synod of Michigan. Pastor Klingmann reports in the "Lutherische Zeitschrift" of September 9 that at the district conference held in Marshall, Michigan, in June, the question was debated: "Is the doctrine of chiliasm contrary to the confession of our church, and therefore church-dividing or not?" In the report it is said that the one who had raised theses about this had, adhering only to Revelation Cap. 20, necessarily had to assert: "There is a millennial kingdom according to Rev. 20 and other passages of holy Scripture"; he also endeavored to prove that the millennial kingdom was not to be sought in the past, as Luther assumed, but that rather either the biblical text was to be deleted or the millennial kingdom of peace was to be transferred to the future. We are sorry to meet such a report in the "Zeitschrift" without a serious rebuke, according to which one must either believe in the millennial kingdom or reject the Bible! It is known that even Crusius, who was not free from chiliastic views, rejects the doctrine of a "millennial kingdom" as "contrary to Scripture," because the Revelation of John speaks of a millennium of the kingdom of the martyrs, but (like the whole Scripture) only of an eternal kingdom of Christ. But that the reign of the martyrs must take place only in the future, or that the 20th chapter of the Revelation of John must be deleted, this is a downright

impudent assertion. We think that Mr. Michi

gans should occupy themselves with other more necessary things than with speculations about the revelation. Indeed, it betrays a poor insight into what our poor church needs, if one tries to help it up by reheated old chiliastic reveries and shenanigans. W. [Walther]

Ministry of New York. Of this synod it is reported in the "Luth. Zeitschrift" of Sept. 9 that it met in August in Newark and that "perhaps the most important" thing that happened was the decision that each congregation should raise a certain sum during the year for the treasury of the synod. If this is really so, it is indeed a strange praise. The report also states that a colloquium had been held between the ministry and the German (Steimle's) Synod of New Dort, that at first one had been afraid of "merciless holding up and moving up old things" on the part of the latter Synod, but that the matter had finally turned out "to everyone's satisfaction". We must confess here that if a synod has first been wrong and later wants to be seen as an improved one, without having "old things" held against it, we strongly doubt the truth of its improvement. When once (1537) the Swiss also wanted to be recognized by Luther without "merciless reproach and advancement" of their former errors, he testified to them: "That would be the best thing for the matter, if your people taught right and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrine; let us now become wiser, be careful and teach rightly. For it cannot be done by concealing and covering up; nor can one satisfy one's own conscience or that of other people by doing so. (XVII, 2593.) To confess one's former errors is not a disgrace, but to cover them up and cover them up is. How sincerely Augustine and Luther confessed their former errors! But does this not do them more honor than dishonor until the last day?

W. [Walther]

The **murder of children in the womb**, as almost all newspapers report, has become so common among Americans that Sodom seems like a pious city against America (Ezek. 16:48, 51). The Illinois state paper, in one of its recent numbers, claims that at least a quarter-million, and probably half a million, children are murdered in the womb every year in the United States. A single female abomination in Boston has confessed that she assisted in 20,000 cases during 17 years. Would it be surprising if the earth were to rise up and America were to sink into the deepest depths? No; it is a miracle of divine long-suffering that America has not long since perished like Sodom and Gomorrah. Do you, dear reader, desire even more terrible signs of the very last time? Luk 17, 26-30. w. [Walther]

Rhine Bavaria. A new catechism recommended by the Palatine General Synod in 1869 was approved by the government on July 19, although a number of preachers had seriously protested against it. In a petition to the General Synod, 1095 house fathers from the Vorderpfalz had declared that they would not put this catechism into the hands of their children under any condition. The well-known pastor Schiller had stated in a public declaration that a textbook could not be introduced that did not teach the most noble basic truths of the

The church had also declared that it was absolutely necessary to protest against this catechism, since its introduction would lead to ambiguity and denial of Christianity and would be in full contradiction with the Augsburg Confession, which the preachers would have to vow to base their teaching on. The "Evangelische Kirchenbote für die Pfalz" (Evangelical Church Messenger for the Palatinate) had also declared it absolutely necessary to protest against this catechism, since with its introduction ambiguity and denial of Christian truths would be legally introduced. A minority in the General Synod had urgently requested that certain main doctrines, which had been concealed and denied in the Catechism, be included in it. All in vain! The government itself declared that "it would have been desirable if the proposals of the minority had been taken more into account", but nevertheless it should go according to the "overwhelming majority"! The following questions and answers should be included in the catechism according to the proposal of the minority: "Why do you call the Father, the Son and the Holy Spirit? Answer: The Lord our God is one God, but He has revealed Himself to us as Father, Son and Holy Spirit. Matth. 12,29. 28,19. 1 Cor. 13,13. (This proposal was rejected with 36 votes against 26.) The second (proposal) is: Why do you call God the Father? Answer: Because He is the eternal Father of our Lord JEsu Christ and through Him also my Father. (Rejected by 38 votes to 24.) The third is: Why is man the most excellent creature on earth? Answer: Man is the most excellent creature on earth because God created him in His image, so that he knew, loved and honored God His Lord and lived in blessed fellowship with Him. Gen. 1:26, 31. (Rejected by 46 votes to 16.) The fourth is: Have men remained in this blessed fellowship with God? Answer: The first humans already departed from God and fell into sin and death together with their descendants. Gen. 3. Rom. 5:12. Gen. 8:21. Rom. 6:23. (Rejected by 45 votes to 17.) The fifth is: What do you believe about Jesus Christ? Answer: I believe that Jesus Christ, truly God and truly man, is my Savior and my Lord. (Rejected by 45 votes to 17.) The sixth is: Why is JEsus Christ called God's only begotten Son? Answer: Jesus Christ is called the only begotten Son of God, because he is of the same nature as the Father and the reflection of his glory, that the Son may be honored as the Father. (Rejected by 40 votes to 22.)" It must indeed look frightening in the Palatinate, if the overwhelming majority of their General Synod does not want to suffer such questions and answers in their children's catechism. May the better-minded part stand firm and proceed from a church that calls itself Protestant, but to which the Gospel is an annoyance and a foolishness. W. [Walther]

Preacher need. As we can see from the "Kirchen- Blatt" of the so-called Breslauers of August 1, there is a great need for preachers in this church community as well as here. Thus we read in the "Kirchenblatt": "In the old Breslau hymnal, under No. 742, we have a hymn by Harsdörfer (a pious jurist from the time of the Thirty Years' War), the third verse of which begins thus:

So send, God, many faithful servants, receiving also those we have.

Everyone knows how many reasons we have to ask God both to send us faithful laborers into His harvest and to preserve those we have.

Not only the explicit command of Christ (Luc. 10, 2.) should drive us to do this, but also the existing need, the existing lack of pastors and teachers. Of course, we would not have to complain about such a shortage if the candidates for the ministry who have come out of our congregations would really all enter the service of our church. However, this is by no means the case. More than half of them have sought and found employment in the Lutheran regional churches in the last ten years. The resulting lack of workers is pressing us hard, especially at this moment, and it is necessary to inform the readers of the "Kirchenblatt" of the new hardships that have affected us and to ask them to pray Harsdörfer's prayer above diligently and earnestly. In the following, the "Kirchenblatt" announces that Pastors Kluge and Greve and Superintendent Latzel have become incapacitated due to illness, that Pastor Gastrow has voluntarily resigned from his office and accepted a secular profession, and that Pastor Schucht has died in Wernigerode. The church bulletin concludes with the words: "In view of these distressing cases, let us remember the commandment of the Lord our God: Call upon me in time of need" and pray diligently:

So send, God, many faithful servants, Erhall' also, whom we have."

Dear congregations of our synod, let this also be said to you! If one or the other is not immediately provided for as desired, ill-will against the synod and its officials often arises soon. But one does not consider what need there is for preachers. Dear brethren, instead of becoming unwilling, you should become more zealous in the prayer which the Lord prescribes Matth. 9, 38. W. [Walthers.]

Mr. H. J. Rütenik has resigned from the editorship of the reformed "Evangelist" and instead of him a professor P. Greiding now publishes this paper. In the preface, he speaks, among other things, about the form of government of our republic, but in a way that one is accustomed to find only in unbelieving, secular newspapers. He says: "According to good American principle clearly enunciated in the Constitution, even the government of our country possesses its power not by the grace of God, as do the princes of Europe or the pope in Rome, but by the consent of the negated, i.e., the American people." The Word of God, on the other hand, says Rom. 13:1: "There is no authority without from God; but where there is authority, it is ordained of God." B.

At the **last session of the General Synod**, a part of a new liturgy was adopted. In it, the second article of the apostolic article of faith was changed. A part of the General Synodists namely wants from now on no longer be-

We believe in Jesus Christ "gone down to hell," but "gone down to the place of the departed spirits. When an editor of a general synodalist paper was asked in the meeting why he wished such a change in the article of faith, he replied, as the *Lutheran* reports, with a thundering eye: he wished it only in order to avoid giving the children the impression that they had been "brought down to hell. bad words would be taught!" —B.

A Methodist national camp meeting was held near **Urbana, Ohio**. Ten to twenty thousand people are said to have been present. Above all, the false doctrine of perfect holiness was pushed with a fanaticism beyond measure. Even the editor

5

of the Methodist "Christian Messenger" reports: "After several prayers were said, all those who were completely sanctified were asked to stand up so that it could be determined who they were. Then those who were not yet completely sanctified but were seeking complete sanctification were summoned to the altar, whereupon several prayers were said. After this had been done, those struggling for entire sanctification were asked to say whether they had attained this grace during the prayer; sometimes a whole number stood up and made this confession. ... How shocked we were to see apparently imprudent young men and women, who had perhaps had little previous experience in the work of God, come indifferently to the meeting, some even with prejudices, as they themselves said, when such stood up when called upon and confessed entire sanctification, while beside them sat old men, grayed in the service of the holy gospel, who could not bring themselves to make such a confession.... And how often were preachers and congregations reflected upon in the confessions, and it was declared before the thousands that they were against the work of sanctification, and that they (the confessors) had to champion the cause against such.... How it pained us when such persons accused their preachers and fellow brethren.... Over and over again we were told that those who had experienced sanctification should and must confess it without delay, otherwise this state of grace could not be preserved. Many came forward and said that they had lost entire sanctification because they had not openly confessed it, which was apt to cause one-line confessions." When Bishop Morris, the oldest bishop of this church, declared that he had never had such holiness as they described, that he had been a converted man for 53 years, but he dared not confess such; This declaration dropped like a bombshell in the congregation, and a principal leader of the fanatics, a certain Inskip, asked another preacher to hold a special prayer' for the sanctification of this aged bishop, who, as the "Christian ambassador" himself confessed, had "spent his past life in the service of our Savior." - What other nonsensical teachings were brought to light at this camp meeting, of which the ambassador gives the following examples: a Rev. Cookmann preached "that the justified and born-again find peace, but no rest," and "that the born-again, He said that "when he dies he is not lost, but neither has he the full assurance of his blessedness"; and a Rev. Dunn remarked "that the born-again has only visits from the Savior, and that only the wholly sanctified enjoy the permanent indwelling of Christ." B.

Withdrawal from the Regional Church of the Kingdom of Saxony. Readers of the "Lutheraner" will remember that in the 18th issue of the previous year, a "petition" was reported which the "Lutheran Association in Dresden and other places" submitted to the Saxon Church Regiment concerning the admission of Reformed and Uniate Christians to Holy Communion. The following reply to this petition was sent to the presenters:

"The undersigned Ministry has to reply to your letter of February 17, 1869. Js. that one is not, however, in a position to give ear to the requests and petitions expressed in those presentations, but rather to leave it at the letter sent under May 24, 1869, to Mr. Pastor Fröhlich and

6

comrades, without addressing in any way the regrettable consequences that you incomprehensibly want to draw from that decision.

Dresden, August 10, 1871.

Ministry of Culture and Public Education.

For the Minister:

Dr. Hübel.

To
Mr. Merchant Gnauck
to Dresden."

Hereupon the present chairman of the committee of the Dresden Lutheran Association, Mr. Gnauck, made the following petition to his previous parish office:

"Sr. Hochehrwürden, Herr. Pastor M. Clauß.

Here.

After the High Church Regiment, in a letter of August 10, declared that it was not in a position to listen to the ideas, applications and requests made in a petition of the Lutheran Association of February 17, it refused to do so:

1. to recognize the grave sins against the confession of the Lutheran church, as they have been brought about by church practice up to the present day, and accordingly

2. to introduce the doctrinal discipline that is indispensable for the observance of the Lutheran confession, and also

3. to issue an unambiguous decree regarding the admission of non-members of the Lutheran Church to the Lutheran communion table, but on the contrary repeatedly professes the decision issued on May 24, 1869, which is leavened by unionist spirit, then I am bound in conscience by God's Word to hereby solemnly declare my resignation from the Saxon Regional Church as a religiously menacing church community which in its practice fundamentally denies the Lutheran faith and confession. I hereby solemnly declare my resignation from the Saxon regional church as a religious community that fundamentally denies the Lutheran faith and confession in its practice.

While I still ask, Your Highnesses want to provide me with a confirmation certificate within four weeks, have the honor to sign

Dresden, August 26, 1871.

E. Gnauck."

Mr. Gnauck writes to us: "I do not yet know how many brothers will follow me here and in Planitz, but I hope there will be so many that we can call a preacher. For the time being we will constitute ourselves into a congregation and hold reading services. According to the Dissident Law we are authorized to call as soon as we have constituted ourselves into a congregation. A house with a worship hall, an altar, and everything that belongs to it, along with the holy vessels, has miraculously already been given to us by the Lord through the hands of two wealthy women.

Church News.

On the 12th Sunday after Tr., Candidate Heinrich Rådeke, trained in our practical seminary, who after passing his exams had received and accepted a call from my branch parish in Carver, was ordained and introduced in accordance with the commission he had received.

Grace be to him and peace from God our Father and the Lord Jesus Christ to bring souls to him by means of the divine Word as a reward for His bitter passing away!

Bentou Town, Minn, Aug. 28, 1871 H. Fischer.

Address: Lv. 8. laockolco,

Ourvor, Oarvor Oo., Minv.

On the 9th Sunday after Trinity, August 6, Pastor Hermann Wunderlich was installed by the undersigned in his office at the congregation in Tolleston, Indiana, by order of the High Presidency of the Middle District.

The Lord crown the work of his servant with many blessings and let many be guided to righteousness through him!

3olton, Ill, August 7, 1871. i. Rauschert.

Address: Lev. II. ^Vundoi-Ileü,

lollssto", I-nko-Os., InZ.

On the 9th Sunday after Trinity, August 6, the Lutheran congregation of St. Peter's in Humboldt, Kansas, which had no preacher, had the joy of welcoming its current appointed preacher in the person of Candidate Dietr. He has been trained and examined in our seminary and was ordained and introduced by the undersigned in the midst of his congregation on the aforementioned Sunday by order of the Reverend Mr. President Bürger.

May the Lord adorn this teacher of the Church with many blessings and let him win one victory after another.

W. Zschoche.

Address: Lov. 8. ^Vsselio,

Lox 48. humdolät, xnnsns.

On the 10th Sunday after Trin. the 13th of August, the Candidate of the Holy. Mr. Louis Stiegemeyer, who had accepted a Bemf from St. Paul's Parish, Center Grove, Clinton Co., Iowa, was ordained and inducted by the undersigned, in accordance with the delivery received.

May the Lord make him a blessing for many souls!

Lyons, Iowa, Aug. 25, 1871. Tl. Seuel.

Address: Lov. L.

Lox 382. i^ons, Iova.

On the first Sunday after Trinity, Pastor A. Vie- wend, who, with the approval of his congregation in Belleville, Ill, had accepted a call to the newly founded Lutheran Trinity congregation in Boston, Mass, was installed in his new office by the undersigned on behalf of the honorable President C. Groß.

May the Lord make him a blessing for many!

C. 3. Otto Hanser, Pastor.

Address : Lov. L.. Liovouă,

24 8mitli 8tr., Boston 8iZllanäs, Lluss.

On the 10th Sunday after Trinity, August 13, Candidate August E. Sieving, who after passing his examinations had received and accepted a regular appointment from the Lutheran congregation in Lincoln, Missouri, was ordained and introduced within his congregation by the undersigned, in accordance with the delivery he had received.

God, who always gives victory in Christ and reveals the smell of his knowledge through his servants in every place, make this servant of his capable and give him one victory after another, so that it may be seen that the true God is in Zion.

F. Theodor Mießler.

Address: Rov. ^.uZust 8. 8iovinA,

Ickuoolu, London Oo., Llo.

On the Tenth Sunday after Trinity, August 20, I ordained Mr. H. Bethke, a candidate in theology, in Rochester on behalf of Praeses Schwan and introduced him into his sphere of activity.

The good Lord help him! 3. stricter.

Address: Lev. 8. letssso,

Looüostor, Lnltan Oo., Inck.

The Candidate of the Holy Preaching Office Mr. Hermann Ramelow, appointed by the Lutheran Trinity Parish at Sonia and by the Lutheran Trinity Parish at Lansing, Mich. was ordained and inducted by the undersigned on the Tenth Sunday after Tr. in accordance with the commission received.

May God crown the work of his servant with rich blessings!

Aug. Crull.

y. Lorurann Lumolov, Ionis,

On the 5th Sunday after Trinit. the 9th of 3uli the 3rd, Rev. F. 3rd Th. Jungk was installed in his office by the undersigned in the congregation on the White Waster near 3ackson, Cape Girardeau Co, Mo. which had duly called him.

Also in accordance with the order of the Presidii, I, the undersigned, have ordained and installed Mr. Candidate H. F. Grupe as appointed pastor of the congregation at Eisleben, Scott Co, Mo. on the 9th Sunday after Trinity, August 6, d. 3, assisted by the Rev. 3ungk. G. Polack.

Addresses: Lov. V. ck. Td. ckuu^lr,

ckuolcson, Oaps OimnäoLU Oo., No.

Lev. 8.1'. Oru^o,

Oommoroo, 8oott Oo., Alo.

On a visitation trip to Nebraska and on the return trip, the undersigned also had the pleasure of ordaining two called preaching candidates and introducing an older preacher.

1) The candidate of the holy preaching office Mr. Johann Rup - precht, from the practical seminary at St. Louis, had received a call from the congregation formed by Mr. Pastor A. Frese in and near Norfolk, Madison County, in the northwest of Nebraska, connected with a branch in Staunton County, traveled with the undersigned from St. Louis via Omaha and Columbus to the place of his destination and was ordained on the 7th Sunday after Trin, July 23, 1871, with the assistance of the Rev. A. Frese, to the great joy of his congregation.

2) Mr. Pastor F. W. John had accepted a call from a congregation near Tecumseh in southern Nebraska before Easter of this year, because this congregation, in spite of all contestation, nevertheless wished to remain firmly with the Missouri Synod; but because of great distance and lack of railroad connection, had not yet been introduced by an officiating neighbor. His introduction took place on the 10th Sunday after Trin, Aug. 13, 1871.

3) The candidate of theology Mr. Ferdinand Gerhard Walther, from the theoretical seminary, called by the newly formed congregation in and near Brunswick, Chariton County, Mo., and at the same time requested by the congregation in Norbsrne, Carol- ton County, Mo. to preach the word of God to them, was ordained and introduced by the undersigned in the city of Brunswick on the 12th Sunday after Trinity, August 27, 1871.

May the Lord Jesus Christ, the highly praised head of His church, equip these three servants with the gifts of the Holy Spirit for the leadership of their important office, and help them to do everything well, so that through their ministry the new congregations entrusted to them may be properly founded and built up! J. F. Büngr.

The addresses are:

Rsv. ä. liuprsoit,

Xoi-kollL, Llktälson Oo., Rolsr.

Uvv. I'. äoitü,

166UML6Ü, äöünsoo Oo., Ibkkdr.

Rsv. V. o. VrOtttki-,

Lox 68. Ironsviok, OUnriton Oo., Llo..

On the 12th Sunday after Tr. the Candidate of Theology Hugo Cämmerer, having accepted a call to the Lutheran congregations at Iowa City, Iowa, and in Washington Township, Johnson County, Iowa, was ordained and installed in his office by order of the honorable Presidency of the undersigned.

The Arch Shepherd JEsus Christ be with shepherds and flock!

H. Engelbrechl.

Address: Rov. 8. onornnrorsr,
Lox 122. lovu Oit^, lovs.

After the two congregations of the Rev. C. S. Kleppisch at Waterloo, Monroe Co., Ill, had declared their intention to let him go in peace, the same accepted a call from the congregation at Belleville, and was installed in his office there by order of the venerable Presidency on the 12th Sunday after Trin. by the undersigned.

May the Lord bless His servant there, so that the comforting work of the holy ministry may be fruitfully directed for the salvation of many souls. May the work of the holy preaching ministry be fruitfully directed for the salvation of many souls! H. Fick.

Address: Rov. 0. 8. Llspisoü,
VoUoviUo, III.

On the 9th Sunday after Trinity, as on August 6, my former assistant preacher, Mr. Th. Mattfeld, was solemnly installed by me before his congregation at North Lizard, Pocahontas Co, Iowa, by order of Mr. Praeses Büngr, according to the prescription of our Agende.

May the Lord be his sun and shield!

J.F. Döscher.

Address r Uov. Llattkolä,
Rortü lüsurä V. 0. Dooäiontas Oo., lovs.,

On the 4th Sunday of Advent 1870, the candidate of theology Mr. Heinrich Wyneken, who completed his theological studies at the University of St. Louis and passed his exams in June 1868, (after he had spent two years in Germany due to his health and had been active as a teacher in the institution of the dear Pastor Brunn) was ordained in the Lutheran Church of Cleveland (west side) as Dsstor aHunotus by his father (Pastor F. Wyneken). Lutheran Church in Cleveland (west side) as Dsstor aHunotus by his father (Pastor F. Wyneken) with the assistance of Pastors Sallmann and Lothmann and the undersigned.

May the Lord be his sun and shield, and give him grace and honor. J.Rupprecht.

Address r üsv. 8. v^rrokoL,
53 kenn 8tr., Olovslanä (Vostsiäs), Oüio.

It is with joyful and thankful hearts that we, who have hitherto been somewhat lonely and deserted on the great field of labor in Nebraska, report favorably the introduction of our dear brother ministers into this state of ours. For me as well as for the congregation at Shell Creek, Platte County, Nebraska, which already numbers 50 voting members, it was a feast of joy, a feast of praise and thanksgiving to God, when I introduced the Rev. C. W. Baumhöfener, who with the approval of his former congregation in East St. Louis had responded to a call from the said congregation, to the same congregation on the last Sunday after Tr. on behalf of our dear President Büniger.

May the Lord Jesus, our faithful Archpastor, graciously preserve for this servant of His the fresh, joyful courage with which he has entered his great field of labor, and crown his work, which is His own work, with rich blessings! Amen.

Logan, Dodge Co, Nebr. 23 August 1871.

E. J. Frese.

Address: Nsv. O. Lnnniüvofonor,

Oolnrbns, Dlatto 6o., bisdr.

On August 24 of this year, the candidate for the sacred office of preacher, Mr. Bernhard Lange, was ordained. Preaching Mr. Bernhard Lange, after he had completed his studies in the theoretical seminary in St. Louis, had passed the prescribed examination and had accepted an appointment as assistant preacher of the congregations of Pastor A! Detzer's congregations in and near Defiance, was ordained and inducted into his office by the undersigned within the congregation at South Ridge by order of the District Presidency.

God the Lord crowns the work also of this servant with rich blessings!

Fort Wayne, Jnd, Aug. 29, 1871.

W. S. Stubnatzy.

Rev. Joh. Her, heretofore a member of the Lutheran Ohio Synod, was called by the congregation at Martinsville, which had become preacherless by the removal of Rev. Renz, and was installed in his office on the 6th Sunday after Trinity by the undersigned, by order of the honorable Presidency Eastern Distr. and with the assistance of Rev. Michael.

God set His messenger of peace to bless many!

Joh. Wm. Weinbach.

Mr. Heinr. Friedr. Bartens of the Concordia Seminary, appointed by my previous branch congregation as its pastor, was ordained and inducted into office by the undersigned in the midst of it on the 8th Sunday after Trinity by order of the high presidium of the Western District.

The Lord crown his work with rich blessings!

F. I. Biltz, Pastor.

ss: Itov. D. Lartens, Ooncoräi",

Oo., Llo.

On the 8th Sunday after Trinity, July 30, the candidate for the sacred office of preacher, Mr. Elias Hieher, was ordained. Elias Hieher, after he had completed his studies in our seminary in St. Louis, had passed the prescribed examination and had received a proper call from two of my previous "Filialgemeinde", was ordained by me in the midst of his congregations by order of the Vice-President of the Middle District and inducted into his office.

Valparaiso, Jnd, Aug. 18, 1871. Herm. Meyer.

Address : Rsv. L. Diebsr,

^kstville, H korts 6o., Inä.

Church consecration.

Our dear synod is beginning to move in and out of Texas more and more. Although many obstacles are thrown in its way, even by namesakes, our synod, blessed by God with abundant blessings, walks courageously through the dense bush and over the wide prairie, without letting itself be troubled so much by the various hubbub. After all, she is not alone and does not go her own, corrupt way, but Christ is with her and leads her the way she should go according to his will. For the past year or so our Synod has sent four pastors to Texas and a fifth will arrive, God willing, in the next few days. Thus also in the last year several churches have been consecrated to the service of our Lord, and of one such church consecration, namely that in Houston, I am to report to the readers of the "Lutheran" on behalf of the dear brothers Braun, Pastor loci, Zimmermann and Pallmer.

The former church of the Lutheran congregation in Houston burned down. Pastor Braun, the first Lutheran pastor in Texas, was therefore forced to hold services in a low, dull schoolroom for a long time. Trusting in the grace and help of God, he worked with much effort and perseverance so that a new house of worship was built. By December of last year, he had collected about \$1000 in signatures, and although this was only a small part of the impending cost, it was not enough.

7

The church was built in the new year with the help of some of our helpers. And God gave his rich blessing to it, and in the place of the old church a beautiful, spacious, quite nicely furnished church was built. It was consecrated on the 10th Sunday after Trinity. The consecration act was performed by Pastor Braun in community with Pastors Zimmermann, Pallmer and the undersigned. Pastor Braun had successfully directed his special diligence to make the consecration act quite beautiful, lovely and attractive for the audience, who could not find enough space inside the church. Pastor Pallmer preached in the morning and the undersigned in the afternoon. Thus, once again, a place of worship is more in a populous city, a place of worship, because in it God's grace is offered and received through the pure Word of God and the unadulterated sacraments.

May Christ JEsu, our faithful shepherd and watchman, watch over and ward off with a strong hand all enemies of the house consecrated to him, and with his great shepherd's faithfulness lead many who have strayed into it, and there feed and care for them with those already found. Amen, Lord Jesus, amen!

A. D. Greif, Pastor.

Conference - Display

The Fort Wayne Preachers - and Teachers - Conference will meet, God willing, at Fort Wayne from 10th to 12th of October.

C. Evil.

The Michigan Pastoral Conference will gather, God willing, from October 5-8 at Adrian, Mich.

The pastors and teachers concerned are hereby reminded that it is their sacred duty, for the sake of their congregations and themselves, to attend the conferences. Those who fail to attend will be subject to serious reprimand. Any valid excuses must be given in time and in writing.

H. Partenfelder, Secretary.

The Leavenworth Pastoral Conference will meet, God willing, from next Oct. 12 early to Oct. 16 evening at the home of Rev. Janzow in Weston, Missouri. Subject of discussion: modern paganism. The dear brethren are requested to notify the pastor 1<xü in writing beforehand of their participation in the conference.

Those traveling by way of Kansas City take the Kansas City, St. Joe <L Council Bluff Rail Road from Union Depot there; those coming from the north must take the same rail at Council Bluff. W. Zfch o ch e.

The St. Louis District Pastoral Conference will hold its meetings this year at Springfield, Ill, from Thursday, Oct. 12, to Tuesday, Oct. 17. Those who will be present are requested to report in time to the pastor of the church, Mr. A. H. Burkhardt. There is a prospect that the fare on the Chicago-Alton-St. Louis Rail Road will be significantly reduced.

The subjects of the discussion will be: 1. the remaining theses of Pastor Schaller on private pastoral care. 2. theses on change of office by Pastor Fick.

A. Crämer.

The Honorable Pastoral Conference of Northern Illinois will, st God willing, hold its next meetings from the 17th to the 19th of October d. l. at the residence of the Rev. Pissel at Richten, Cool County, Illinois. Gottl. Traub, secretary.

Demand.

Where is Gustav Adolf Behl? His elderly father in Arnswalde and his brother Ferdinand Behl in Manistee, Michigan urgently request news of his whereabouts. He left for America six years ago and has not been heard from since.

The report of the Synod of the Northern District has been published and is ready to be sent. It contains 1. the continuation of the proceedings begun at the previous year's synod on the theses on good works. 2. the verdict of the Synod on church fairs and lotteries, and 3. on the dismissal of members of the congregation to a sister congregation, etc. 15 cents. T h. Brohm.

Received in the Northern District treasury:

For the congregation in Huntington, Jnd.r Ge gift of the congregation in Frankenlust A6.61. From the congregation ii Freistadt A8.88. From members of the congregation in Ahncpee A2.50. Voi Past. Hörnicke A1.00. Gem. in Wilson A4.00. Gem. in Mrs. kenmrth -DII.72ⁿ. Through-past. Allwardt A5ⁿ.0. By Past. Pspg Gem. m Oshkosh A6.50. Coll. of Trinity Gem. in Milwaukee A31.16.

For Past. Röbbelens Wittwe:: From Joh. List in Fran kenmuth A2.00. Nodemer A2.00. On Mich. Rodammer's high time collected A9.00. By Mrs. M. Beyerlein Al.00.

For Past. Muckel's widow: From Past. Speckhard 50 Ck

For Physics. Instruments in the seminar at Addison: From Past. Schumann's Gem. in Freistadt \$6.25. Some members from Past. Wambsganß'oberer Jmmanuels-Gem. \$11.50. Teacher I. Treichler \$1.00. From Roseville: from Mrs. Schröder \$1.00, L. Seiferlein 50 Cts, Mrs. M. Seiferlein \$3.00, collected at L. Schmidt's infant baptism \$2.05.

For a student in the prakt. St. Louis Seminary: Part of the Mission Festival Coll. in Wilson, Wis.

For poor school am ts draughtsmen in Addison, Ill: Wedding - Coll. at H. Bocke! m Winchester \$3.75. From Past. Speckhard 50 cts. Past. I. L. Hahn \$2.10).

To the synodal treasury of the'n hereditary district: Of the teachers: Sober: \$2.00, G. Denninger \$1.00, F.W. Selle \$1.00, I. S. Simon \$1.00, Pfeiffer \$3.00, S. Riedel \$1.00, Winterstein \$2.00. Of the pastors: C. Damm \$2.00, W. Hudtloff \$1.00, List \$1.00, Bernthal \$1.00, I. Karrer \$3.00, Jos. Schmidt \$2.00, A. Crull \$2.00, A. Henkel \$2.00, Trautmann \$2.00, Speckhard \$1.00, Penalties \$1.00, Allwardt \$1.00, Ruff \$1.00, O. Fürbringer \$1.00, Rolf \$1.00, H. Löber \$1.00, F. Johl \$1.00, Boling \$1.00, Fischer \$1.00, A. Stamm \$2.00, I. H. Werfelmann \$1.50. From Past. Hörnicke's congregation in Wilson, Easter Coll, \$6.00. From Frankenlust: from Joh. Enger \$1.00, I. G. Weiß \$2.00, I. C. Schultheiß 15 Cts, bequest of the blessed I. A. Weggel 41 Cts. From Past. Speckhards Gem. coll. on Sunday Invocavit \$2.63, Easter coll. \$3.32. Past. Clöters Gem. \$11.10. Past. Rolfs Gem. \$8.70. Pentecost Coll. in Past. Partenfelder's parish \$11.00. Desgl. in Past. Spindler's parish \$8.00. Desgl. in Past. Sußner's parish \$2.00. By Past. Prägers. St.. Petri-Gem. \$5.38. Past. Müller's Gem. in Am'elith, Often - Coll. \$3.58, Pentecost-Coll. \$5.00. Past. Sievers' Gem. in Frankenlust, Pentecostal Coll. \$19.50, Coll. at funeral of Horn'schenZwillinge \$2.12. Pentecostal Coll. in Past. Löbers Gem, in Milwaukee \$A).00. of Fräulein Pape there \$1.00. Mrs. Marg. Schmidt there \$5.00. Past. Schumann's Gem. in Freistadt \$14.61. Its Filial \$2.25. Gem. in Cedarburgh \$3.00. Pentecostal Coll. of Jmman, Gem. in Milwaukee \$13.00. Past. Strasens Gem. in Watertown \$25.00. Pentecostal Coll. in Kirchhain \$4.69. Desgl. on Cedar Creek \$2.40. By Past. Wambsganß from its upper Jmm.Gem. \$13.25, from the lower \$9.49. Easter Coll. at Sheboygan Falls \$3.00, at Plymouth \$7.10. Pentecostal Coll. there \$5.73. Desgl. at Sheboygan Falls \$4.60. By Past. Ottmann \$1.00. Past. Fischer's comm. \$2.00. Past. Molls G em-inMequorr, MngstColl. \$5.50. Past. Lochner's Gem. in Milwaukee \$18.60. Gem. in Sheboygan \$9.50. Past. Keller's comm. \$1.00. Past. Schilling \$1.00. Past. Hörnicke \$2.00. Past. Winter \$3.00. From Fran-

kenmuth: by Ludw. Reichte A2.40, Öster-Coll. A30.30, PfingstColl. A27.83, by Joh. Hubinger A10.00. Pentecostal coll. in Frankentrost A9.25. By Past. Keller's coll. in Ahnepee Al.30. Past. Günther's parish in Saginaw A10.28. Wedding coll. at Häusler's there A3.54. From N. N. in East Saginaw 50 Cts. Past. A. Henkel's Gem. in Sturgis A2.35. Past. Trautmann's Gem. in Adrian O47.85. Past. Speckhard's Gem. in 2 collects A6.34. Past. Hahn's parish in Hillsdale A4.20. Past. Jskes parish in Zda A5.00. Past. Links Gem., 2 collects, A13.00. Past. Clöters St. Johannis Gem. A8.50, St. Petri Gem. A3.40. Wedding coll. at Steindorff Al. 50. of Past,

Multanowski's children A5.00. Past. Popp's comm. A5.20. Past. Molls Gem. in Detroit A7.66. Pentecost coll. in Past. Crutls Gem. in Grand Rapids A11.75. By G. Sträub in Roscville A1.00.

To the Preacher's and Teacher's Wittwen Fund: Wedding offering at F. Aschbrenner's in Wausau A3.00. Easter offering at Past. Chr. Bauer's Heil.-Geist-Gem. A7.28. Kindtauf-Coll. at Heinr. Hassel A3.50. Thank-offering for happy delivery of Mrs. A. Eichinger A2.00. From the Trinity-Gem. in Town Herman A4.80. Half of the Coll. at the golden wedding of Geo. Garbisch in Town Scott A5.70. Kindtauf coll. at A. Zühlsdorff near New London A2.02. By Past. Laib by Nik. Zelt A1.00. Coll. of the Gem. in Freistadt A10.00. By the pastors: Damm A1.50, Stecher P4.00, Präger A1.00, Hudtloff A4.00, Markwsrth A5.00, Ottmann A4.10, Hörnicke A5.00, Liftl. O.O., Winter A2.00, I. Karrer A4.00, Henckl H2.00, Speckhard A4.(X), I. L. Hahn A2.00, Keller A2.00, Strafen A4.00, Allwardt A4.00, I. M. Moll A5.00, Engelbert A4.00, Hattstädt A4.00, Lemke A4.00, Keller A2.00, Boling A4.00, Fischer H1.00, K.L. Moll A5.00, Daib A4.00, Crull A4.00, Stamm A8.00, Fürbringer A4.00, Werfelmann 54 Cts., Trautmann A1.00, Bernthal A6.00, Lochner A8.00, Bürger A8.00, Rufs A3.00. Of the apprentices: Riebling sen. A4.00, Pfeiffer A8.00, Riedel A4.00, Abraham A1.00, Glaser A4.00, Simon A4.00.

For Georg Häffner in Fort Wavner Kindtauf-Coll. at F. Hackbarth H2.00.

For poor students in St. Louis: From Pastor Schumann's branch A2.25. Kindtauf-Coll. at F. Brändle 58 cts, at Müllerweiß 19 cts, at Jriion 29 cts-, at D. Lamprecht 40 cts. at Müllerweiß 25 cts, at F. Tesch in Bloomfield A1.10, at Lutz A1.15, at I. Tietz 85 cts. By Past. Speckhard 50 Cts. From A. Schröder in Roseville A1.00. Half of the Collecte at the golden wedding of Georg Garbisch in Town Scott A5.70. From Karl Fmk mMcquon A5.00. Bon etmr Cvnsirmandin veöDast. Speckhard 25 Cts. Collected at a private communion for Th. Hein A1.00. Wedding coll. at Ferd. Dobberphul in Freistadt A8.65.

For teachers' salaries: From the women's treasury of the congregation in Adrian A20.00. From Past. Speckhards' Gem. coll. on Sunday Misericordias A3.49. From Past. Sievers' Gem. in Frankenlust Ascension feast coll. A11.01. From Past. Daib's Zion parish (Winchester-Distr. A2.43, Ealedonia-Distr. A8.02), whose Gem. in New London A5.15, at Wolf River A7.10, at Schröders Corner A3.03, at Fremont Road A2.63, from Past. Daib A1.25.

For the general synod building fund: from Dan. Brandt in Bloomfield A1.00, Past. List A2.00, I. Haas A2.10, F. Götsch 50 Cts, F. Melcher A3.00, G. Züngler A1.01, Cd. Mrhlas-Alckl O, W.- Pfeiffer A4.00, Chr. Pfeiffer A1.00, I. Fink 51 Cts, G. Schröder 50 Cts. From Rev. Frederick's St. John's parish in Eau Claire County A20.00. By Rev. Daib subsequently from members of his former congreg. in Grand Rapids, Mich.: H. Br. A5.00, F. Br. A3.10, H. F. A2.00. By the Gem. in Frankenmuth A17.00, Joh. List there A1.00. Past. Bernthal's parish A6.00. Parish in Saginaw City

8

Al0.00. Past. Ruffs Gem. in St. Clair A5.30. Offer-Coll. in Past. K. Molls Jmmanuel's-Gem. A8.65. Of d'r St. JohannisGem. inRoscville A20.84, St. Peters-Gem. there A16.50.

For the Lutheran Hospital in St. Louis: From Past. Hudtloff A2.00. Colle. at Braatz' infant baptism Al.00. Maundy ThursdayS-Coll. of congreg. at Amelith A2.25. From N. N. at UnionvilleA5.00. From Past. <^eckhard 50 cts.

For the emigrant mission in New Jork: From Leonh. Rohrerhuber A2.00. Gem. in Frankentrost, Oster-Coll. A14.67. Wedding coll. at W. Iüder in Wausau A2.50. Likewise at Mr. Kaufmann in Town Sherman, Mich. A3.00. From Past. Molls Gem. in Detroit A7.33. Mrs. N. N. there A2.00. Past. Speckhard 25 cts. Past. Trautmann's congregation, from missionary treasury A7.00, from cent treasury A8.00.

For the Lutheran orphanage near St. Louis: Collected at the funeral service of Ebr. Neumeyer A2.50. Coll. by I. P. Weggel A2.63. Coll. by P. Böhmländer Al.70. Collected by Past. Sievers at funeral of Sturm's child A1.65. Coll. by Past. Müller in Amelith A4.17, collected by the parish in Ebelsville A9.00. Collected by F. Eißfeldt's children A4.00. Collected by N. N. in Unionville A5.00. Mrs. Mannertv in Coldwater A3.00, her daughter A2.00. Collected at Wm. Borchers's wedding collected. K6.63. From C. Bieth in Detroit 50 cts. Mr. Zopf there from the savings bank of his scl. children A2.50.

For the heathen mission: From W.Polz in Dryden Al.OO. L. Hoppen there 50 Cts. Kindtauf-Coll. .at M. Gremel Al.46. From a student 10 Cts. Collected in missionary hours of the Trinity congregation in Milwaukee K3.75. Collected from the confirmands in Kirchhain A3.72, also from those in Cedar Creek A4. 83. From Christ. Haag in Sebewaina 25 Cts.

For the Jewish Mission: by N.N. in Eau Claire County, Wis. A2.00.

For the seminary household in St. Louis: By Past. Hudtloff A6.00.

For Pastor Brunn's proseminar in Steeden: by Mrs. M. Wiesinger in Adrian A3.Ol>. Past. Engelbert's Gem. A25.32. Wedding - Coll. at W. Burmeister near New London A4.17. By Past. J.N. Beyer Al.45. By Past. Daib Al.OO. Past. Henkel's Gem. at Burr Oak and Colon A3.50. by M. Förster at Roseville Al.OO. C. Bieth in Detroit Al.OO.

For the Emigrant Mission in Baltimore: From Past. Schilling's congregation in Kewaskum A5.00. Past. I. KarerS Gem. A1.55.

For the new professorship in Addison,? Ill: From Past. Frederick's St. JohanneS comm. in Eau Claire County, Wis. A6.00. From Past. Winter Al.OO. Coll. d. Gem. in Frankenmuth A26.15. From Past. Speckhard's comm. in Sebewaing A20.00. teacher Meyer in Watertown Al.00. past. Links Gem. A8.00. Gem. in Frankentrost A15.00. Past. Boling's Gem. in Waldenburg A10.00. Past. K. Moll's Gem. in Detroit A10.13. From the women's club in Past. Hügli'S Gem. A10-00. by teacher F. H. Stünkel Al.OO. Teacher Joh. Treichler Al.OO. From the Gem. in Cedarburg A8.00. From the school children in Grafton A2.96. Past. Stülpnagel's Gem. Al5.70. Coll. on July 4 at J.Dahms A8X10. Of Past. Hügli's Gem. in Detroit A8.50. Coll. at St. John's Gem. in Town Hart, Minn, A2.85. From Past. I. F. Ruff "Gem. A7.00. Past. Lochner's Gem. in Milwaukee A33.17. Wedding coll. at I. G. Roth in Frankenlust A4.02. Ucberschüssiger Gehalt des Past. E. G. Chr. Markworth A7.00. From St. SiePhans Gem. in Milwaukee A20.00. Past. Schulze's Gem. A6.00. Past. Damms Gem. A8.00.

For Pastor Kuehler's family: Aus der Dreieinig:-Gem: in Milwaukee: by A. Brüsewitz 50 Cts, Hantschke Al.00, Zillmann 25 Cts, Ernst Eggert 50 Cts, Mrs. Mumsen A2.00, Karl Stolper A2.00, I. Pritzlaff A4.00, Mrs. Hofmeister 50 Cts, Mrs. Chr. Fuhrmann Al.00, Mrs. Harkert sen. Al.00, Karl Laudon 50 Cts, Mrs. Schmidt A5.00, Maiden Phil. Schmidt Al.OO, Hanna Wallschläger Al.25, Minna Wallschläger A1.00, F. Eißfeldt A2.00, Rud. Latsch A2.00, I. Barkow A1.00, H. Koch A1.00. From Past. Hörniües Gem. in Town Wilson: from Past. Hornicke A2.35, E. Wildgmbe Al.00, A. Wildgrube Al.00, G. Zimmermann Al.00, C. Zimmermann 50 Cts, B.Fritsche 50 Cts, W.Röhrborn 50 Cts, H. Carls 30 Cts, A. Fritsche 25 Cts, C. Becker 10 Cts. Past. Chr. Bauer A3.t>0. Bro. Pöhlmann in Milwaukee Al.00. Rev. Müllers Gem. in Amelith A7.00, L. Förster 50 Cts, Kleemann 50 Cts, Rev. Müller Al.OO. Of members from Past. Wambsganß' Gem. A10.90. from Plymouth by H. Böcher A3.00. H. Wcdepohl in Sheboygan Falls A1.00, Past. Ot mann A1.00. Pastor F. Keller A2.00, from members of his congregation in Ahnepce and Kewaunee A5.00. From some members of the congregation in Needsburgh A2.50, Mrs. Schweeke there A3.00. From the congregation in Frankenmuth A21.40. From some members of Past. Bernthal's community A4.75. By Past. Niethammer by F. Kirchner Al.OO, H. Schier Al.OO. By Past. Henkel A2.50. Past. Speckhard Al.OO. Mich. Gugel Sr. A2.00. Past. Hör A2.00. Joh. List sen. A1.00. Schindeldecker in St. Paul A1.00. L. Zimmermann, Town Wilson .50 Cts.

For the inner mission: from the confirmands inBloomfield A2.45. Past. Lochner's comm. in Milwaukee Al4.82. Confirmatonsfest coll. in Kirchhain Al.50, in Cedar Creek Al.94. Coll. at mission festival in Wilson A67.00.

For the Hermannsbürger Missions-Anstalt: From Past. Wambsganß' St. Petri - Gemeinde A7.21. F. Köpsel A5.00. W.Köpsel A2.50. Past. Fischer's congregation A2.68. Missions-fest-Coll. in Wilson A34.00. From Past. Wambsganß' upper ImManuel parish A13.86, from its St. Petri parish At.87.

Milwaukee, Aug. 1, 1871. c. Eißfeldt, Cassirer.

Received at the Western District coffee: (by August 24)

To the synodical treasury of the Western District: from Past. Treyer's congregation in Accident, Alleghany Co, Md, A18.12. Past.Nuoffer's congregation in Crete, Ill, A14.12. Past. Döderlein's Gem. in Chicago, Ill., A23.92. teacher Fischer there A1.00. Zion's Distr. in St. Louis, Mo., A14.00. Rev. Heid in Peoria, Ill, Al.OO. Past. Stephen's parish in Ehester, Ill, A12.90. TrinityS Distr. in St.Louis, Mo., A23.50. Past. Polack's congreg. in Cape Girardcau, Mo., A9.60. Past. Mangels- , dorfs Gem. in Bloomingtvn, Ill., A9.70. Lehrkr Götsch in Saint Louis, Mo., Al.OO. Jmmanuel's-distr. there, A12.00.

For the C o l l e g e - U n t e r h a l t S - K a s s e: From Past. Beyers Gem. in Pittsburg, Pa, A43.32. Triunity Distr. in St. Louis, Mo, A11.00.

For inner mission: by Mrs. Kraft throughPast.Dörmann in Randolph County, Ill, A2.00. Past. Stephen's parish in Ehester, Ill, A4.10. Trinity Distr. in St. Louis, Mo, A1.05. Jmmanuel's Distr. there A3.19.

On the emigrant mission in New Dort: Coll. from D. Cordes' wedding in Peoria, Ill, A6.15.

For the Hermannsbürger Missions-Anstalt: Collected in the Sunday Christian teachings of the school children in Past. Groß' Gem. in Chicago, Ill, A25.00.

For poor students: From N.N. through Past. Querl in Lyonsville, Ill, Al.OO.

For the Seminary Household Fund in St. Louis: From Wittwe Klingenberg by Past. Blitz in Lasayette County, Mo., A10.00.

For the School Teachers' Seminary in Addison, Ill: From Past. Tirnenstein's Zion Parish in New Orleans, La., A40.00.

For the purchase of a piano in Addison, Ill: From Past. Ruhlands Gem. in Pleasant Ridge, Ill, A13.00.

To pay off the debts of the seminary in Addison: By Mr. C. Puscheck in Proviso, Ill, A10.00.

For the seminary building in St. Louis, Mo.: By Past. O. I. Hjort at Dalby, Allamakee Co., Iowa, A50.00.

E. Roschke, Kassirer.

Received in the Middle District Treasurer's Office:

To the Middle District Synodical Fund: from Past. Kraft's congregation in Flat Rock Township A2.40. Past. Detzer's congreg. in Holland A3.71. Mrs. N. N. in Elyria, thank offering, A10.00. Past. Kraft's congregations in and near Florida A3.00. Whose congregations in Flat Rock Township A1.25.

For the heathen mission: From Elis. Griebel and Louise Schmidt, collected through a game, A3.53. From the congregation in Marion Township A6.92.

For Pastor Brunn's Proseminar at Steeden: Half of the Collecte at the Mission Festival in Kendallville, Noble Co, Jnd. A24.06.

For the Leipzig Missions-Anstalt: Half of the Collecte at the Mission Festival in Kendallville A24.06.

For inner mission: from the congregation in Marion Township A6.93.Past. Detzer's congregation in Holland A4.79.

For the general synodical building fund: From some members of Past. Lothmann's congregation in Elyria A3.60. From Dr. Sihler's congregation in Fort Wayne A3.00.

For Pastor Kähler: From some members of Dr. Sihler's congregation in Fort Wayne A7.00.

Fort Wayne, July 31, 1871, C. Grahl, Cassirer.

For the Lutheran Orphanage near St. Louis, the following gifts of love were received by me from June 16 to August 29:

Bon M.Mertz about 8 bush. Apples; CH.Schultz apple slices; Wittwe Greb green beans, cherries, apples; Joh. Becker in Collinsville 2 sack flour, 1 shoulder; D. Neincke from township near Ballwin 1 p. apples, Z Bush, do.; P. Fr. in Prairie City 1 pork rind, 1 paquet soap; George Greb 1 bushel sour cherries, several bushels

apples; Balth. Lochhaas 1 bushel cherries, some apples; by Mr. Estel 1 box tobacco for asylum; by Past. Bünger 3 pairs of stockings; by Joh. Lochhaas 2 bushels apples; Wittwe P. Mertz 14 bush, sour cherries; G. Möller 1 bush. Plums, 1 ham, 1 side of bacon; N. N. from Rev. Biltz's congregation by Rev. Brohm 4 boys' shirts; Hrn. Borchardt in St. Louis 8 pairs of children's shoes; N. N. there through Joh. Lochhaas, Jr. 1 side of bacon; Göttlich Mertz 1 basket of apples; Frau Koch 4 Bush. Apples, 37 pc. Watermelons; Mr. Ravens about 6 Bush. Peaches; H. Niebrügge about 7 bush. Apples.

In cash: By Past. Th. Jungck from children of his former congregation 55 Cts, from himself A1.35. From Pastor Hertzberger's congregation in Ohio A20.00. By Past. Streckfuß from Christian Wolf as a thank offering for happy delivery of his wife A2.00. By Past. Gräbner in St. Charles by Hermann v. Sanden A5.00. By Fräulein M. Reichenbach of the Virgins' Association of the Trinity Parish in St. Louis A31.50.

Sincerely thanking all donors and wishing God's blessings to Aug. Lehman, orphan father.

Received for poor SchulaMTS scholars in Addison, Ill: From the Women's Association at Grand Rapids, through teacher Selle, for Guenther, A5.00, 2 shirts, 2 handkerchiefs. By teacher Denningcr from the community to Adrian A10.00. By Kassirer Eißfeldt A1 5.00. By Kassirer Birkner A21.46, for Gerstenberger A5.00. By Hermann Clausen for Werfelmann A25.00. Fr. Werfelmann for the same K10.00. N. N. in Milwaukee for Meibohm A1.00. For L. Selle from Mrs. Schlegel in Rock Island 50 cts. From Beierlein and Ries and Past. Mennicke each A1.00. From Mrs. Lothringer A2.00. From Foh A1.25. From a mission collect to Kankakee by Past. Müller A5.00. From Konr. Biesterfeldt in Schaumburg A10.00.

Addison, Aug. 28, 1871.

C. A. T. Selle.

We received the following gifts of love

for our church building in Leeland:

From teacher Leßmann in California, Mo., 25 Cts. By unknown hand from Willshire, O., A1.00. From Past. Kleinhans at Howards Grove, Wis, A6.00. By unknown hand from St. Louis, Mo, A2.00. From Jda, Mich, A1.00. From Mrs. Katharine Miller in Springfield, Ill, A5.00. Bon Past. Holtermann at Effingham, Ill, A3.00. summa A18.25.

We express our heartfelt thanks to the dear donors; the faithful God will be a rich retributor for them. I hope that other dear friends of the church will also be encouraged by this good example to extend their lenient hand to us. Do good and do not forget to share, for such sacrifices are pleasing to God.

Leeland, Lelanaw Co, Mich, 28 Aug 1871.

M. Töwe, Pastor.

With heartfelt thanks to God and the kind givers, the undersigned certifies that since June 8 I have received the following gifts of love for the Aamine of the be. Pastor Kähler, which I have also immediately delivered to the same:

From Past. Hügli's parish in Detroit -596.00. Past. BergenS-Grm. in Alexander KIO.OO. Past. BsotbZ congreg. in Waco- nia P3.35. N. N. there H1.65. Of some members of Past. Frey's congregation in Washington K5.00. Past. Harmening's congregation in Listen-511.65. Past. Brackhage-51.00. WeißlerPl.OO. H. Vinup 50 CtS. Ch. Knoop Ol.I.O. Past. Keß' Gem. in Town Line-57.00. Ch. Tirke O1.00. Past. E. G. W. Keyl and Mar- tha Keyl P3.50. Past. Hanser's Gem. in Baltimore P5.60. Bon Past. John's country parish in Round Prairie, Ill, -510.50. Past. Riedel's Gem. in Homewood P51.50. Past. Dreyer's Gem. in Maple Run, W. V., K10.50. Past. John's Gem. in Round Prairie P1.35. By the Women's Association of St. John's Gem. in New Orleans, La., S20.00. L. Lange in St. Louis P2.00. By Past. Wyneken in Fort Smith, Ark, -K5.00. By Kasstrer Birk- ner in New Aork -5159.86. By Past. Vetter and Sommerer P1.00. by Kasstrer Grahl at Fort Wayne -59.00. by Kasstrer Roschke at ^t. Louis -P82.00.

Pittsburg, Pa, Aug. 17, 1871. c. Engelder.

For poor students received from Mrs. F. G. Wamhof in Pittsburg H5.00. From the missionary fund of the congregation at Indianapolis (for Brunn's) H24.00. From Pastor I. I. Kern in El Paso, Ill, -K1.00. By Mrs. Allndörfer from the sewing club in Carlinville, Ill, 4 Lusen shirts, 6 pillow cases, 6 towels. By Rev. M. Eirich at the wedding of Mr. H. Schnit- ker'S in Minden, Ill, collected -594)5. By Rev. Sieving in Lincoln, Mo. from Mrs. M. Eckhoss as a thank offering P5.00.

C. F. W. Walther.

Having received a box of books as a gift for the Concordia Seminary Library from Mr. Pastor Kern kn El Paso, Ill, hereby witnesses with many thanks
C. F. W. Walther, President of the Institute.

Received for the seminary budget: Through Mr.Past. Envres from Heinr. Großscheider from the Zion congregation near Cape Girardrau S4.00; from Mr. Lehrer Emmerich H1.00; from the congregation of Mr. Past. Gräbner 1 carload of hams, shoulders, champagne pieces and sausages; from the I. Bäckern of the local community throughout the academic year abundant support with bread; from the I. Gardeners of my and Caron-deleter parish always and again ample supply of kitchen gcmüsen; from F. W. of West-Ely 1 Bush, dried apples. A. Crämer.

By August 25, I had also received the following gifts of love: From Mrs. Hagemann in Past. BeyerS parish in Pittsburg K2.00 for the household and^4-53.00 for the new bell on the Wirthschaftsgebäude; from N. -Lchwartz H2.00 for the household and K3.00 for the new bell; from Mrs. Succop -52.0) for the household; from Mr. Prof. Preuß K5.00 for the pupil I. Kraussc; ^from Past. Steinbach -P12.00 as cost money for ^chüler Ph.iLchmkt; from F. Vollmer of Past. Boyes parish 4 Bush. Wheat, 2 Bush. Oats, 1 Bush. Potatoes.

Christian. Hengerer.

For Past. BrunnS pupils and other poor students at the local college: By Mr. Past. Lehner -55.00, from G. N. in my parish O1.00, from N. N. there K10.00, collected on Mr. M. Föhlner's wedding -513.42, on Mr. Ban- dau'S wedding ges. K5.55, from the parish in Defiance -K2.00.

God's blessing to the givers!
Fort Wayne, Jnd, August 29, 1871. W. S. Stubnatzy.

For the "Lutheran" have paid:

The 25th year: Messrs: A Mennicke K2.50, A Herzberger.

The 26th year: the gentlemen pastors: OHagestad, A Mennicke -K29.50, I A Hügli -52.50, E M Bürger, F W Penne- kamp K13.50, A Herzberger, F Keller-58.50, I Karrer-56.00, G Baumann 75 CtS.

Also: A Einwachter P31.80, C AHerS 75 CtS., G Bernhardt -510.00, F Engelhardt O10.00, I G Böhm -516.50, C A Frentzel -55.00.

The 27th year: Messrs Pastors: I Trautmann -5-42.00, I F Biltz -55.50, H Meyer -5'9.35, I P Fackler -54.50, W Hattstädt O5.00, O Hagestad, I G Schäfer -515.00, I A Hügli O16.50, F W Scholz -56.00, W HuSmann .P10.00, H Wunder P58.75, A Detzer -517.50, E. Wübben, L A Detzer -510.50, I Seidel -516.50, L Geyer -510.00, E M Bürger, S Estel -56.00, H FlackSbart, J Rupprecht.P11.70, I F N Wolf, F.Mgele P16.50, F Keller, I Karrer -56.Oll, L Geyer -519.50, I Trautmann H25.00, K L Moll P6.50, H Lemke -525.00, G Baumann.

Furthermore: SJetter "25Cts, C H Pohlmann -511.25, JH Bleecke P19.50, I F Hoffmann -K92.00, A F Loge -525.50, H Pritzlaff P35.50. S M Becker P3.00, H Voupel, L L Schnell K15.00, I C Ulrich K20.0t), C Strobel -519.50, G Oetter -56.00, G Schmidt -57.50, W Küchlin -K36.00, I Dreyer, I G Böhm, C A Frentzel -K21.00.

The 28th year: Pastors: H Rägenger, F Kügele.

Also: I Kühl, S Jetter O1.25, L Mohrmann, I Möller.

M. C. Barthel.

The "Lutheran" is published twice a month at the annual subscription price of one dollar and fifty cents for out-of-town subscribers, who must pay the same in advance and pay the postage. - In St. Louis, each number is sold for ten cents.

Only letters containing information for the paper are sent to the editor, but all other letters containing business information are sent to the editor. orders. cancellations. Gelter rc. contain, under the address: Äl. O. üurdvl, Oornor vt 7kii nuci Dat'uvette 8ti eets, 8t. Dvnis, Alo. to be sent to. - In Germany, this sheet can be obtained through **Zustus Naumanns Buchhandlung** in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 28, St. Louis, Monday, October 15, 1871, No. 2.

(Sent in by Rev. P. Beyer.)

"Keep us pure doctrine!"

Why do you laugh, you great world, and cheer so boldly. When here and there a fighter falls. Who boldly stood against you?
Do you think this is a victory for you? The devil pronounce the blessing! But we continue in the war.

How you lure with rich pay those who bear Christ's weapons! You offer honor, lust and gold to those who renounce their Lord!
And if one of you deserts to your idol chariot, then you are both led.

Only those who are completely with you. Who already belonged to you.
Just take these. What do we lose? Discords that disturbed us.
But they who have known their Lord, And groaned him, the Beth-hearted!
They won't hold up with you either.

Like Judas, their patron in the war, Fear forced to the rope, They are sore and weak at heart. Their laughter is forced.
Though fear drives them into battle, Brazenly they need the tongues; But in them it remains night.

Alas! what has such an apostle For lamentable days, So long still God's great grace Again and again asks the question: "Will you not soon come back to me?
Weigh with righteous scales, Say: What evil have I done thee?"

How many a despairing curse Then wrings itself from the heart, world, over you and on your book! Experience it once with pain! - But he who has hardened himself, God extinguishes even the candles of admonition. Where is then still counsel?

O woe! The final battle is coming! You know, world, the dying: The gold falls to the heirs, The guilt-ridden soul goes to eternal ruin, Which your God has long given you.

Then rejoice in your victory; The devil beats the timpani. Those you tempt curse you
Are you questioning the Schud?
So fight it out - you have time - there under the turmoil of God's wrath in eternity.

Oh, merciful Lord and God, have mercy on Your children, that we may go out as conquerors in the face of temptations and mockery!
For it is Your grace alone that makes us sinners blessed.
And keep us in Your ranks. - Amen.

Strange tale of the old Friedrich Myconius,

how he once, when he was still in the priesthood, "wanted to have indulgences for free" out of God's impulse but could not obtain them, but then received the assurance of the forgiveness of his sins through the Holy Spirit in his heart.

Friedrich Myconius was a most strange man. He was born on December 26, 1491, at Lichtenfels in Franconia, studied at Annaberg in Saxony and, in order to find peace for his soul, entered a Franciscan monastery. But since he, like Luther, took the cause of his blessedness seriously and could not calm himself with a mere holy pretense, he became all the more restless the more he wanted to gain the peace of his soul by all kinds of self-chosen monastic works. Day by day he began to have more and more doubts as to whether he had been chosen by God to be blessed. At last these doubts became so great that he felt a real torment about them. His monks first tried to comfort him, but when they saw that their consolation would not help, they grew weary of the matter and left poor Myconius to his fate as a man who would not accept any teaching. But Christ now took care of his lost, abandoned and rejected sheep himself. Now it was just when Luther's famous 95 sentences on indulgences appeared, which he wrote on October 31 in the year

1517 on the door of the Wittenberg Castle Church, in order to publicly defend them against the impudent papal indulgence merchant Johann Tetzel against everyone. These 95 sentences would then also come into the hands of our Myconius. This was the right bread and water for this man who hungered and thirsted for justice. "God immediately opened my eyes and ears," he himself says, "yes, he (Luther) seized me, led me to the source and threw me on Christ. To him I immediately joined in the confession of doctrine in 1517." However, like Luther, he still remained in his monastery, but now had completely different experiences in it, like Luther. Far from accepting his testimony of God's grace in Christ, his monastery brothers became truly furious against him. Five times they cast a spell on him as a heretic; while they ate, they condemned him to crawl on the ground and to kiss their feet; they even often trampled him with scourge blows to the blood; yes, they finally threatened to wall him up alive if he did not renounce the godless "Lutheran heresy" and get rid of it. So he finally escaped from the hands of his bloodthirsty brothers after seven years of terrible torture. In 1524, he was welcomed with open arms by the Lutherans and, as a man who was as godly and experienced as he was learned and eloquent, he was appointed superintendent of Gotha. Now he became Luther's tremendous collaborator in the "work" of rekindling the Protestant light in Germany. Even in England, where he had been sent as a member of a delegation, he defended the Augsburg Confession victoriously for an entire summer. Unfortunately, Myconius, who was so strong-minded, was weak in body; indeed, he gradually developed consumption to such an extent that not only everyone who saw the emaciated man, but also he himself, believed that his death was near. However, when Luther heard of this illness, he became so strong in the belief that God would not take away the precious equipment in the then great distress of the church that he prayed with full, undoubted confidence to God for the prolongation of the life of Myconius, who was already terminally ill, and therefore sent a letter to him on the Sunday after the Feast of St. Peter.

10

I have received your letter, dear Mr. Friedrich, in which you indicate that you are mortally ill or, as you rightly and Christianly interpret it, sick to life. Although it is a great joy to me that you are so confident and unafraid of death (which according to the Scriptures is not death but a sweet sleep for all the blessed, Matth. 9, 24.), yes, that you have a longing and desire to depart and be with Christ,... But I pray and beseech the Lord Jesus, who is our life, salvation and health, that he will not let this misfortune happen to me, that I should experience and see that you or some of our people should precede me, penetrate and tear through the curtain to rest and leave me behind you here in this false, evil world in the midst of the devils, I would have to endure more torment and torture after your departure, which I have endured and suffered more than enough now for several and twenty years and would therefore be well worth it (would also have deserved it for the sake of the world only very well), that I should precede you all and pass away in the Lord. So I desire and ask that the good Lord would let me fall ill in your stead and call me to lay down this hut of mine, which has now been worked out and served, has been consumed and has become weak and is therefore useless; I also see that I am no longer useful to anyone. For this reason, I earnestly beg and exhort you to pray to God together with us that he will keep you alive longer for the service and improvement of his churches and for the mockery and annoyance of the devil. For you see, Christ, our life, also sees what persons and gifts his church needs from time to time. Fare well, my dear Frederick; the Lord will not let me hear, as long as I live, that you have died, but make it so that you survive me. I ask this with earnestness, and I want it to be granted and to be so, and my will shall be done in this. Amen! For this my will seeks the honor of the divine name, not my honor nor pleasure: this is certainly true." *)

This faith-filled letter made a great impression on the terminally ill Myconius. He wrote about it to Rörer: when he read Luther's letter, he felt no differently than when he heard Christ's voice: "Lazare, come out!) Though he did not fully recover, he now lived another six years, still serving the church, though in weakness, and truly outliving Luther! He therefore wrote to Justus Jonas still in the same year on Wednesday after the Sunday Cantate: "I will not die, but live and proclaim the works of the Lord. As for my condition, I report that I have not yet overcome my illness and what remains of it, I am still hoarse and have a cough. Nevertheless, I am doing all the military service along with you, wrestling with God for you who are in conflict, with prayer, groaning and unspeakable groaning, so that He will break through all the gates of hell, banish me and turn me back. It grieves me more than any sickness that, when the battle is most glorious against the desperate Absalom, I must stay at home with David and not help the spears through his heart.

Luther's Werke, X, 2300. ff.

†) See: Luther's Works. XXI, 109.*)

run. Although this is not granted to me now, in the future I and others (through writings and prayers) will be allowed to gather stones and stone the abominable beast that rebels against the Father, even dares to storm heaven. *) In the following year 1542, on Tuesday after Palmarum, he wrote to him: "My illness, namely consumption, has now almost finished its work with me; it has completely taken away my speech, corrupted my lungs, and consumed whatever flesh still clung to these bones of mine, and has thus outrun all worms, as only the bare bones will be thrown to them. But I overcome the disease again and triumph over it. For although death is unwilling and the gates of hell are violently resisting, yet in Christ I am being renewed in my inner man from day to day, and so I am increasing that I am becoming quite fat in it, by feeling and enjoying the love of Christ, which he has for me. I joyfully penetrate into this darkness and into the fog of death, out of which fog the Lord shines his light toward me. The herbs, plants and shrubs that had died during the whole winter are already greening up again and it is now the loveliest season. But I leave my most beloved friendship, which I do not leave, but only travel a little ahead to the company of her fathers and friends, whom I would much rather see than all the Scipiones, Alexandros, Catones, Carolos and Epulones or rich gourmets and mighty men from the beginning of the world." **)

Shortly before Luther's death, on 25. January 1546, Myconius wrote to Rörer: "In the year 1541, by the Venerable Father Luther's command, prayer, and letter, I awoke from death, and have now lived for six years in weakness, yes, in the midst of death itself, also doing all the business of a living man, and performing, as much as I was able, all the services of the house of God, until the Fourth Sunday of Advent, when, foreboding the return of illness, I exhorted the congregation with the highest fervor, with the voice of a preacher in the wilderness, that they prepare the way for the Lord. After that I fell ill and now I am lying in bed dumb and full of life, so full that I would rather not live than to live in such a way that I am no longer useful. I have written to the venerable father (Luther) as the one who has so far delayed me by his command and by his letter. I ask him, therefore, that he now release me in blessing, so that it may be done, not what pleases me, but what pleases the Lord." †) The longed-for answer, in which Luther was finally to "dismiss" him, the dear Myconius did not receive, but a few days later the news of Luther's death. About this wrote then. Myconius wrote on March 9, among other things, the following: "About the death of Luther, who told me six years ago that I would outlive him, I am in truth violently shocked. But what should he do longer in the obdurate, impenitent, ungrateful, incurable world, which would rather be eternally damned than be saved by Christ? God grant me a blessed hour, that I may soon follow him! Amen!" ††) This prayer

*) See: Löscher's Innocent News. Volume 1729. p. 354. ff.

**) Ibid. p. 356. ff.

†) See: Seckendorfs *Historia Lutheranismi*, where page 629. f. is the whole incomparably beautiful letter.

††) See: Junii *Compendium Seckendorffianum* oder Kurzgefaßte Reformationgeschichte. Edition of 1755. IV, 428. f.

Myconius finally died a month later, on April 7, 1546, after he had just had the loveliest conversations and spoken Simeon's hymn of praise. -

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In the following, we now share, in Myconius' own words, the experiences that he had with the notorious indulgence merchant Tetzel in 1517, when he was still in the Pabstthum stack and still a young student in Annaberg. The narrative of this is as follows. W.
[Walther]

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Johann Tetzel, the well-known and notorious crier and advertiser of the indulgence offered by the Roman pope, lied to and charmed the people in the city of Annaberg for two years, so that at last everyone believed and firmly believed that there was no other way or means to obtain forgiveness of sins and eternal life than the atonement through our works. This atonement, he taught further, would be absolutely impossible, therefore only this one way was left, that one bought such atonement from the Roman pope with money. Such a purchased papal indulgence he then gave out, with the greatest assurance for the infallible forgiveness of sins and as the certain entrance into eternal life. From what I heard during the two years (because he preached every day) I could tell quite amazing and almost unbelievable things, because I listened to him so attentively that afterwards I could recite whole sermons to others, even with imitation of his voice and gestures, not as a joke and pastime, but in earnest. I was also of the opinion and firmly believed that all this was completely and infallibly God's word and utterance, and that everything that was sent to us by the pope came to us immediately as from the Lord Christ himself. Finally, in the same year, around Pentecost, he began to threaten how he would soon close the erected cross of indulgence and the previously open gates of heaven. He added that it would probably never happen again that eternal life and the forgiveness of sins could be obtained at such a low price. There was also no hope that ever, as long as the world would stand, such an extraordinary generosity of the Roman See would come to Germany again. He therefore exhorted the people that each one of them should now consider both his own and his already deceased friends' bliss; now was the day of salvation and the pleasant time. Oh, he cried, let no one miss the salvation of his soul; for if you do not have the papal indulgence, you will not be absolved from your many sins by any man!

In addition, printed notices were publicly posted on the church doors and walls, announcing that out of gratitude for the devotion that the German people had shown, from now on the letters of indulgence and complete power to forgive sins should no longer be sold with such large sums of money as in the beginning, but at a lower price. At the end, a little further down, it was added: the indulgences may also be given to the poor free of charge, for God's sake. The latter was the occasion that I had something to do with this commissioner of indulgences. However, this certainly happened at the suggestion of the Holy Spirit, who, so to speak, drove and compelled me to do it, because at that time I myself did not understand what I was doing.

When I was still a boy, even a child, my father had taught me the Ten Commandments, the Lord's Prayer and the Creed, and constantly urged me to pray diligently. He always told me that we had and obtained everything from God alone, and that He would govern us if I prayed diligently. He knew how to make me believe that the blood of Christ was the atonement and the ransom for the sins of the world and that this faith was indispensable for a Christian: yes, even if only three people should have this hope that they would be saved through Christ, one should nevertheless believe quite certainly and firmly that one was one of these three and it would be a disgrace to the blood of Christ if one wanted to doubt this. The indulgence of the pope and his letters of indulgence would be nothing more than nets or fishing rods with which the money of the simple people would be fished away. It is well known that forgiveness of sins and eternal life cannot be bought with money, but it would only anger and annoy the clergy or priests if one wanted to say this publicly. Since I heard nothing but praise of indulgences in the sermons on indulgences, but not the slightest mention of the grace of the Lord Christ and His atonement for the sins of the world, I thought that only those who had either earned it by their own good works or had bought it with money would share in the merit or death of Christ. So I remained in darkness and ignorance and was in doubt among myself whether I should believe the clergy and the priests more or my father; nevertheless, I believed the priests more. But this one thing did not quite fit into my head, that the forgiveness of sins could not be obtained unless money was paid for it; especially as far as poor people were concerned. Therefore, I liked the addition at the end of the above-mentioned papal order, where it said: Indulgences should be given to the poor free of charge, for God's sake.

Since after three days the indulgence cross was laid down with great solemnity, and now these steps and ladders to heaven were to be taken down, the spirit impelled me mightily to go to the commissioner and ask for such a letter of indulgence and insurance, in which the forgiveness of sins would be contained free of charge for the poor. I wanted to state that I was a sinner and also a poor person and therefore in great need of Christ's merit and the forgiveness of sins promised free of charge.

The other day around dinnertime, when Tetzel was at Johann Pflug's house with the other indulgence preachers and a crowd of people, I also went to this meeting. In a Latin speech I made my request that I, as a poor person, be absolved of all sins free of charge and for God's sake, in accordance with the papal command, so that no case was reserved. Then I requested that a papal letter of assurance be issued to me at the same time that this had really happened to me. Then the priests were astonished at my Latin speech, which was something rare among boys of my kind at that time, and hurried out of the parlor into the chamber to Tetzel. They presented my request to him and at the same time interceded for me that he might grant me a letter of indulgence free of charge. Finally, after a long consultation, they came back and brought me the following answer: My son, we have presented your request with all diligence to the

He has also declared himself willing to comply with your request with great pleasure, but it is not in his power, and if he wanted to do it right away, it would be null and void, invalid and in vain, as he himself says. For he indicated to us that the papal orders were of the explicit, clear content that only those would really and truly be and become capable of this most lenient indulgence, that is, who offered their helping hand (for the building of St. Peter's Church in Rome), that is, who gave money. But on the contrary, I convinced them from the notes posted on the church doors that this most holy pope had commanded that indulgences be given to the poor free of charge, for God's sake. In addition, the following is written underneath: by the Lord Pabst's own hand.

Again they went in to the monk who was proud beyond all measure. They asked him again to grant my request, since I was also a handsome youth, of good understanding and gifts, especially eloquent, and therefore well deserving and worthy of his doing me some good in front of others. Nevertheless, they returned with the answer about the helping hand, that is, about the contribution to the construction of St. Peter's Church in Rome, with the report that only this would be able to obtain indulgences. But I still stopped there and told them that they were doing me an injustice, since I was a poor man. Neither God nor the pope wanted to exclude the poor from the offered indulgence, but they wanted to reject me for the sake of a few pennies, which I did not have.

Then they were finally advised that I should only give something for the construction of St. Peter's Church, so that the so-called helping hand would not completely disappear and remain outside; I should only give a single penny. My answer was: I don't have it, I am poor. At last they stopped, that I would like to give only to the least 6 pennies. I answered again: I don't even have a penny.

Then they went aside for a while and talked with each other; then I heard and heard that they were very concerned about two circumstances in particular. First, they thought that I should be provided with a letter of indulgence and not be allowed to leave without it under any condition, so that, if the matter were instigated by others, a sad outcome or such a spectacle would not be caused by me or on my account; since the papal order in fact contained the passage: to the poor in vain! On the other hand, they were also of the opinion that one must nevertheless certainly accept something from me, lest, when others heard that the letters of indulgence were being distributed in vain, the whole swarm of school youth, mendicants, or poor people would later come upon their necks and everyone would want to have indulgences in vain.

After the consultation was over, they came to me again. One of them offered me 6 pennies as a gift, that I should give them to the commissary and thus also be one of those who would help build St. Peter's Church in Rome and also chase away and exterminate the Turks, and thus in the right order would be able to receive the grace of Christ and indulgences. But then I answered frankly and unhesitatingly, quite out of an inner impulse of the spirit: If I had wanted to have indulgences bought for money, then I would have sold only one or the other book, and with this money I would have obtained the indulgence. But I wanted to have indulgences for free once and for all, and for God's sake, or they should give God an account for it one day, that they missed the salvation and bliss of a soul for the sake of 6 pennies, which soul God and the pope wanted to make partaker of the forgiveness of sins, which Christ had acquired and obtained for us. At that time, however, I still believed that it was entirely up to the Roman Pontiff to grant forgiveness of sins, after each one had earned it, but for free to the poor.

Finally they asked by whom I had been sent here? I answered and said, in accordance with the pure truth, that I had not been sent here by any man at all, nor had I come here on anyone's suggestion, advice, impulse or compulsion. I explained that I had come only on my own initiative, relying only on good faith and hope for the indulgence promised in vain in the papal order. I would never have ventured to get involved with such large people, since I was by nature stupid and shy; if I had not been driven by thirst and desire for the grace of God and for the forgiveness of sins, I would never have dared to make myself part of such a gathering. Then I was promised that I should get a letter of indulgence, which had been bought by someone else in my place for 6 pennies and I would therefore get it for free. But I insisted once that I wanted a "remission of my sins without payment" from the one who would now have the power to forgive sins free of charge instead of the pope, or I wanted to entrust the matter to God and order it to him.

So I was dismissed and the holy thieves became sad. As for me, it saddened me that I had not received a letter of indulgence, but at the same time I rejoiced and comforted myself that there was still a God in heaven who would grant and remit sins even without money to the penitent who were heartily sorry for their sins, according to his clear word: "As surely as I live, says the Lord, I do not want the death of the sinner. Sinner" and so on. Lord God, you know that I am not lying here! For I was still in the thickest darkness. Even though I left them, behold, the Holy Spirit moved my whole heart and my whole body; the same good Spirit of yours, who is an enlightener and a reviver, a comforter and a spirit of renewal.

And as I went home like this, I completely melted into tears and asked with weeping: because those refuse and deny me mercy and forgiveness, since I lack money, then you, O God, will have mercy on me, and out of your free grace forgive my sins, absolve me from them and be a merciful and kind God to me. So I came home again, went into my room, put the crucifix, which I always had standing on the table in my study room, on a bench and prostrated myself on the ground in front of it.

Here I must lay down my pen and cannot write any further; but I could feel and sense the spirit of grace and prayer, which you, Lord my God, poured out in and over me. That was all I asked, and the whole sum of my prayer was that you would be a dear father to me and give me my sunshine.

12

that you want to forgive. I had completely surrendered to you, that you should do with me what you pleased. Since they did not want to be merciful to me without money, you should be a merciful, loving and kind God and Father to me. Then I stopped and felt that my whole nature was reversed, changed and completely different, so that I was disgusted with everything and seemed to be tired and weary of life. I had only one desire, to deal with God, to live together with Him and only to please Him.

A crown diamond of the Lutheran Church.

In the Lord's Supper Christ teaches, "This is my body, Take, eat, grace is desired - This is my body." - O miraculous meal: the Lord's body in the bread is small!

Who weighs the full value of the word: "This is my body" ?

There came to the traffic much of the Bible word,

And would like to have this also reversed: "This is my body." They have toiled hard with interpretation,

But still it stands firm and unemptied: "This is my body." Do you think the bread means only the Lord's body?

We have heard from Him: "This is my body. Not only do we enjoy the sign of His body, but He who honors Himself says to us: "This is my body. Not only who swings up to heaven in faith, No, who eats here, to him happens: "This is my body." Even if we never fully understand this mystery, we should honor his word: "This is my body". The good shepherd gives himself to us as food.

The power of the word of promise: "This is my body. How blessedly the sinner dies, certain of his salvation, if he feeds on this word: "This is my body - "This is my blood, shed for your forgiveness;

"My death grants you life, - This is my body." Be praise and glory to the dear Lord for ever, Who bestows on us the consolation of heaven: "This is my body." O bride of the Lord, the precious stone, ah, hold fast, This jewel keep intact: "This is my body"!

G. Schaller.

What love the great God asked us to show in our baptism.

"As many as are baptized of you have put on Christ." Gal. 3:27.

How well the children of God are inscribed with God. He has inclined his heart toward them, Jerem. 31,20., his eyes look upon them, Ps. 33,18., his ears are attentive to their prayers, Ps. 34,16., he opens his hands to give them, Matth. 7,11. So despised are the children of the devil, like unworthy chaff, Ps. 1,4., like useless dross, Ps. 119, 119.; so respected are the children of God before God. He calls them a beautiful crown, Isa. 62,3, the apple of His eye, Zach. 2,8, his dear soul, Jerem. 12:7, his own, Ps. 135:4, and how precious in his sight are the names of the children, which he records in the book of life, Luc. 10:20, how precious are their tears, which he records, which he counts, Ps. 56:9, and how precious is their death, Ps. 116:15. But how do you attain to this reverend filiation, O you children of the living God?

Through baptism, through baptism! In it we are clothed with Christ. For he who is clothed in God's child is clothed with divine filiation, and must also be God's child. And that this is true, Paul testifies, because after he wrote: You are all God's children through faith in Christ, he immediately adds the reason: For as many of you as were baptized have put on Christ. Just as the body is clothed with garments, so those who are baptized are clothed with Christ and his righteousness and holiness, as an incomparable garment, and after receiving baptism they can with joyful hearts be clothed with Christ.

I rejoice in the Lord, and my soul is glad in my God, for he has clothed me with the garments of salvation and with the robe of righteousness. Yes, no garment can be so exactly united with the body as the baptized Christians are united with Christ. They are incorporated into the Lord Jesus, so that in the sight of God they are regarded no differently than Christ Himself. They are in Christ, Rom. 8,1. - As a garment covers the nakedness of the body, so Christ with his merit covers our sins - nakedness, that since we were displeasing to God because of sin, after baptism we are pleasing to him in Christ, his Son, and we are not children of wrath, but children of grace. This is why our pious fathers praise holy baptism with such beautiful praises. Augustine calls it a gate of heaven, Basil a beginning of eternal life, Nazianzenus a key of heaven and a chariot to God, Luther a bearer of the kingdom of heaven, others call it an astonishment of all angels and archangels, a terror of devils, a hell of hells, a river on which we sail to heaven, a spring from which we draw life, a fountain from which we drink comfort, delight and joy.

Paul says: As many of you are baptized. This may be an excellent water. It makes blessed, 1 Peter 3:21; it makes clean from sins, Ephesians 5:26. Where does the power come from? The power from God, who works through this water, Tit. 3, 5. ff. Joh. 3, 5. Water does not burn by itself, but when it burns, it does so because of the fire that makes it hot. In itself, the water in baptism is of no greater power than other common water. But when the power of the incarnating Father, the power of the blood of Christ, the power of the Holy Spirit unite with the water, then it can do such great things. - —

Paul says: "As many of you as have been baptized have put on Christ. That may be a fine ornament! It would be much if the baptized were clothed with the sun. Still more, if they were clothed with the splendor of an angel. But the highest is that they should be adorned with Christ himself. Now Aaron may enter in his high priestly adornment, the great conqueror Alexander in his golden robe, on which the firmament of heaven was artificially wrought, the adornment and decoration of the baptized is incomparably better. "The king's daughter is all

glorious within, she is clothed with golden pieces, she is led to the king in embroidered garments (of the blood and righteousness of Christ), Ps. 45:14. Oh how joyfully boasts a baptized child of God:

Christ's blood and righteousness This is my adornment and robe of honor, With this I will stand before God. When I enter heaven.

As many of you as have been baptized have put on Christ. Consider this, you parents! Do not let your born children lie so long in their sinful nakedness for the sake of the unnecessary baptismal feast. Before God takes your child out of its mother's womb, you provide a shirt and a garment to clothe it in. Why do you not take care that it may be clothed with Christ's innocence and thus become, as the ancients say, a brightly shining soul, a child who has the right to blessed eternity?

as soon as it sees the light of day? You bathe it immediately after the arrival of its natural body impurity. And with the washing away of the innate sins - defilement it has time enough! Make haste, make haste to the holy baptismal fountain, there you will find the red courage, dyed with Christ's blood, which heals all harm, inherited from Adam, and committed by ourselves. Have you not heard that baptism is the covenant of a good conscience with God, 1 Peter 3:21? Your child is not happier than when it is first a covenant companion of God, what are you missing? The day of baptism is a day of coronation, because there the baptized is washed by Jesus Christ with his blood, and is made king and priest before God and his Father. Rev. 1:5, 6.

As many of you as have been baptized have put on Christ. Consider this, you fathers! You are witnesses that the child has been baptized, and yet you seldom, if ever, remind him of his baptism. You have seen that the child has been clothed with Christ, and afterwards you do not exhort him to remain in Christ. As the children put on Christ in baptism, so it is incumbent upon the fathers, where they have opportunity, by teaching and exhorting, to urge them to walk continually in Christ, according to the exhortation of the holy apostle Paul, "As ye have therefore received the Lord Jesus Christ, so walk ye in him." Or when they are fallen, that they endure again, and walk so much more carefully into the future, for all the Lord's good pleasure. And that they may remember them in their prayer before the Lord. - —

As many of you as have been baptized have put on Christ. Consider this, you baptized yourselves. Consider these words as a reminder, so that you do not forget your baptism or your baptismal duty. It is true what a godly teacher says, that the baptismal covenant is for many a Christian like the childhood play of his youth, which he no longer remembers, or like a letter of grace written in a foreign language, which he cannot read and does not understand. I would not like it to happen to me as well. Therefore, as often as I wash myself, I will remember by your grace that I was washed from sins in baptism, and as often as I put on clothes, I will remember that I put on Christ in baptism. As often as I see a person being baptized, I will say to my soul, "Do not forget the good things God has done for you. Ps 103:2 - Consider these words as a warning letter to deter you from sinning. Although I was washed away in holy baptism, sanctified, justified by the name of our Lord Jesus Christ and by the Spirit of our God, 1 Cor. 6:11, I know that nothing good dwells in me, that is, in my flesh, Rom. 7:18. Should I then let sin have its way? No, I will not let it have its way, but rule over it. The exhortation of the Spirit is this: let not sin therefore have dominion in your mortal body, to render obedience to it in its lusts; neither yield your members to sin for weapons of unrighteousness; but yield yourselves to God, as those that are alive from the dead, and your members to God for weapons of righteousness." And this exhortation is expressly addressed to the baptized. Rom. 6:12, 13. So my baptism binds me to a new life. - —

As many of you as have been baptized have put on Christ. My God, I will also consider this as a letter of comfort, and I will

to uphold, encourage and refresh you in trouble and death. I am baptized, so my sin is forgiven. What need can harm me? Blessed is he whose transgressions are forgiven, whose sin is covered, Ps. 32:1. I am baptized, and life is given to me. What kind of death wants to kill me? God has given us eternal life, and such life is in His Son; he who has the Son of God has life, 1 John 5:11 ff. I rely on that! - But how! You have been baptized and have received forgiveness of sins, life and salvation. But what did you do after baptism? Have you not heaped sin upon sin and made yourself unworthy of eternal life? I must confess, you hit me right. But shall I go away without comfort? No! For my sins do not cancel the power of baptism, just as "my unbelief does not cancel God's faith (faithfulness)," Rom. 3:3. Repentance, repentance is the means by which I am restored. Repentance is the plank with which I can swim again to the ship of baptism, which has not sunk. Thus I regain forgiveness and life, the power of my baptismal covenant. Even if I have broken, my God does not break. "Mountains shall depart, and hills shall fall: but my grace shall not depart from thee, neither shall the covenant of my peace fall away," Isa. 54:10. This is God's own saying. And his apostle says: "If we believe not, he abideth faithful; he cannot deny himself," 2 Tim. 3:13. Therefore I am not deceived, but stand fast: I am baptized. Even more: I have put on Christ, so I do not fear wrath, so God is gracious to me in Christ. If the garments of Esau pleased Isaac so much that Jacob, who was clothed in them, received the blessing, how should the eyes of God not be pleased with the innocent and obedient child of Jesus, holy righteousness and innocence, which he himself clothed me with in holy baptism? - So that my end, too, may be good, as much as there is in me, I will faithfully wrap myself in the merit of Jesus given to me in my baptism, and stay with the godly Countess of Solms:

In Jesu's pure silks I will clothe myself with faith, From this world I will depart To my God with joy. - —

To the ecclesiastical chronicle.

Our institution. It will certainly bring great joy to the dear Lutheran readers to hear that by the grace of God we have been able to enter the new academic year with the handsome number of 150 students, after 37 left at the end of the previous year and entered the holy preaching ministry, namely 8 theoretical, among them 1 Norwegian, and 29 practical, among them 2 Norwegians and 1 from the Illinois Synod. The 150 students of the present stock are distributed according to the different branches of our institution, as follows: The theoretical counts 54, including 13 Norwegians and 1 from the Wisconsin Synod; the practical 83, including 12 Norwegians, 5 from the Wisconsin Synod, 1 from the Illinois Synod, etc.; the proseminary 13, including 3 from the latter Synod. Most of our students are poor, of course, and so there is again much, much to do and to care for your love. But it will not tire, since it is of the right kind, and will also drive you to help the entire institution, the teachers, as well as the students.

the students, to remember them diligently in your prayers. That the Lord is still with us is revealed through the dear cross with which he diligently visits our institution, immediately at the beginning of this academic year through a serious accident, namely that one of the new Brunnian pupils, a dear young man of 23 years, whom his pious parents were reluctant to let go, fell backwards the day after his arrival while jumping out of the streetcar carriage and shook his brain so violently that he gave up the ghost after a few hours. The Lord is wonderful in his ways.

C.

The Second German Teachers' Day. Readers will already know that the unbelieving school teachers in America have joined together and decided to hold annual meetings which they call "Lehrertag". At the beginning of August this year, the second "Teachers' Day" was held in Cincinnati. According to the reports that have appeared about it, even the non-believers are not particularly satisfied with the success of the negotiations of the great lights that make up the "Teachers' Day". In the New York belletristic journal, a paper for the non-believers, it is said, e.g. Nro. 24: "Impractical and boring, that seems to be their motto. The practical results of the teachers' convention held here (in Cincinnati). will probably be summed up in a nutshell." Other papers report that the more bored the Herm school teachers were in the sessions, the more eager they were to visit the taverns during the recesses. God have mercy on the children entrusted to such teachers!

W. [Walther]

According to the report of a Jesuit published in the local Catholic "Herald of Faith", an **alleged miracle** happened on August 26 of this year in the local hospital of the "Sisters of Mercy". It is said that a 22 year old girl got a large tumor in the area of the liver, which caused her a lot of pain. In addition, there were attacks of fever. The disease increased. After unsuccessful application of all kinds of remedies, the doctors finally declared the disease to be incurable. And what happened? After she had already received the last ointment in a completely unconscious state, she suddenly became well. Asked how this happened, she says that even before the oelung she thought she had suddenly woken up from her unconscious state, opened her eyes, and was able to see the light.

He said that he saw Mary on the right side of her bed in a beautiful light, dressed in an all-white robe, with a white veil, a golden crown with stars on her head and her right hand on her chest. Mary then addressed the frightened woman in German: "Do you promise to keep what I say to you when you get well? She answered in the affirmative. Mary then said: "Will you see to it that the image of this apparition is placed here in this room? To this she also said yes. Then Mary, after having taken her promise to enter the monastery, disappeared, but she (the girl) fell back into an unconscious state, during which she received the bliss. Another girl is said to have been with the patient at that time, but, as the Jesuit admits, to have seen and heard nothing of Mary, only to have noticed something extraordinary and heavenly (!) in the face of the patient and to have heard some of her answers. - The Jesuit now trumpets this as a great irrefutable miracle.

the one out! This only shows once again how it is with the miracles in the Roman church. They are either obvious fraud (2 Thess. 2,9.), or based on a dream, or otherwise based on self-deception, and only serve to strengthen the poor ignorant Catholic people in their superstition and idolatry, especially in the idolatry they practice with Mary. The local medical society discussed this case. The most probable explanation was that the girl had suffered from a watery tumor in or on the liver, which had suddenly burst; whereupon, through the release of the strong pressure, a certain well-being had suddenly set in in comparison to the previous condition. In Europe, many cases like the present one are listed in the yearbooks of hospitals. That the girl, after she had, as is reported, called upon Mary for help for nine days, finally had a dream, in which only her imagination was led to believe what she really saw and heard, is of course very explainable.

W. [Walther]

An alarming progress. Under this heading the pilgrim reports: In the canton of Aargau, Switzerland, the population has decided with 21,000 votes against 14,000 that in the future every "clergyman" has to pass a new election before his congregation every 6 years, so that he either resigns or is confirmed in his office for another 6 years. One can see from this that these Swiss also do not believe that their preachers are called by God and are Christ's servants, otherwise they would not rent them like cowherds for a certain time. Unfortunately, many preachers in America do not have a better profession, and there are even those who have to put up with an annual vote on whether they should leave or be allowed to stay.

W. [Walther]

The **Anabaptists** or, as they prefer to call themselves, the Baptists are quite strange. They baptize again those who have already been baptized in other churches as often as they can, and yet they do not want to be called Anabaptists! For example, the Pilgrim would have called them Anabaptists, and the Messenger, an organ of the Anabaptists, resented this so much that he wrote in his number of October 4: "The Pilgrim does not seem to speak well of the Baptists. Whenever he has something to report about them, be it good or bad, true or exaggerated, he calls them Anabaptists, just as certain newspapers always called an Israelite merchant the 'Jew' Stroußberg. Why not just her-

Do they go out like Luther did: "Beat them to death like mad dogs," etc.? One can see from this what an evil conscience these people have. But now they want to call them rebaptizers, which they consider an insult! Our good advice is that they refrain from rebaptizing, so we Lutherans will also stop calling them rebaptizers. Is this not a fair proposal? We think it would be just as reasonable as giving advice to an "Israelite merchant" who did not want to be called "Jew" to become a Christian from a Jew. - Incidentally, it is infamous when the

"messenger" gives the "pilgrim" the advice to rather honestly lead them straight out, as Luther used to do: "Beat them to death like mad dogs." For with this, the "Messenger" obviously wants to make his readers believe that Luther had given the advice to kill the Anabaptists because of their

14

He knows quite well, however, that Luther used those words only of a wicked pack of robbers and murderers, to whom, however, also belonged many Anabaptists. Should Luther have advised that those robbers and murderers, because they were supposedly "only baptized", should not be killed but fed with marzipan for their robbery, arson and word? - By the way, in the number shown there is also a report by Mr. Rauschenbusch about a disputation held with Lutherans in Canada. What is to be thought of this report can easily be judged from the fact that Mr. Rauschenbusch himself confesses: "I cannot reproduce the exact sequence of my words, but I can faithfully reproduce the sense of what I said and the most distinguished expressions I used. As for the speeches of others, I am less sure of them, and have therefore given them more briefly." As honest and praiseworthy as this confession is, it is nevertheless questionable to conclude from such a one-sided report how the truth was represented on the side of the Lutherans. Mr. Rauschenbusch also declares at the end that he has "become much firmer and more joyful" through this disputation. If this is really the case, now that he has been an Anabaptist for more than 20 years, his previous firmness and joyfulness must have been very bad. W. [Walther]

A religious cattle pen, worse than the Mormon one at Salt Lake, in the middle of the New England states. We find in the "Sendbote" a travel description by a certain G. A. Schulte, from which we report the following passage: "Our way led us past the settlement of a religious (?) community, of which most readers of the "Sendbote" have certainly never heard anything. Curiosity drove us to get to know this community a little better, and we decided to pay it a visit. We first went to the print shop, because my dear traveling companion undoubtedly felt most at home here. - We were unable to learn much from the manager, with whom we tried to initiate a conversation. He did, however, provide us with writings that gave us all the information we wanted. The information we obtained, however, is not suitable for a newspaper such as the "Sendbote". It is mostly, unfortunately, of such a nature that I repeatedly had to raise the question while reading it: Is it possible that the State of Connecticut should tolerate such a community within its borders, the principles of which are in decided contradiction with the civil laws of the State, and in general with the natural laws of mankind? For under the appearance of piety, sin is served in an abominable and unnatural manner. - The community calls itself the "*Oneida Community*." The headquarters of the same is in Oneida Co, N. I., where about 400 persons belong to it. The branch community near Wallingford, Conn. (*Wallingford branch*) numbers about 100 members, half of whom are men and the other half women. The founder of this community, a former Congregationalist preacher, is still alive and is regarded as a father by his followers. They have no superiors, for the whole community forms a "family." The young look up to the old as to their fathers and mothers. They seek to prove their teachings and views with the Bible. But one can hardly You can get an idea of how the dear book of the Bible has to be used by these people to prove what is in direct contradiction with its spirit and letter. Marriage, and family life in general, is abolished with them, while they claim to be the church of God or "family", which are "no longer free, nor free to be free, but like angels. On Sundays they work as on any other day. They have no preachers. A meeting lasting one hour, to which all adult members of the "family" must attend, is held in the evening of each day after work is done, in which business and social questions are discussed. What they mean by social questions, the reader may imagine, because only people of their ilk are able to describe them and to hand them over to the public. The men are dressed as usual, while the women and girls wear the so-called "Bloomer Costume": short dresses with pants, and the hair cut like the men. If a child is born, it stays with the mother for a little over a year, then it is separated from her and taken to the children's institution associated with the community to be brought up. The legal mother then has no more claim to the child than any other member. Such a child then grows up without knowing who the parents actually are. - On the outside, it looks quite nice there. Inside and outside the houses everything is very clean. The people seem to be quite industrious. Everybody has the same interests, as there is community of goods in the fullest sense of the word. You can see the women working like the men in the factories and gardens. Special attention is given to strawberry cultivation; according to their own statement, they harvested 5000 bushels last summer." - Such a *community in the* midst of Christianity is a loud talking Signs of what time we live in. B.

The commentary of Mr. X. X. published in the previous year, especially in relation to what he had put forward against Luther's polemics, is judged in Germany, in the Guericke Magazine in the 4th quarterly issue, 1871, as follows: "Is 'Luther's polemics' really 'the worst of his rich legacy'? Under this heading, the Missourian 'Lutheran' of 1871 No. 15 brings an extensive article directed against false brethren, which contains the most solid thing we have ever read about the important subject. Something even better cannot be asked for and hardly expected. Just at the present time, when the Pope and his satellites are again raising their heads so violently in consequence of the Jnfallibility Declaration, the essay deserves double and triple attention. May it reach the hands of every friend and opponent of the Wittenberg Reformation! (In Germany, as is well known, the -Lutheran* can be obtained through Just. Naumann's bookstore in Leipzig and Dresden; perhaps the number in question could also be obtained individually for a moderate price, since each piece is sold individually in St. Louis for 10 cents). Of particular importance is what first Luther himself, then men like Erasmus, Melanchthon, Matthesius, Camerarius, Joh. Gerhard, Joh. Möller, Spener, Franz Buddeus and others have judged about the subject in question. Even the famous historian Johannes von Müller found himself compelled to say of Luther, in comparison with the so finely writing Calvin: "Opponents he might have

misunderstood.

but he did not allow himself, like Calvinus, to pursue them'. - We also share the characteristic conclusion of the article. The most poisonous enemies of Luther are to be sought nowhere but among the false teachers who hold Lutheran preaching offices; for they know that no one can put a stop to them as powerfully as Luther, when his writings are brought forth again and thus his mighty voice, frightening all falsifiers of the Word of God, resounds again from his grave. When Luther had died, the false spirit Andreas Osiander, who had ducked until then, said: Now that the lion is dead, he wants to deal with the foxes and hares. So the false Lutherans now also think: if only Luther does not come on the scene again, this dead lion; with us Missourians, whom they only consider to be poor little foxes and rabbits, they want to be done with us. But we do not want to give them the pleasure of burying Luther again with them. May they consider themselves called to be his gravediggers, in our hearts, in our mouths and in our pens he shall live on, be it dear or sorry to those hiding under his name." B.

Church News.

After the candidate Friedrich Bösche had received and accepted a call from the Lutheran St. Johannis congregation in Hollywood Town, Carver County, Minn., he was ordained by the undersigned on behalf of the Vice President of the Northern District on the 10th Sunday after Trinity, as on August 13 of this year, and inducted into his office.

May the Lord bring many souls to repentance and faith through his ministry! C. H. Sprengeler.

Address: Rvv. Dr. Losseus,

^atsrtovn, Osrvsr Oo., Linn.

After an Evangelical Lutheran congregation has gathered at West Legua, Burleson County, Texas, about 14 miles north of Serbin, from the Wends and Germans living there, which has been served by the undersigned since last year, it has now been given the joy of having its own pastor, in the person of Candidate Johann Proft, former pupil of the practical seminary in St. Louis. He was ordained by the undersigned on the 13th Sunday after Trinity within his congregation and introduced into his office.

God be with His blessing on him and his congregation! It must certainly be a joy for all readers of the "Lutheran" to hear that one door after another is gradually opening for our dear Lutheran church in the great wide state of Texas.

Serbin, Bastrop Co, Texas,

September 4, 1871.

I. Pallmer.

On the 13th Sunday after Trinity, September 3 of this year, the candidate for the sacred office, Mr. Theoph. Theoph. Maaß, having completed his studies in the theoretical seminary at Saint Louis, passed the prescribed examination and received a call from the congregation recently gathered at Troy, N. I., was ordained by the undersigned in the midst of this congregation, assisted by Pastor Seuel, by order of the President of the Eastern District, and inducted into his office.

After so many attempts from different sides to bring together a Lutheran congregation there had already failed, the good Lord has now succeeded in establishing the holy preaching ministry. May he now also give his servant one victory after another and build his church to the glory of his name! Amen.

Albany, N. I., September 7, 1871. p. Eirich.

Address: liov. 111. laas,

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liebn the removal of Pastor Knegeleö from Omaha, next to the devil and his servants, the unbelieving scoffers, no one had greater joy than the Methodists. These gentlemen seem to have chosen Nebraska chiefly as their stomping ground. Where it is necessary to catch immigrant Lutherans, to ridicule the pure doctrine of the divine word, mainly the office of the keys and its divine consolation along with its confessors and

to blaspheme, there they will always be found. If, however, despite the proselytizing zeal of these enthusiasts, Lutheran preachers are called to Nebraska, preach the pure doctrine, seek out scattered Lutherans and gather them into congregations, they are regarded by these high-minded gentlemen as robbers and unjust, for in their eyes Nebraska is their property, which the Lutheran church is not allowed to encroach upon. However, contrary to these views of the Methodists, the good Lord keeps sending confessors of His truth to Nebraska, so that even if one missionary preacher had to leave Nebraska because of physical poverty, another one could be brought in his place, since now the physical needs of our missionary preacher here can also be helped by a beautiful missionary gift from the hand of a faithful Lutheran, as reported in this year's report of the Western District Synod. The undersigned therefore had the pleasure to ordain and inaugurate Mr. Johann Hilgendorf, former pupil of the practical seminary in St. Louis, who had received a call from the small Lutheran congregation in Omaha, at the request of the honorable Presidium of the Western District in an evening service there on the 9th of this month.

May the Lord then give this servant of His strength in body and soul, that he may preach the Word of God in Omaha and in many other mission posts, and that when we seek out the Lutherans going astray here in Nebraska and reproach them for frequently visiting the "Methodist Church," we may hear less and less the not altogether unjust reproach: "No Lutheran preacher visits us!"

In September 1871. K. Theodor Grüber.

Address: Lov. LUZonckork,

On the 14th Sunday after Tr., the 10th Sept. d. J., Mr. Candidate I. Nachtigall of our seminary in St. Louis, having accepted a regular appointment from the Lutheran Cross congregation at Watrloo, Mouroe Co., Ill, was ordained by the undersigned by order of the Honorable Mr. Vice-President of the Western District, and introduced to his congregation.

May the Lord make him a blessing for many! Fr. Schaller. Address: Usv. ck. NkoUtäAuU,

^Vawrloo, Zckonroo Oo., III.

Mr. H. Meyer, formerly pastor at Litchfield, Ill, was introduced into the vacant congregation at East St. Louis, Ill, by me, assisted by Mr. Pastor Beck, on the 13th Sunday after Tr., in accordance with the order received from Mr. President F. Bürger.

May the faithful God help his servant to save many souls in this flourishing city! G. R. A. ClauS.

Address: lisv. 8.

Last 8t. Louis, III.

Rev. C. F. W. Scholz, until recently of New Boston, Jnd. having received and accepted a call from St. John's Lutheran congregation in and about Corning, Holt County, Mo. was installed in his new office by the undersigned on the 13th Sunday after Trin. the 3rd of September last, by order of the honorable Presidency of the Western District.

May the Lord bless his planting and watering!

Leavenworth, Kansas, Sept. 6, 1871 M. Meyer. Address: Uov. O. L. 8olloI2,

Ooruii-;, Liolt Oo., 2Io.

After Pastor I. G. Walther had to resign from his office at St. Salvator Parish in Venedy, Washington County, Ill, due to a persistent throat and nervous condition, the Conrector Mr. W. Achenbach, who had previously been employed at Concordia College in Fort Wayne, Jnd, Mr. W. Achenbach, previously employed at Concordia-College in Fort Wayne, Jnd., was appointed by the congregation and inducted into his new office by the undersigned on the 13th Sunday after Trinity by order of the Reverend Presidium with the assistance of Pastors F. W. Pennekamp and F. Wolbrecht.

May the Lord make him a blessing to many, that he may bear much fruit and that his fruit may remain for eternal life!

G. Stretchfoot.

? After Pastor I. C. L. Frese, who had to resign from his office due to illness, had recovered so far by God's grace, he was introduced on the first Sunday after Trinity in the Lutheran Zionö congregation in Edwardsville by the undersigned on behalf of the Reverend Presidium of the Western District.

The Lord, who is able to do abundantly above all that we ask or understand, crown the work of his servant with rich blessings! C. F. W. Sapper.

Address: llov. L. Li-c-ss,

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Lcllvvarllsvlllll!, IK"<ILvn O>., III.

Introduced by the undersigned:

1) On the 12th Sunday after Trin. Rev. Heinrich Bauer, who, with the grant of his congregation at Mahles, Allen County, Ind. had accepted the vocation -of the congregation at Wappakonnetto, Auglaize County.

2) on the 14th Sunday after Tr. Mr. Pastor Bunden that at the Immanuels congregation in Marion Township, Allen County, Indiana. This was due to the fact that the congregation at St. Paul, which had become vacant due to the removal of Pastor Fleischmanu to Kendallville and belonged to our Synod, had united with the congregation at St. John, which belonged to the Ohio Synod and was served by Pastor Bundcnthal, so that Pastor Bundenenthal joined our Synod.

May the Lord grant both brothers much grace and wisdom also in their present congregations and may their planting and watering be blessed and prosper! W. Sihler.

Church dedications.

On Sunday, Misericordias Domini, the Wendish-German Lutheran St. Peter's congregation at Serbin, Bastrop Co, Texas, had the joy of dedicating their new frame church built the previous winter. After the Wekh prayer was offered by the undersigned, Rev. Zimmerman preached on Ephes. 2:19-22; in the afternoon, the undersigned preached in Wendish on the Sunday Gospel, John 10:12-16. On the following day, a third festive service was held, in conjunction with a banquet, at which Pastor Greif preached the sermon.

Thus, since the end of last year, two congregations of the Lutheran confession have existed in this densely populated settlement; God grant that they may flourish side by side in peace, and each in its part build the Kingdom of God for the salvation of many souls. I. Pallmer.

(Delayed.)

The 8th Sunday after Trinity (July 30) was a day of great joy for the small Lutheran Immanuel congregation in Charlottesville, Va. On that day they were finally able to consecrate their new house of worship to the service of the Triune One. - The actual founder of the congregation, Pastor L. Lochner from Richmond, Va., preached the dedication sermon on the church's gospel in the morning. In the afternoon, Rev. R. A. Bischofs of Alexandria, Va. preached in English to an exceedingly large American audience on Rom. 1-16.17. -The presence of dear friends from Richmond, Alexandria and Baltimore contributed not a little to the beautification of the feast. - —

There is not enough space here in the "Lutheran" to describe our little church in more detail. Only this I may report to you, dear reader, perhaps: Situated on a lovely hill and nestling in a shady oak grove, the church with its nice little tower is a very friendly sight. - And even if for the time being the parsonage is connected to it, it still offers enough space for you to find a nice little place in it - if you should ever want to visit us, or if our picturesque, exceptionally healthy mountain landscape with its fragrant hills should eventually please you enough to open your home among us. - Then, of course, you would also have to help us bravely with the internal development of our dear community; for that is still very necessary to us. Well, the merciful God grant that our dear little church, which He has given us, may also really serve this purpose.

I. L. Crämer.

On the 7th Sunday after Trinity, the First Lutheran Congregation of Dearborn, Wayne Co., Mich. had the great joy of dedicating their newly built church to the Lord. It is built of wood, 46 feet long in the nave, 36 feet wide and decorated with a nice steeple.

Since the weather was so pleasant and cool, a large number of guests came from Detroit, Wyandotte and the surrounding area of Dearborn, who gathered with the congregation in front of the church at half past nine o'clock and sang the hymn: "God has brought me this far," etc. After the end of the hymn, the doors were opened in the name of God the Triune, and the congregation sang the hymn: "Kyrie, God the Father," etc. The hymn was played on the organ. After the singing was finished, the doors were opened in the name of the Triune God and the entrance was held under the playing of the organ, whereupon the congregation sang the song: "Kyrie, God the Father" etc., which was followed by the consecration prayer, spoken by the undersigned. The remaining part of the service was held according to our liturgy with full liturgy and Holy Communion. The undersigned preached the morning sermon on the 9th and 10th verse of the Kirchwcih-EvangeliumS and showed that a house consecrated to the Lord is an exceedingly great Wohlthat-GotteSici, by explaining in the first part, 'how and by what a house is consecrated to a house of God,

and in the second part, what a great divine blessing it is to possess it. The afternoon sermon was held by Pastor Halboth on the Sunday Gospel. The topic was: Christ the Provider of His own in the physical and in the spiritual. The celebration was further enhanced by the singing of the choir from the Detroit Immanuels congregation under the direction of Herr Lehrer Plumhoff. The organ was donated by Mr. Hebenstreit, a member of the congregation, "to the glory of God."

The undersigned cannot but express his great joy, which this day granted him, by a few words here. Dearborn is a small village, 10 miles west of Detroit, beautifully situated on the Michigan Central Railroad, in the vicinity of which many Germans settled several years ago, who were poorly served with Word and Sacrament from Detroit. However, since the congregation in Detroit itself had been afflicted with sick pastors for several years, this place could be supplied only meagerly. The so-called Albrecht people took advantage of this and collected money for the construction of a Lutheran church, as they shamefully lied; but when the building was finished, the wolf showed his true form. Through such deceit, a part became discontented, and a large part became a prey of deceit and lies and fell away from their paternal faith. The small group became very small because they did not have the courage to build a church. Although this place, since the time of Pastor Hügli in Detroit, was regularly visited by him on a monthly basis, in the course of time indifference and laziness joined the small faith, so that even the monthly church service was unfortunately very sparsely attended. The undersigned had therefore often, during the five years he served this congregation, become so disheartened that he had several times already decided to give up the place altogether. But trusting in God, who alone can give prosperity and awaken hearts, he began again and again, and behold, for two years the audience became more and more numerous and eager, so that now with praise and glory to God, who also here did not act according to the sins nor repay according to the great transgressions, but also here set up a monument of his infinite mercy, the little church could be consecrated against all expectations. May God continue to bestow His grace and soon give this flock its own faithful, capable shepherd. Amen.

K. L. Minor.

Urgent request.

Every reader of the "Lutheran" has probably already heard of the severe disaster that has come upon our city of Chicago, by which disaster two thirds of the city (18,000 buildings on 2600 acres) have been turned into smoking heaps of rubble, and more than 100,000 people have become homeless and poor. But how

far our Lutheran comrades in faith, especially members of our synod, are affected, is not yet known. So let it be briefly stated that the entire congregation of the north side of Chicagv (that of Pastor Wunder) has burned down, the beautiful church, the schools lie in ashes. The whole congregation has been blown up, many have found lodgings with friends, of others it is not known where they are. Even the wealthiest are impoverished, in need of help and support like the poor before.

Whoever wants to and can help in this emergency should do so soon and send Pastor Chr. Körner or Pastor Joh. Große; for the local congregations, which have not been affected by the fire, cannot help alone, since they still have great losses.

Chicago, Ill, October 1871.

Pastor I. Great.

Pastor Chr. Körner.

Our addresses are: Hov. . 1. (lro^o,

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316 VVoütDlZ-Ior8t.

Synodal Conference.

The Synodal Conference of the Honorable Synods of Ohio, Missouri, Wisconsin and Norwegian Lutheran, assembled, beloved God,

Tuesday, when on November 14, 1871, at 9 o'clock in the morning at Fort-Wayne, Indiana.

namely in the congregation of the Rev. Dr. Sihler. - Duration 3 days. - —

Since this convention, according to the resolution, shall not be an official one like the last one, but (still) only of private character, all members of the above-mentioned synods (i.e. all congregational delegates elected this year, as well as all preachers and teachers of the same), as well as members of such synods, who accepted the first part of our proposals (viclo 8ul> of the report of the created convention), are hereby respectfully invited to participate in the same; - in particular, however, according to the regulation

16

The representatives of the synods forming the synodal conference elected to the first convention.

Finally, all those who intend to attend the conference are kindly requested to communicate their decision at least 8 days in advance to His Honor, Pastor Dr. Sihler.

Birmingham, Pa., October 4, 1871.

F. A. Herzberger, Tar.

Conference - Displays.

The Buffalo Specialconference will meet, God willing, on the 24th and 25th of October at the home of Rev. I. I. Fleckenstein in North East, Pennsylvania. A. Weisel, Secretary.

The Baltimore Districts-Confercnz will, God willing, hold its fall sessions- M- Washington,- D.. C., to be held from the 7th to the 9th of November (i.e., not from the 14th to the 16th, as- zmst determined). The place of meeting will be Pastor Frey's residence, 614 N Street, between 6th and 7th Streets. Main subject of discussion: the doctrine of the inspiration of sacred Scripture. C. Frincke.

Our new calendar for 1872

is ready and can be sent. As far as its contents are concerned, it contains a narrative and a not inconsiderable number of smaller notes. It can be had from Mr. M. C. Barthel, corner of Lafayette & L 7th street, for 10 cents. The dozen costs 90 cts. with postage.

Orders for single copies can be executed only if the amount is enclosed.

This year's negotiations

of the Synod of Missouri rc. **middle** districts have just left the press. Price per copy: 20 cents.

Death News.

F. Kaiser, pastor of the Lutheran congregation in Gillespie, Macoupin Co., Ills. died on September 22 of this year at the age of 29 years and 9 months. He was trained in the mission house at Hermannsburg, passed his exams in Hanover in the summer of 1870, and was ordained there. He was sent to America by Pastor Harms in December of the past year, together with 7 other brothers, to serve the Lutheran Church. In mid-February of this year he received a call from the Lutheran congregation in Gillespie, which he accepted, and since then has worked with great blessing in the congregation. On July 10 of this year he married C. E. Lützmann. On September 24, the body of the deceased was laid to rest. Pastor F. Erdmann held the funeral sermon and the undersigned the funeral sermon on the text chosen by the deceased himself: 1 Tim. 1,15. May the Lord prove to be the right comforter for the grieving widow and soon send the orphaned congregation a faithful shepherd again.

Fri 28 E-iscirbüch.

Last Sunday, October 1, evening 11Z o'clock, passed away gently and blessedly in the HErrn our dear confrere Johann Georg Kiesel, formerly pastor of the Jerusalem's parish in Baltimore County, at the age of 44 years, 1 month and 2 days, leaving a grieving widow and six underage weary ones.

The deceased was a native of Lobenroth, Oberamt Cannstadt, Württemberg, came to America in 1855 and settled in the state of Texas, where he officiated for a time as assistant preacher at a congregation in Comalstadt. Later he founded and served congregations in and near Wildlingen, Mnschatine, Davenport in the state of Iowa, as well as in Edginton and Nauvoo in Illinois. In May 1868 he took over the pastorate of the above church in the vicinity of Baltimore, Maryland, and served it with great faithfulness and self-denial until his blessed end. - May the Lord protect and provide for the survivors of the deceased according to His Father's grace, and give the orphaned parish a faithful pastor once again!!

Baltimore, Md, October 5, 1871.

C. Frincke.

Received in the VeS western district treasury:

On the synodical treasury of the Western District: from Past. Dörmann's St. Paul parish in Randolph County, Ill, H16.N0. Past. Schuricht "s Gem. near Vandalia, Ill., O6.71. Past. Kleist's Gem. at Washington, Mo, O3.30. Past. Pissel's Gem. at Matteson, Ill, O11.76. By Past. Bartling's Gem. in Chicago, O6.21. Past. Dorn's Gem. in Elk Grove, Ill, O8.00. Past. Streckfuß' Gem. in Washington County, Ill., O19.22. By

manuels-Distr. in St. Louis, O22.25. From Past. Love's Gem. in New Orleans, La., O35.75. Past. Sapper's Gem. in Carondelet, Mo., O12.00. From Past. Ruhland's Gem. in Pleasant Ridge, Ill, O25.00. Past. Traub's Gem. in Crete, Ill, O10.35. from Trinity District in St. Louis O14.85. from Past. Wehrs' Gem. in Lake Zurich, Ill, O8.15. Coll. in Past. Sandvoß's comm. in Port Hudson, Mo, O9.50. Past. Meyer's congreg. in Leavenworth, Kansas, by Pres. Bünger, O10.00. Past. Heinemann's congregation in New Gehlenbeck, Ill, O20.00. Past. Briemann's Gem. in Rodenberg, Ill, O6.50. Mrs. L. Sch. by Past. M. Wyneken at Fort Smith, Ark, O5.00. Past. Wunders Gem. in Chicago O9.00. M. Bernhardt there O2.00. Harvest Festival Coll. in Past. Steege's Gem. in Dundee, Ill, O17.00. Past. Piffel's Gem. in Matteson, Ill, O11.32. Thanksgiving offering by Auguste Hedrich in Chicago O1.OO. Communion coll. in Past. Schuricht's Gem. in Vandalia, Ill, O15.00. Past. A. Lehmann's congreg. in St. Louis Countv, Mon, O16.00. Past. Eirich's Gem. in Minden, Ill, O15.50. Past. Ficks Gem. in Collinsville, Ill, O20.40. Past. Dörmann's St. Peter's Gem. in Randolph County, Ill, O15.15" Whose Immanuel's Gem. in Lost Prairie O8.50. Past. Hahn's Gem. in Staunton, Ill, O9.70.

For the Eo liege - Unterhalts - Kasse: From Past. Beyers Gem. in Pittsburgh, Pa., O68.36. From Immanuel's-Distr. in St. Louis O22.00.

For the Synodal Missions Fund: From H. Schienhorst through Past. Döderlein in Chicago O3.00. By the same from N. N. 25 Cts.

For inner mission: From H. Kesemann in Lincoln, Benton Co., Mo., O2.50. From Trinity Distr. in St. Louis O1.45. Collected at Joh. Lanae's wedding in St. Louis O27.55. A portion of the Missionsfest - Coll. in Past. Mennicke's Gem. in Rock Island, Ill., O14.10. Thanksgiving offering of Auguste Hedrich in Chicago O1.00. A portion of the Missionsfest coll. in Esfingham Parish, Ill., O9.30.

For Rev. Brunn's proseminar in Steeden: Collected at mission feast at Cole Camp, Benton Co, Mo, O33.50. Missionsfest coll. at congregation of Rev. Vetter in Cole County, Mo., O21.61. from H. Kesemann in Lincoln, Benton Co., Mo., O2.50. a portion of the mission feast coll. of the Chicago congregations O100. from W. S. by Past. Sandvoß at Port Hudson, Mo., O1.OO. A portion of the mission festival coll. of the Effingham, Ill. congregations, O10.00.

For the general synod - building fund:

From M. Bernhardt in Chicago O5.00. Past. Biedermann's congreg. in Danville, Ill, O36.00. A portion of the Mission Festival Coll. of Chicago congregations O288.22. From the bell-bag of the congreg. in Rodenberg, Ill, O6.50. Subsequent from Trinity Distr. in St. Louis O2.50. From PastchDörmann's St. Paul congregation in Randolph County, Ill, O17.00.

On the emigrant mission in New djork: From Past. Biedermann's congregation in Danville, Ill, O8.76. A part of the mission festival coll. of the Chicago congregations P50.00.

For the emigrant mission in Baltimore: From W. Kahle in Gutenberg, Iowa, O2.00. A part of the mission fest coll. of the Chicago congregations O50.00.

For the Hermannsburgers Missions-Anstalt: A part of the mission festival coll. in the community in Cole Camp, Benton Co, Mo, O33.80. A part of the mission festival coll. in Past. Vetter's comm. in Cole County, Mo., O10.00. of Mrs. Klipp's in Lake Zurich, Ill., O2.00. part of Missionfest coll. in Past. Mennicke's Gem. in Rock Island, Ill., O25.00. A portion of the Mission Festival Coll. in the Gem. at Effingham, Ill., O10.00.

For poor schoolamts - pupils in Addison, Ill.: By Adolf Burk in Dwight, Ill., O2.00.

For poor students: By Past. M. Wyneken at Fort Emith, Ark. by Mrs. E. G. OI.OO, by Miss P. G. OI.OO.

For the College Household Fund at Fort Wayne: Bcichtgeld from the Gem. of the Past. Steege at Dundee, Ill, O16.00.

For Päsfor Dvwe'S Gemrinürc'irr Lecland- Mich.: From N. N. in St. Louis OI.OO.

For Pastor Kuehler's family: From the congregation in Venedy, Ill, by: I. G. Walther, Friedr. Dankmeier, Karl Rudolph each O2.00, Joh. H. Biermann and Hülskötter each O5.00, Fried- rich Brockschmidt and I. F. Sieving each OI.OO, I. B. B. 50 CtS. From the Gem. of the Past. Zucker, Proviso, Ill, O7.25. Marie Degener there O5.00. Fr. Balgemann there O2.OO. Fr; Michel there 50 CtS. Past. A. W. Frese's Gem. in Cumming County, Nebr. of which K4.75. whose Gem. in Dodge County, Nebr. of which O6.50. of some members in Past. Köstermg's commun. in Perry County, Mo. oll.25.

For the seminary household in Addison: From the women's club in Past. Wagner's congregation in Chicago O15.00. ' E. Noschke, Kassirer.

The Preachers' and Teachers' Widows' and Orphans' Fund received:

I. in contributions:

For 1866 u. 1867: Bon Hrn. teacher I. Lindemann O3.00.

For 1868: From the gentlemen: Past. Horst and teacher I. Lindemann each O2.00.

For 1869: From Messrs. Pastors Fick and Horst and Messrs. Teachers I. Lindemann and Rolf O2.00 each.

For 1870: From the pastors G. Grüber, Bauer, Fritze, Karrer, Heitmüller, Saupert, Fick, H. Loßner, Fr. Nützel, F. O. Lehman", G. A. Müller. From the teachers Garbisch, Fischer, Rolf, B. Gotsch O4.00 each, H. P. Runkel O2.00.

For-1871: From the pastors C. F.H.-Meyer, Dr..Sihler, 'Schoneberg, Jox each O5.00, Fleischmann, Jäbker, Zagel, Schwan, Küchle, Sallmann, Tramm, Scholz, Strikter, P. Rupprecht, J. Rupprecht, F. Wyneken, I. Lehner, Schäfer, Stcger, Husmaun, Lothmann, Horn, Detzer, Stock, Schlesselmann, G. Th. Gotsch, Dnlitz, Herm. Weycr, H. O. Schmidt, Knicf, Bode, H. Wyneken, Evers, Brackhage, R. Schick, Runkel, Stubnatzy, Prof. E. A. Brauer, Steege, Hcid each O4.00, Reinke, Fritze, F. O. Lehmann each O2.00. Of the teachers Kohrs O5.00, Nolting, Zitzlaff, O. Schmidt, B. Gotsch, Koch each O4.00.

I. in gifts:

in Past. HuSmannS Gemeinde \$2.00, G. Raps in Past. Schwan's parish \$2.00, from N. N. a bequest (paid out by Mr. C. Fricke in Past. Schwensen's parish) \$13.00; N.N. in Samt Louis \$2.00, N. N. in Past. Cleist's parish HI.OO, from Mrs. Past. Heitmüller thank offering \$2.00, from Russow in Past. Küchle's parish 50 Cts, from the werthen Frauenverein in Past. G. Gruber's congregation \$8.00; collected at the infant baptism at W. Schluckebier's in BeardStown \$1.55, at C. Hunke's there \$1.30, at the wedding of Mr. A. Gruhl in Addison \$5.03. From the congregations of Messrs. Pastors: L. E. Kähler \$19.00, Dd'mann \$4.00, Kleppisch \$1.80, Heitmüller \$4.75, Sallmann \$12.00, I. G. Nützet \$7.17. congregation in Lincoln, Mo, 75 Cts.

1871. E. D. C. Böse, d. Z. allg. Kasstrer.

Received with heartfelt thanks to God and the kind givers: at the wedding of Mr. Teacher Andr. Kuch in Amelith, Mich., gcs. \$23.00. From Messrs. L. Förster and I C Schmidt there, \$2.00 each; from Messrs. Andr. Hammerbachcr, P. Kleemann, I. Schnell each \$1.00; from Mr. M. Schröppel \$2.40; from Mrs. Kranzlein \$1.00; from Mrs. I. Schnell 50 cts.; from Mrs. Aug. Eichinger 50 cts.; from Miss M. Förster \$1.10; from Miss M. Eichinger 25 cts.; from Mrs. Fr. Arnold in Bay City, Mich, \$2.1X); from G. Dorsch in Amelith \$1.00, Mr. Walther there \$1.00, Mr. Gerhenser \$1.00, Hm. Weis 5 Cts, Mrs. Kormann \$1.00; from Mr. Past. Sievers \$3.00.

Andr. Däschlein, college student.

For poor students received by Pastor F. Schaller in Red Bud, Zll, collected on Mr. Penningroth's infant baptism \$4.60. By Pastor Schuricht in Wilderten, Ill, collected on the infant baptism of Mr. L. Rubin \$2.00. By the same on the infant baptism of Mr. H. Sachtleben \$5.50.

C. F. W. Walther.

For the purchase of musical instruments for the School Teachers - Seminary at Addison, Ill, received from Teacher Ch. H. Brase 50 Cts; by Teacher I. Brase, collected at the infant baptism at Mr. M.Fetzlaff's in Bloomington, Ill, \$5.00; by Rev. I. Size Collecte from the infants in the Christian Teachers of't.IohanneK Parish in Chicago \$10.00; by Rev. H. W. Querl of F. Jensen \$1.00; by Kasstrer Eißfeldt \$24.50; by Teacher I. Brase Kindtauf Collecte \$4.50.

K. Brewer.

For the seminary budget received: From the Bremen Women's Association 67 gallons of apple butter; through Mr. Past. Trautmann from sr. Gemeinde \$20.00; by Mr. Past.Katthain Ernte- scst-Co.U. of his Gemeinde \$23.00; by Mr. Jakob Bäumlcr from Mr. Past. Sondhaus' parish 3 bush. Peaches; by Mr. Past. Biltz from Wittwe Klingenberg \$10.00; from Herr Müllern Kalbfleisch L Lange dahier 20 sacks of the best flour, from Herr Heinicke dahier porcelain tableware :c. to the value of \$100.00; from Frau Lehrer Emmerich in Lowell 10 Gall. Apple butter; from Mr. Frerk of my parish 1 sack of cabbage, 1 p. sweet potatoes; from P. Rasmussen, a Dane, of Venicd, Ill, 99 heads of cabbage.

For poor students: Through Mr. Past. Sapper collected on his infant baptism \$10.00, of which for Leuthäuser \$5.00; by Mr. Past. A. W. Frese on the infant baptism at F. W. Weg- ncr collected \$1.85; by the St. Pauls congregation of Mr. Rev. Kothe sllinois synodj \$18.00 and from his Filialgem. \$9.90 for Mack. A. Crämer.

For the Lutheran Hospital in St. Louis

find received the following gifts:

By Christine Schmidt of the North Prairie District of the congregation of Mr. Past. Gräbner in St. Charles \$6.00. From Mr. K. in Chatam Forks, Mo. \$5.00. N. N. in Carlinville, Ill, \$5.00. From an unnamed person \$1.00. Mrs. B. by Past. Gräbner \$2.50. Barbara Keller in Chicago \$5.00. From Nähvrrcin in Ehester, Ill, 7 nightgowns. Mrs. F. G. Wam- hof in Pittsburgh \$5.00. Mrs. N. N. by Mr. Sauer \$3.00. Mr. Christ. K. in Pittsburgh \$5.00. Mr. Adolph Burg in Dwight, Ill, \$2.00. Mr. Hülsekötter in Vencdy, Ill, \$5.00. Mrs. Firke in Dundee, Ill, \$5.00. gray Clara Pluckmeier in the North - Prairie - District near St. Charles as a thank offering \$5.00. Anna Becker in Chicago \$2.00.

F. W. Schuricht, Kasstrer.

Changed addresses:

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Fire Sermon,

on Sunday Exaudi 1849 after the great fire in St. Louis, Mo. in the Lutheran church.

Dreieinigkeits-Kirche daselbst held by C. F. W. Walther. *)

I. N. J.

Lord God, we praise You, we glorify You, we adore You that You have kept us alive until today and have given us the grace to hear Your word today. O let it become a word of life to us! Give us light to recognize Your holy will, strength to submit to it, and comfort to hope in Your goodness. Hear us for the sake of Your mercy! Amen. Amen.

Beloved brothers and sisters in Christ JEsu!

As you know, it is not my way to speak to you from the holy place about the current events of our time. A preacher of the gospel is not supposed to express his views and entertain his listeners with them, but to interpret the word of the Lord. But we are now living in a time when it is impossible for a Christian preacher to avoid speaking about the events of the time. If he did not want to do this, he would have to fear that the word of Christ would strike him: "You hypocrites, you can judge the form of heaven, can you not also judge the signs of this time?"

Now that so many who should proclaim the Word of the Lord are concealing and falsifying it, the Lord Himself has begun to speak not in words but in deeds and great events to the nations and especially to apostate Christendom. Millions of baptized Christians are now fleeing

With reluctance we submit to the urgent request of the St. Louis District Pastoral Conference assembled last month in Springfield, Ill., to publish this "Fire Sermon" in our "Lutheran". In the hope that others may also be moved by it to publish the sermons in which they have illuminated with God's Word the latest great fire disaster in Chicago and Wisconsin, we here give ours unchanged as it was preached two and twenty years ago, with all traces of the consternation in which it was written down. - In the fire at St. Louis, 640 houses and 27 steamboats were reduced to ashes in a few hours.

W. [Walther]

The houses of God, in which God's word still resounds: God has transformed the whole house of this world into a temple, in which he preaches with a great, mighty voice, yes, as if with thunderous words in the ears of the whole world. Therefore, if Christ's ambassadors now want to proclaim the word of the Lord, what is happening now gives them the divine text for it.

Outrage of whole nations against their governments, bloody wars on land and sea devastating whole parts of the earth, and a plague-like epidemic sweeping through the whole world, these are the terrible preachers to whom God has now given the command: "Go into all the world and preach repentance to all creatures! In our city, too, the voice of these three preachers sent by God has been resounding for year and day. But what has happened? Has Saint Louis, like once Nineveh, repented of God's terrible sermon of repentance? Certainly, there are still some souls in this city who, as Ezekiel writes in the 9th chapter, "sigh and lament over all the abominations that are done in it. But the great majority of the inhabitants here have only made a mockery of God's punishments and judgments, and in unparalleled wickedness those who want to be the leaders of the people, the writers of our daily papers, to the annoyance of young and old, have mocked with impunity that there are still people in our city who believe in a God and therefore want to humble themselves under his mighty hand and implore his mercy together and penitently.

But behold, what God's Word calls out to us has now also come true: "Do not be deceived, God is not mocked. A great terrible calamity struck our city on the very day when God's Word was publicly mocked. No sooner had the church bells and the Christian prayers for mercy died away on the last Ascension Day than the sound of fire bells immediately rang out through all the streets and alleys of our city. Night suddenly became day. It was the work of a few hours that raging flames had reduced to ashes most of the ships of our harbor and several of the busiest and richest streets of our city. Thousands were deprived of their roof and all their earthly possessions not only in a few hours, But also many people perished in the curses and flames, and were miserably crushed and killed by the collapsing dwellings. The power of the devastating element mocked all human power that attempted to dampen it, and every human precaution that was taken to put a stop to the encroachment of the fiery blaze that reddened the sky. When the night of terror was over and the sun of the new day again illuminated our unhappy city, millions of goods had become food for the ravenous flame; and who can count the tears and sighs that this misfortune has squeezed out and will still squeeze out! For even the human consolation that one usually has in the case of fire disasters, the compensation provided by human insurance institutions, has almost completely melted away into nothing due to the magnitude of the damage done. Oh, even several dear members of our community belong to the hard hit, who look with tears at the heaps of rubble in which their homes and all their possessions have been turned.

Oh, that we might understand the word which the partly still smoking fireplaces, as silent preachers, would like to call out to us; yes, that we might rather hear and understand the voice of the Lord, which, like a trumpet from heaven, penetrates into our ears through the desolate streets and alleys of our city! To hear this voice of the Lord and to investigate its meaning, let us use the present hour.

Text: Hosea 8:14.

"Israel forgetteth his Maker, and buildeth churches: so Judah maketh many strong cities: but I will send fire into his cities, which shall devour his houses."

During the night before last, my beloved, with the blowing of the north wind, it seemed several times as if perhaps this church of ours would not be able to receive us today, but would have become a prey to the flames and a heap of rubble. But the Lord has graciously watched over this precious place where His name is remembered. It has remained for us, and we can now hear the word of the Lord here today. So let us now hear:

18

What does the word of the Lord say to us in the now devastating that occurred in our city

Conflagration?

It tells us:

- 1) where we actually have to look for the origin of this misfortune and
- 2) which is the actual end purpose of it.

I.

If we ask, my dear people, what is the cause of the calamity that has befallen our city in these days, one person will say that it was caused by malicious arson, another by the negligence of careless people, a third by the strong wind, a fourth by the lack of water and other means to control the fire, and so on. But even if these were the closest visible causes of the conflagration, the actual origin, the root cause, is by no means indicated. And it is frightening that unfortunately most people stop at those next visible causes. Such people are like a foolish man who looks for the reason why a new house has collapsed only in the crack that the house has got. The sensible person understands that the crack in the wall is the nearest cause of the collapse of the new house, but that the real, the basic cause must lie in a mistake made by the builder.

So it is with every devastating conflagration that affects a city. The proximate causes are, of course, usually the malice or carelessness of men, the rising of a strong wind, lack of extinguishing agents, and the like; but the true cause, the root cause, is to be sought in something quite different.

To God's word it is given. In our text it says: "Israel forgets its Creator and builds churches, so Judah makes many stronger cities; but I will send fire into its cities, which shall consume its houses." From this we see: When once the cities of Israel and Judah were afflicted with great conflagrations, it was the Lord Himself who sent the fire into their cities, and that because Israel had forgotten its Creator, lived without God in sins, built churches outside Jerusalem contrary to God's word and commandment, and thus wrought false worship, and because Judah had built strong cities and, throwing away trust in the living God, had relied on them.

But we must not think that this is only a single example, from which one cannot conclude to other cases. No, this is the real origin, the true root cause of all devastating conflagrations, which sometimes affect cities and countries.

"The Lord has done this!" we must exclaim at the sight of every burned city, yes, every burned house. According to the Holy Scriptures, God not only created the world and all that is in it, but He also sustains and governs it. St. Paul writes: "In him we live, we move and are. Everything exists in him. God works all things according to the counsel of his will." Christ says: "God makes his sun go out, God makes it rain. God clothes the lilies, God has numbered all the hairs of our head, and without His will no sparrow falls to the earth." David says, "God causes

the wind comes from secret oers." And Jeremiah finally writes: "Man's doings are not in his power, and it is in no man's power how he walks or how he directs his course." From this we see

we, God did not create the world as an artist creates a

Machine, built, which he, after it is built, leaves and leaves to a leader. No, God did not leave the world after its creation and did not leave the government of it to the development of the brute forces of nature and to the people. He is not an idle spectator of what is going on in the world. He has everything in his hands. Apart from sin in the heart, everything happens according to his will, nothing according to the arbitrariness of any creature, nothing by chance, nothing by accident. Therefore, we may always know the proximate, natural, visible causes of an effect, of an event; the true, the ultimate cause is always the invisibly working and directing hand of God. May we always see how a crop failure has its proximate cause in either too dry or too wet weather; it is God, after all, who commands or forbids the clouds to rain. May we always be able to explain to ourselves how the lightning arises; it is God who takes this arrow in his hand and shoots it off wherever he wants. May we always be able to prove by which harmful poisonous parts the plague-producing air is filled; it is God who could cleanse the atmosphere of the earth with a single pure stream of air, if he wanted to. May we always see how the lack of water is the proximate cause that the fire that has broken out cannot be resisted, or how a rising storm wind is the proximate cause that the waves of fire flow over wide streets; it is God who allows the flame to ignite in the very hour of the lack of water and at the fateful moment unleashes the storm wind and gives it the rein like a foaming steed. God proved it with the three men in the fiery furnace that he can command the flame not to ignite, with the Israelites in the Red Sea that he can command the water to stand like a wall, and with Moses in the desert that he can command the arid rock to open and give water in abundance. Finally, we may always see the hand of man that either sets fire to a house in diabolical malice or sets it on fire through neglect; it is God who either allows the first fuel to break out or, as so often happens, stifles it in the making.

Behold: "The Lord has done this", we must therefore also exclaim when we look at the fire sites of our city today. Yes, it is the Lord who gave the order to his heavenly fire department in that night of terror: You guardian angels, step aside! Do not protect this city this night!

Leave it to the fury of the destroying element until I will tell it: So far and no further!

But, my friends, we must not only say, "The Lord has done this," but we must also add, "The sins of this whole city and our sins have done this. Not only does the Lord threaten Israel and Judah for their sins with the punishment of a fire that would consume their houses and devastate their cities, but God has revealed in His word that He wants to punish sins with earthly fire already here. Not only does it say in the 148th Psalm about the fire and storm winds that they "deliver the word of the Lord", but also Amos tells in the 7th chapter that the Lord showed him in a vision how he "calls the fire, so that to

And in the prophet Isaiah, chapter 30, it says: "And the LORD shall sound his glorious voice, and his outstretched arm shall be seen with wrathful threatening, and with flames of devouring fire." Finally, in the 17th chapter of Jeremiah the prophet says: "If ye will not hear me, to hallow the Sabbath day, I will kindle a fire, which shall devour the houses of Jerusalem, and shall not be quenched."

Recognize from this: the sins of the city of St. Louis, these are the actual arsonists who have thrown the first firebrand into the ships and houses of the same. The cursing and swearing of tongues inflamed with hell, of young and old, which fills all the streets and gazes of our city day and night; the boozing and feasting which is practiced in many hundreds of foul booze-houses of our city; the mocking and blaspheming of God's Word and all that is holy, which is practiced here by newspaper writers and newspaper readers, high and low, rich and poor; the fornication and whoredom that is brazenly and shamelessly indulged in in a hundred corners of this city; the usury and fraud in trade and commerce, and the bloodsucking and deceitfulness of the physicians, aster doctors and market criers, which is unashamedly displayed here and wrings even the last penny of necessity from the poor who are afflicted by disease; the injustices, perversions of justice and false oaths that are evident in almost every courtroom; the perfidy and partisanship of the authorities and, again, the mockery by the citizens of the God-appointed magistracy; the greed for money of the men and the arrogance and splendor of the women and young women; the vainglory and perversion of the Scriptures, the hypocrisy and false worship of the unbelieving and enthusiastic clergy; the shameful abuse of religious and political liberty; the unconscionable neglect of youth, the terrible desecration of the days of the Lord; the ill-treatment of the poor slaves and the unfaithfulness of the servants, - but who would name all the sodomitical sins of our city? - In short, all these and similar sins have cried out to God for vengeance until God finally sent a pestilential plague and with it flames of devouring fire. Yes, these sins are the true cause that there was no water to quench; they were the right storm winds that blew up the fire of divine wrath like a sea of fire, so that there was no help nor salvation. Yes, what do I say? these sins make it a miracle that one house of our city still stands. If St. Louis does not repent, the rich blessings with which it has been showered will finally turn into curses, and God's curse will finally consume all its glory and it will become like Jerusalem, Tyre and Sidon.

II.

But, my dear friends, the word of the Lord tells us, in the case of the devastating conflagration that has now arisen in our city, not only where we have to look for the actual origin of this disaster, but also, secondly, what the actual end purpose of it is.

The final purpose of God's judgments, according to His holy word, is of course not one and the same for all; for one they are a means of punishment, for another a means of awakening, and for a third a means of discipline and purification.

First of all, in the case of the hardened, such a calamity has the ultimate purpose that, even if they persistently deny God with their mouths and with their works, they will

But they should feel that their fate is not in their hands, that there is a God who not only says in his words but also carries out what is written in Psalm 7: "God is a righteous judge, and a God who daily prophesies. If a man will not be converted, he hath sharpened his sword, he hath bent his bow, he hath aimed, he hath laid deadly projectiles thereon, he hath prepared his arrows to destroy." Or as it is written in the Epistle to the Hebrews, in the 10th chapter: "If we sin wilfully after we have received the knowledge of the truth, we have no other sacrifice for sin, but a dreadful expectation of judgment and of the fiery anger that will consume the wicked. But terrible it is to fall into the hands of the living God." This was the final purpose of the terrible judgment on Jerusalem, this is also with many the purpose of the judgment that has now come upon our Saint Louis.

But the final purpose of such a calamity, secondly, for those who are not yet hardened, who would like to be saved, but have hitherto gone along in sin and security, is: they are to be awakened by it to recognize what serves their peace. O all of you who do not want to be lost, and yet until now have gone the broad way without true repentance, which must lead to destruction: listen to the voice of God, which calls out to you from the fire: Repent! See by the blazing flames that God is not to be trifled with. Recognize in it God's torch of wrath, which is ignited by the sins of men. Remember, God can wait for a long time, but at last he breaks in all the more terribly if you do not want to convert. Remember, God wants to remind you through this small conflagration of that day when finally even the heavens will be consumed by fire and also the elements will melt with heat, when the whole house of this world will fall apart with a great crash and the Lord will come with flames of fire to take vengeance on those who do not recognize God. Yes, remember, with that little fire that finally went out, God wanted to remind you of the fire that does not go out, and of the worm that does not die, of the flames of hell, of which the rich man said, "I suffer torment in this flame." Consider, if God already holds such terrible judgment in the time of grace, how will his judgment only flare up when the time of grace has passed! Oh, do not say to that rich usurer of grain: "Dear soul, you now have a large supply for many years," you now have a nice comfortable house, a profitable business, "now have rest, eat, drink and have good courage. Oh, realize that today it can still be said: "You fool, this night your soul will be required of you, and what will it be that you have prepared? "What good would it do if a man gained the whole world and suffered damage to his soul? " A destroyed house can be rebuilt, but "what will a man give, that he may redeem his soul?"

Up, up, all of you who have not cared for your souls until now, the Lord is calling you! Wake up, you who sleep, and rise from the dead, and Christ will enlighten you.

Now is the time of grace,

Now the sky is open, Now everyone still has

The bliss to hope: Who over in time does not turn to God, He cries over himself, When he goes to the Hellen.

19

Finally, you who stand in faith, remember that the Lord also has a word for you in this conflagration. Your faith shall be purified in this fire, your poverty of spirit deeper, your knowledge of sin brighter, your love, which now has such a glorious opportunity to help with a gentle hand, more burning, your prayer and intercession more fervent, your hope and trust in the living God stronger, your heavenly mind purer and more unstained by the things of this world.

But as many as are anxious, sorrowful and downcast among us because of their sins and because of the future, and look up to God with sorrowful hearts and say: Ah, God, what is to come? - Only lift up your heads with confidence! Behold, in the midst of judgment God has revealed his mercy; he has shown that he does not afflict or deceive men from the heart. Therefore his wrath lasted a moment, and he was glad to live; weeping lasted through the evening, and joy in the morning. Therefore cast all your care upon him, for he cares for you, for body and soul, for time and eternity. Light must always go out to the righteous and joy to the devout heart.

God is still alive!

Soul, why do you despair?

God is good, who out of mercy does all help on earth. Who with power and strong arms makes everything well and good; God can do better than we think. He can direct all adversity to the best.

Soul, consider this:

Our Lord God is still alive! Amen.

Chicago.

From a letter we received from Northern Illinois we learn the following:

"The terrible visitation that has struck Chicago is also a very hard blow to two of our congregations. Pastor Große's, Körner's, Wagner's and Döderlein's congregations were spared. Pastor Bartling's congregation, however, was half burned down, but the church was saved. Pastor Wunder's congregation, on the other hand, burned to the ground. Only four or five parishioners living on the west side of the river were spared. The church, schools, parsonage have become a pile of rubble. Pastor Wunder does not know at present where his congregation is; it is scattered, a part in Pastor Große's congregation, another part in the neighboring congregations in the city and in the country. How can this be helped? It is true that the whole congregation is scattered; it is also true that a part of it will certainly never live in this district again, but will settle in other congregations. But a part of them, especially those who own land there, will return. It is quite certain that this district will become completely German again. Therefore, we must not leave the field here. Pastor Große's and Bartling's church is too far away to expect that many from this district would turn there. Therefore, in my opinion, Pastor Wunder's church should be rebuilt, and as quickly as possible; if it were the first building in the middle of the pile of rubble, it would be best. People would then soon gather and the congregation would increase rapidly. Of course, Wunder's congregation cannot help the building at all. It must be entirely through the love of other congregations are produced. It must be built as cheaply as possible, if only preaching can be done in it. - Pastor Wunder is very broken down; not over the loss of his property; he has saved almost everything. With tears in his eyes he told me that some had helped him to pack his things and bring them to safety, who afterwards had no time or no car to save their own house. The damage that his congregation has suffered, especially that it is so scattered, and that he has no hope of gathering it again, is what weighs so heavily on him. But the Lord can and will help even there."

So far our correspondent. All members of our dear congregations will see from this report that there is hardly a physical and spiritual need in the world at the present time that cries out to us for immediate and powerful help as does the need of our sister congregation in Chicago, which has been almost unprecedentedly hard hit. Now then, brethren near and far, let us remember the word of the apostle: "Now that we have time, let us do good to everyone, **but especially to those who are of the faith.** Gal. 6:10: To try to awaken your compassion, brothers and sisters in faith, by describing the sorrows that our fellow believers in Chicago have experienced and the hardships under which they are still groaning, would be to deny God's grace in you. May every congregation take steps without delay to collect charitable gifts and send them to Pastor Körner or Große, who have declared their willingness to receive such gifts in an appeal for help published in the previous issue. In order to stimulate our helping love, God distributes his gifts differently and sends misfortune to the one while saving the other from it. Let each one, then, who sits in good rest while his brothers lament in misery, now let his light shine, that they may see his good works and praise his Father in heaven.

W. [Walther]

Something but emigrant mission.

Many things have already been said in the "Lutheran" about our emigrant missions in New York and Baltimore, and sometimes our missionaries Keyl and Sallmann have made a heartfelt and urgent request to our dear congregations to remember this extremely important work with helping love; But the contributions still flow so sparsely that the deficit in our coffers grows from month to month, and that, if there is not an early change for the better, the work, which has hitherto been conducted with so much blessing, at least in Baltimore, will have to be

abandoned. At the last Synod of the Eastern District, a report was made on this extremely sad state of affairs, and at the request of the Honorable General Praeses, the Synod instructed the undersigned to once again warmly recommend our emigrant mission work to the dear Synod congregations through the "Lutheran", and he will do this herewith, as far as God gives him grace, in simple, short words.

There is probably not a member of any of our congregations who does not recognize the necessity and importance of the work of our emigrant mission and does not heartily desire its continuation. Why, however, is the support for it so extremely inadequate? I can think of no other reason

20

than that many of the dear brothers have forgotten the time of their arrival in America and their hardship at that time during the long years of their being here and perhaps their earthly well-being. Just think back to the day when you landed here, perhaps with little or no means, without friends who would take care of you, who would assist you with advice and action! How helpless you would have been then! Strangers in a foreign land; what trouble and hardship you had to keep your family, your baggage, your belongings together! How you were pushed and dragged to and fro by rude officials, carters, emigrant runners; how everyone saw you as welcome prey, as birds to be plucked if possible. How many of you were robbed and cheated, not to mention those who were separated from their families or lost a precious member of them here. How comfortable you would have been at that time, how you would have thanked God, if a man, whom you could have trusted, had come to you, procured your luggage, bought you railroad tickets, brought you, together with your belongings, on the train, supported the needy with an advance for the journey, provided the destitute with accommodation or work; in a word, taken care of you and your distress and alleviated it to the best of your ability. Would you not have thanked God and the man with all your heart?

And now consider, just as helpless, in quite the same distress and danger, thousands of our dear compatriots and fellow believers still arrive here every week. We - no, you, for our mission is your work - have now employed a missionary in each of the two main harbors of our country, who is to take care of the physical and spiritual needs of the emigrants to the best of his ability. It has been made known to all our congregations by these missionaries through the "Lutheran" that anyone expecting relatives or friends from Germany should turn to them for the provision of ship's tickets for them, their receipt on landing and onward transportation to the place of their destination, all of which they are prepared to carry out free of charge. Especially in these parts the service of the missionaries has been used to the greatest extent. Orders of this kind arrive here daily, often with great effort and expense, for many of the orders consist of requests for advance payment of the required travel money, with the promise that it will be returned when the expected friends arrive at their destination. In most cases, this promise is kept, but how? Most of them calculate the expenses in pennies and nickels and send the money back with a "nice thank you" for the effort; but very few of them enclose a gift, however small, for our missionary treasury. How can we describe such behavior? They take up the work of the missionaries, the missionary treasury as well; if the mission is not carried out punctually, the most rude letters and the most unjust reproaches often come, without asking for reason and cause; if everything has been done to the satisfaction of the missionary, a "nice thank you"; - but nothing is done to support the treasury, for the preservation of the work. What would such people say if, upon the arrival of their friends, the missionary wanted to reply to their question and request for advance or support: "Advance, support, I cannot give you, but I wish you a very happy journey"? That would be shameful mockery, wouldn't it? But what is the difference between the "nice thanks" and the "nice wish"? And

but these are not yet our saddest experiences. Very many also make us wait unduly long for the money, some for months, others even for years.

Dear brothers, can our mission be sustained in this way? In our dear compatriots in need of advice and help, the Lord Jesus comes to you and says: I am poor - support me; I am hungry - feed me; I am a stranger and without shelter - shelter me! Do you want to say: Dear Lord, we wish you money and food and shelter with all our hearts? Certainly not! But this is what those do who only have "good wishes" for our work. But those who only have "good wishes" for our work and "thanks" for our work do. If the Lord Jesus would visibly come to us, what a crowd would arise, how everyone would fight for the honor of being allowed to give Him their all! But since He comes only in poor emigrants, only saying: "Inasmuch as you do it to the least of these, you have done it to Me," so few want to know about the honor of helping the Savior; cold hearts, clasped hands, good wishes! - With these, He will be spit out.

Only recently the Lord Jesus came to us in a poor widow and six little orphans. The story is briefly as follows:

"A Saxon family, consisting of father, mother and six children (the seventh was carried by the mother under her heart) arrived here. On the evening of their arrival, the man turned to our missionary for advice and was summoned by him to his office the next morning; since the man did not come, the missionary inquired after him and found him ill with cholera, to which he also succumbed the following night. There sat the poor mother with her six orphans in Castle Garden without help, without friends, without means. What to do? We knew that He, who promised to be the husband of the widow and the father of the orphans, could and would help. We also knew that He would not help through a miracle, but through His children; therefore, in God's name, we told our congregations: "Christians, the Lord Christ is here, poor, hungry, homeless! In a few days the travel expenses for the whole family to St. Louis (they were taken in at the orphanage there), and moreover more than H200.00 were collected; our emigrant host kept mother and children without payment until their departure.

Dear brothers, this is a case, but one among many; almost every day people come to us seeking help in equally sad circumstances. We cannot help everywhere, so we call out to you: "Christians ! Christ the Lord is here, poor, hungry, homeless! Whoever loves Him, feed, clothe and shelter Him!" - —

I. E. Gottlieb.

Minnesota News.

Since especially the German immigration in the state of Minnesota is still increasing; among whom the majority are Lutherans by name; and since also recently many who were already resident in old states are moving to Minnesota, it is certainly necessary that among these already immigrated, and still coming fellow believers who are to be blessed, the spiritual seed of the dear Word of God be spread.

While many pastors here in Minnesota have been diligently proselytizing for years; the faraway Lutherans

and served them with Word and Sacrament; and thus quite a number of congregations have already been gathered; but there are still areas in Minnesota where no Lutheran preacher has yet proselytized. For many areas that were formerly completely uninhabited, and were only visited by Indians from time to time, have for years become quite inhabited settlements, and many German Lutherans live in them. But the vast majority of those who move to such new areas become spiritually dull through several years of deprivation of public preaching and the sacraments, so that they become earthly richer, but spiritually poorer. Some others sooner or later fall into the hands of swarm spirits or sects, and thus fall into a sick and infirm Christianity, so that many lose their salvation and blessedness. The spiritual plight of these poor people, however, must go to our hearts as Christians. However, it is very burdensome, indeed sometimes not possible, for an established preacher to travel hundreds of miles to seek out such isolated, churchless people and minister to them from time to time with Word and Sacrament; Therefore, it has been our heartfelt desire for years to obtain a traveling preacher for Minnesota; for a traveling preacher can freely proselytize from town to town, and where he finds a group of people who form a Christian congregation, he can supply them from time to time with God's Word and Sacrament. Attempts to appoint one from among us as a traveling preacher failed; until finally, at a pastoral conference held this year in February in St. Paul, the proposal was made: I, the undersigned, should try to persuade my local congregation to appoint a substitute preacher, who at the same time should be committed to the profession of traveling preacher in Minnesota. My local congregation accepted the proposal of the conference. And so the candidate Mr. Albert Cämmerer from our seminary in St. Louis was appointed as assistant preacher. Mr. Albert Cämmerer recognized the calling as a divine one and accepted it.

On the 9th Sunday after Trinity, as on August 6, 1871, he was ordained and introduced in the midst of my congregation by me with the assistance of Pastor Damm on behalf of the Presidium of the Northern District according to the regulations of our Agenda. This day was a day of joy. After the ordination sermon in the morning and the ordination ceremony in front of a large audience, we celebrated a mission festival in the afternoon; first Pastor Damm held a mission sermon on 1 Petri 2, 9. and after that Pastor Cämmerer held a mission history lecture: "How our old, pagan, German ancestors came to Christianity". Since that time, several missionary journeys have been made. Pastor Cämmerer will report about his missionary journeys to the dear Lutheran readers from time to time. But I must not forget to inform the dear Lutheran readers how we intend to maintain our traveling preacher.

We have agreed as a pastoral conference to give the traveling preacher a \$300.00 salary each year. This salary is to be raised by collections in each congregation here in Minnesota. However, because we have many more expenses this year, in the beginning of this work of God, than we may have the future years, for we have to buy the traveling preacher's horse, buggy, harness and saddle now, therefore this year will be difficult for us. Although

We all want to do what we can, but it would be a great service to us if we could get a little support from churches outside Minnesota. There will certainly be many church members in old states who can remember the time when they too lived in this country and could not go to preaching, but now have God's Word abundantly. Those who have gone through these sad times and have experienced how sad it is for a Christian to miss the preaching of the divine word, will gladly sacrifice a small mite for our work. Whoever is able and willing to do something for this purpose should send his gifts to me, since I have been appointed treasurer for the Minnesota Mission; I will then acknowledge these gifts in the "Lutheran".

Now God the Lord crown the work of the mission in Minnesota with rich blessings, and grant that through the ministry of our traveling preacher many may become true sheep of Jesus Christ.

Henderson, Sibley Co, Minnesota, on October 10, 1871.

Karl Schulze, Lutheran pastor.

The address of the dear brother is:
Oaomrasror.

Hsnäerson, Oo., ^linliosota.

(Submitted.)

An attempt at inner mission in Minonk and its surroundings.

It must hurt a Lutheran Christian, who has a heart for his church, when he passes through a town or region, in which almost everyone speaks German, in which hundreds of German families live, who belong to the Lutheran church by origin, and he sees how in such a place the most diverse sects and parties are represented, who often live completely at the expense of our dear church, but for this church itself no place was found, and in vain one asks for a Lutheran house of God and congregation. This was also the case for the undersigned and his neighbor, Rev. Johannes from Lacon, who paid me a fraternal visit at the beginning of this week and whom I accompanied on the way home. Our route took us through Minonk, a friendly, rapidly burgeoning town on the Illi- nois-Central Railroad, 11 miles north of El Paso. The German faces, the German speech, the German costume even soon convince one that the population is predominantly a German one. After further investigation we learned that hundreds of German families, mostly from Hanover and especially from East Frisia, live here, all of whom are Lutheran by origin, and yet there is no Lutheran church or congregation, but there is a large Uniate church with a preacher from the Uniate Association of the Northwest, and a considerable German Baptist congregation that has a beautiful house of worship, not to mention the many other churches, of which I counted eight in all. I sought out a family who had recently moved there from my local congregation, who were quite happy and asked me to baptize their child and hold services, which we agreed to do. While the man obtained the use of the German Baptist Church nearest to his home for this purpose, and hurriedly announced the holding of the service among his friends, we visited some other Lutherans who had remained faithful until then, former members of Pastor Heid's congregation in Peoria.

Flesh? Therefore, no member of our conference will have regretted attending the conference in Springfield. All were already refreshed by the fact that they were able to see how God is building His kingdom in Springfield. In a church built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone, a Christian heart finds much greater glory than in all places where the glories of the world are displayed, because such a church is the temple of the living God, which is filled with the glory of God.

However, the opportunity to become acquainted with the Springfield congregation was only a small addition to the great blessing that the good Lord poured out on those who attended the Springfield Conference. One session of the conference and one sermon we heard was enough to elicit confession from all: Even if I heard nothing but what I heard, I would not for the world have missed attending that conference. It is all the sadder that some preachers were absent. Some of them wrote to the conference to apologize for their non-attendance, but the conference could not declare all of them excused. Lack of travel money, for example, cannot be a reason for not attending the conference, because

there is a resolution according to which the conference pays the travel expenses of the poor preachers. Also it can do not approve of the conference if a preacher does not attend our conference because he attended the conference of preachers of a sister synod. Others have even omitted to ask for apology - whether out of negligence or because of their evil conscience, they themselves will know best. If the former is the case, they deserve a rebuke; if the latter, they are to be 'met with great seriousness. Such preachers, who allow themselves to be deterred from attending the conference by insufficient reasons, may well ask themselves whether they also belong to those to whom God tells Amos 6:6: "You drink wine from the bowls and anoint yourselves with balm and do not worry about the harm of Joseph; or to those of whom it is written, Prov. 18:1: He that separateth himself seeketh after that which he lusteth after, and setteth himself against all that is good. They may ask themselves can answer to God if they do not take advantage of every opportunity God offers them to be strengthened in faith and to grow in knowledge, and to strengthen others in faith and to promote them in knowledge. The command is clear: be diligent to keep unity in the Spirit through the bond of peace. Unity in the Spirit, this unspeakably great gift, God has given to us poor sinners in this last afflicted time out of undeserved grace. Oh, how irresponsible, therefore, are those who do not want to keep this unity in the Spirit. through the bond of love and peace! How

We can even learn from the pope how necessary synods and conferences are in order to preserve unity in pure doctrine. For it is well known that the pope has always been an enemy of synods and conferences. If you, dear congregations, want to preserve the pure doctrine for you and for all of us, do not allow your preacher to separate himself from orthodox preachers and to stay at home when the conference to which he belongs holds its meetings; but if he has done so, punish him severely. But you preachers consider what our Savior says in Revelation 3:2,3. - —

On behalf of the St. Louis District Rev.

ConferenzzE

. D. C. Böse, Secr.

In the evening, quite a number of people had actually gathered in the German Baptist Church, listening with rapt attention to Pastor Johannes' lecture. He spoke about Joh. 9,4. and his topic was:

The work for our Lutheran Church.

I. Why we should work for them.

1. we owe it to her. 2. she is worth it.

3. It has the same great blessing for us - for our children and descendants - for our fellow human beings.

II. How we should work for them?

1. That we stay with her.

2. That we teach as she teaches, and confess with her God's word as she confesses it.

3. That we suffer and endure with her.

4. That we fight and argue with her.

The lecture, held in proper moderation and far from bitter polemics, as well as the baptism of children that followed the sermon, were a powerful testimony to our church and confession and made a tremendous impression on the audience, among whom were also some preachers,

For the time being, an arrangement has been made to preach every four weeks. The only thing missing is a suitable location. To procure a small church, however modest, would far exceed the strength of the few people with whom the work is to begin. And yet a church of its own is inevitable if the Lutheran church is to gain a firm foothold in this place. A few hundred dollars invested for this purpose in this place would bring the most glorious interest to our church in a short time. Whoever now wishes to contribute something for the glory of God and the salvation of his fellow men, should send it to Mr. I. M. Schmidt, Drawer 5, Minonk, Woodford Co., Ill, or else to Mr. Pastor I. M. Johannes, Lacon, Marchall Co., Ills. Any gift, even the smallest, will be gratefully received and acknowledged in the "Lutheran."

Let us work as long as it is day, before the night comes, when no one can work.
El Paso, Ills, October 6, 1871.

I. I. Core.

Can it be justified?

The St. Louis District Preaching Conference held its fall sessions this year at Trinity Church, Springfield, Ills. from October 2 to 17. The preachers who attended this conference experienced again how beneficial such conferences are in which doctrinal matters are discussed. God lets the waters of life flow abundantly to refresh the dry hearts of his children, he raises up those who lie in the dust, he lets the breath of his spirit blow to make the bones of the dead alive, he shows the gaps in the walls of Zion and gives his preachers proven, insurmountable weapons in their hands to fight against the evil enemy and to beat him out of the field. And what preacher will say, "I have no need of comfort or refreshment, for I am rich and full; I am strong and have no need of anyone to help me? Must not every faithful preacher say of himself, I am like a bittern in the wilderness, like an owl in the distressed cities, like a solitary bird on the housetop? Is he not hunted by all infernal spirits; is he not plagued by the world; is he not frightened daily by the attempts of his own

To the ecclesiastical chronicle.

"Do not announce it to Gad." Under this heading, the "Fröhliche Botschafter" of October 3 (a paper of the "Vereinigte Brüder in Christo") reports that within his sect the laying of the foundation stone for a church was carried out by officials of a secret society. It is strange how great a desecration of his church he considers this, so that those who want to be Lutheran should be deeply ashamed of themselves if they do the same, as has recently been reported. We therefore share the essay in the "Fröhlicher Botschafter", namely in the German or rather Undeutsch in which it is written. It reads as follows:

"The greatest dishonor recently done to our church took place the other day in a Pennsylvania town where they had the cornerstone of a United Brethren church laid by Oddfellows and Nothmen who were present in full regalia. Our preachers and superintendents there present and concerned had not sense of shame enough to be set aside in the ceremonies; and not sense of honor enough before the church and its order to join with such as our church denies the right to be members of it, in such ecclesiastical action. This is certainly the first such disgrace in our history that has been done to the Church, and hopefully the last. It may be for the good of the Church, by opening her eyes to see what she is like. All faithful members of the Church feel offended and a deep indignation runs through their hearts. If such secret societies also had a sense of honor, they would not participate at all in such church ceremonies, where they are not considered worthy to be members of the church. But everything was intended to offend the church, both by the official preachers and by the secret allies. - We hope, indeed we believe, that it will not go unpunished, but that those involved and the leaders will be called to strict account, to warn others and to correct them. - We must say, however, and to our readers' delight, that it was not in our Germans but in the English communities that such things took place, and hopefully will never take place, because we trust our German brethren to have more sense of honor." W. [Walther].

Lutheran Church in the South. As a result of the last Civil War, a new Lutheran General Synod emerged in the South, which initially seemed to want to return to the old pure Lutheran doctrine and practice. Unfortunately, however, it did not take this seriously; indeed, it gradually returned almost to the old track. Therefore, the Lutheran Synod of North Carolina, which seems to consist of more decided Lutherans, has left this southern so-called General Synod and intends to unite with the Synod of Tennessee. Members of that synod are now publishing a paper entitled: "*The Evangelical Lutheran*." The same appears in Charlotte, North Carolina. Immediately in the first number it says: "We need in the South a paper which pays homage to sound Lutheran practice as well as doctrine. A paper which does not sound an unclear note and does not defend anything merely because it is popular among the great multitude. In short, we need a paper which resolutely strives to educate our people to adopt a truly Lutheran standpoint." This is certainly most gratifying and a new proof that the Lutheran Church in America, in spite of all the strife that is surging within it, is straightening itself out, yes,

It is precisely this dispute and struggle which proves that it is no longer dead, but has become alive, and which has already brought forth such hopeful fruits. God strengthen the dear men who now also want to build the true Lutheran Zion in the south of our new fatherland!

W. [Walther]

In the "**Messenger of Peace**" of the local Unirt Protestants of October 15, the question of "frightened souls" is answered: "Should we not attend any church, keep away from the communal service, because we cannot have the Protestant" (i.e. Unirt) "but only the Lutheran, or Reformed, or Presbyterian, or Methodist? May we hear God's Word and worship together with the assembled congregation, to which we do not want to belong, without denying our mother church? May we go to the table of the Lord with these churches, provided that we are not made a condition of admission to Holy Communion by converting to the other church?" - It is indeed strange that even in the unchurched church there are such "frightened souls" who shy away from going to church and communion with the Lutherans, Reformed, and so on. The Uniate Church is already a motley collection of "believers" of all kinds, so how can it be reasonable to ask whether an already Uniate may unite with Lutherans, Reformed, etc.? Therefore the "Messenger of Peace" writes full of praise: "We as Protestants" (i.e. as Uniate) "have the confident answer to such questions of anxious souls: certainly, you may. Astonishing insight! Deep wisdom and high decision!

W. [Walther]

The latest American ecclesiastical measure is to install a kitchen in the lower room of the church to facilitate the social intercourse of the congregation members and to be used at the various church "parties" and "fairs. To Bishop Whitehouse of the Episcopal Church, the "*Lutheran Observer*" now defends this modern invention, saying that "it helps, if rightly used, to make the church members better Christians, and that many pastors have found it one of the chief means of grace." If the *Observer* wants to tell us what special gifts of grace are imparted by these church kitchens, we might not want to do without them any longer.

(Wisconsin Community Journal.)

Church News.

After Mr. G. A. Lohr, Candidate of the Sacred Ministry, was trained and examined at our Seminary in St. Louis. After Mr. G. A. Lohr, candidate of the holy preaching ministry, trained and examined at our seminary in St. Louis, had received and accepted a regular profession from the Lutheran Immanuel congregation at Clarinda, Page Co., Iowa, he was ordained by me on behalf of the district presidium on the 18th Sunday after Trinity, the 8th of October this year, in the midst of his congregation and inducted into his office.

The Lord Jesus Christ, the Head of His Church and congregation, crown the work of His servant with many blessings!

F. W. Scholz, Pastor.

Address: Uov. 8. doür, lox 65. olurinäu, DaZs Oo., lovn.

On the 13th Sunday after Trinity, September 3, Rev. H. Engelbrecht, having been peacefully dismissed from his former congregation in Iowa City, following a call to the newly formed Trinity Lutheran congregation in Loudon, was installed in his new office by the undersigned on behalf of the honorable Presidency of the Western District.

pointed out. On the same day the congregation celebrated the laying of the cornerstone of the new church to be built.

The emergence and rapid flourishing of the church in London is a miracle before our eyes. Only a year ago, the Union ruled that region as its undisputed territory. And marvelous! A subject, himself completely mendacious and degenerate, temporarily employed as a school teacher, has here become in God's hand the means to encourage misguided Lutherans to break away from the oppressive, love-pretending Union snake. The congregation, which was organized by the undersigned in March of this year, numbers 42 members and promises to grow significantly. It is certainly a joy for all who love our Lutheran Zion, especially for us Missourians here in Iowa, who until now have worked a rather stony ground, to see how the Lord is creating more and more funny gardens for Himself here as well.

May he now also crown this his newly transferred servant with rich blessings!

Lyons, Iowa, Sept. 11, 1871.

Ll. Seuel.

Address; Lov. Ll. Ln^oldrooüt,

Douclon, Osäär Oo., lov".

The Rev. R. Koehler, of Sigel, Ills. having received an urgent call from the Lutheran congregation at Pilot, Kankakee Co. Ill, and having recognized the same as "inen divine, he was divorced from fine congregation at Sigel in peace, and was installed in his new office by the undersigned on the 18th Sunday after Trin.

The Lord crowns the work of his servant with blessings!

G. A. Müller.

Address; Rsv, U. XosUlor,

Lor 500. lanlrakos oit^, Ill.

Mr. Otto Voigt, pastor, has accepted the call of the Peace congregation at Perryville, Perry County, Mo. on condition that he may still serve his present congregation at Genevieve, Mo. and supply it with the preaching of the divine word until the same shall so increase in number of members that it may again "call" a pastor of its own, also that after his departure the school shall be supplied with a school teacher.

Thus, he was introduced by the undersigned on the 17th Sunday after Trinity in the presence of his congregation.

May the gracious, merciful God give his grace and rich blessing to the dear brother in his new sphere of activity!

. A. W. Bergt.

Address: O. D. VoiZt,

Oo., 2lo.

Church dedications.

On the 6th Sunday after Trinity, my branch congregation in Transit Township, Minn. had the joy of consecrating their little church, a friendly log house, to the service of the Triune God; in which not only my main congregation, but also a large part of Pastor Schulze's congregation took the warmest part. The celebration began in the usual manner. After the consecration prayer had been said, Pastor Schulze ascended the pulpit and preached on Psalm 84:2-5. This was followed by the administration of Holy Communion. Holy Communion. The morning service concluded with a baptism. Afterwards, we ate at the common table and had another service, during which the undersigned preached on the Epistle of the Kirchweih.

May the Lord our God grant that in this little church, which was built for the glory of His name, His holy Word may be preached continually, pure and unadulterated, and the holy sacraments may be administered according to Christ's institution, to the salvation and blessedness of all who come and go!

C. Dam. §

Dryden, Sibley Co, Minn, Aug 9, 1871.

On the 10th Sunday after Trinity, my congregation in Sturgis, Michigan, had the great joy of being able to consecrate their newly built little church to the service of the Triune God. In the morning, Pastor I. L. Hahn preached the dedication sermon on Ps. 26, 6-8; in the afternoon, the undersigned preached on the church dedication epistle.

But may the faithful God help in mercy that also in this little church His Word may always be preached purely and loudly and that thereby many souls may be built up to eternal life!

Burr Oak, Mich, Aug. 13, 1871. a. Henkel.

In Verona, N. I., there has existed for a long time an united congregation belonging to the ministry of New York, called St. Peter's congregation. Pastor C. A. Wiegel, the pastor of this congregation, was unable to follow in the footsteps of his predecessors, because he was heartily attached to the Lutheran confession, and raised his testimony against the Unionist nature. The Lutherans, about 20 members, finally had no other choice: they had to leave if they wanted to save their conscience. This they did

and founded an Evangelical Lutheran congregation, the Zion congregation, around Easter 1670, with Pastor Wiegel as pastor. The Unirte Part, now genuinely united since the Lutherans left, has since been served by a Pastor Hoffmann, belonging to the Lutheran ministry. The Zion congregation immediately set about acquiring a new property, purchased a plot of land, and began construction of a new church, the cornerstone of which was laid on November 30, 1670. (See: "Lutherans," Vol. 27, No. 6.) During the lull of winter and spring, the church, mostly through the labor of the congregation members, reached its completion, so that it could be dedicated on the 10th Sunday in Tr. True, the original number of members had diminished somewhat in the louse of this time, some withdrawing, probably out of timidity about the cost of construction; but as few as Past. Hoffmann reports in the "Lutheran Herald", namely 3 or 4, were not left, rather 11 members remained faithfully together. - —

The church is a frame building, 32 46 feet, with projecting steeple 60 feet high, and. cost, besides drr-nmsonst delivered work 2000 dollars. - On the day of the dedication rushed from the main parish of Mr. Past. Wiegel's main congregation in Rome and the State Bridge branch, so that the new house of worship was filled to capacity. The morning sermon was preached by the undersigned on the Kirchweih Gospel. In the afternoon, Pastor Eirich of Albany was to preach an English sermon; but since he was prevented from coming, the Dnstoi- lod preached in English on the subject: The House of Martha and Mary a Picture of a Right House of God. - The total collection for the day was 55 dollars. C. Great.

On the 13th Sunday after Trinity, the Lutheran congregation of St. John's in Freedom Township, Henry County, Ohio, had the joy of dedicating their newly built church to the service of the Triune God. The congregation came in such great numbers that the church was soon filled and almost half of the congregation had to remain in the open air. After the undersigned had performed the usual consecration act, Pastor A. Detzer from Defiance held the festive sermon on the church consecration gospel. His topic was the Kirchweihrus: JEsus wants to enter this house today! I. JEsus comes; H. He brings glorious treasures; IH. receive him with joy! - After the service was over, the whole crowd went to the graveyard nearby, in order to solemnly sanctify this place through God's word and prayer. The undersigned gave the speech about 1 Cor. 15,42-44. 1) about the seed that was sown on this field, and 2) about the fruit that will be harvested here one day.

May the Lord continue to support this young church and let it grow from within and from without for the sake of His name!

Napoleon, O.

I. P. Karrer, Rev.

On the last Sunday after Trinity, the Lutheran congregation of Norwich and the surrounding area had the joy of consecrating their newly built church to the service of the Triune God. Pastor Hanser from Boston preached the dedication sermon on Exodus 20:24 and showed that the divine promise, "I will come to you and bless you," also applies to this congregation and church. In the afternoon Pastor Maas from Troy preached on the Epistle of the Church, and later the undersigned preached in English on Matth. 28, 19. 20.

A "The Lord has done great things for us; we are glad of them."

Victor Both.

Mission Festivals.

The Immanuel's Lutheran congregation at Honey Creek Cole Co, Mo, had the pleasure of celebrating a mission feast on August 20. From Pastor Thurow's Zion and its branch congregation in Stringtown, from Jefferson City, from California City and from the vicinity of here, festive guests had gathered in large numbers at our splendidly situated and splendidly decorated festival site on the morning of the day mentioned.

The service was opened by the singing of an appropriate song by our dear children, especially from Pastor Thurow's congregation. Pastor Thurow held the sermon on Marc. 16, 15.16. On the basis of these words he showed: 1. that it is the most sacred duty of all of us to carry out missions, and 2. how we can and should fulfill this duty. After the morning service had ended and our dear guests had been abundantly refreshed with food and drink, which the love of my congregation had in no way failed to provide, the afternoon service began at 2 o'clock. Pastor Wille from California City then preached on the words Gal. 6,10. and showed: 1. when and 2. on whom we have to do the good work of discord. During the whole celebration, spiritual songs spiced up the joy of all the guests. Certainly this feast, the first in this region, will not be without blessing among us, the

23

To do the work of the mission with heart, mouth and hand; for which God may bless his word, which was so urgently put to our hearts on this day.

The mission collection was H51.61. Of this, K20.00 has been allocated to the sister congregation in Jefferson City, which is still struggling with debts, H10.00 has been allocated to the Hermannsburg Mission, and H21.61 has been allocated to Brunn's Missionsanstalt.

Thanks be to the Lord for His grace!

Honey Creek, Cole Co, Mo.

C. Cousin.

On the 20th and 21st of August our annual mission feast (the sixth) was celebrated here in western Missouri, and in the congregation of the undersigned. Guests came from near and far, i.e. from 5 to 75 miles, namely Pastors Baumgart, BartenS, Lange, Pröhl and Sieving with many members of their congregations, also many brethren from the congregation of Pastor Biltz and from the now vacant congregations at Lake Creek and Richland, also the dear Professor Brauer of St. Louis was among us and some students. Through powerful sermons we were strengthened anew in our faith and made fervent in our love, especially for our abandoned brethren in faith, and the large crowd of the festive guests returned to their homes highly rejoiced and richly blessed. Yes, holy, blessed is the friendship and fellowship that we have, and in which we are refreshed.

The Collecte, intended for inner and outer mission, was K135.35. God willing, next year we will celebrate our seventh mission feast.

Cole Camp, Mo.

F. Theodor Mießler.

New fire disaster and urgent call for help.

We have just received the following letter of complaint from our dear Pastor Denke, which we will certainly let speak to the dear Lutheran readers ourselves:

"The Lord's hand is heavy upon us. Almost all of Manestee is a fire site. Three quarters of my parishioners are without shelter. Many, yes, most, have lost everything and saved only their bare lives, now have no bread and no shelter. Miraculously, our church was saved. My house was also spared, but we were in the greatest danger. I was already getting ready to flee to the water with my wife and child and the body of our little son, but God spared us. Now we finally buried the little corpse on our lot on the fourth day. We could not get to the churchyard. We are terribly, terribly afflicted! My house is full of homeless people. But soon all supplies will be gone. I don't even have enough money to pay for the coffin for the little one. Salary is not to be thought of now. Many hundreds are wandering homeless in the streets. Oh, how it will be! Now the good Lord has sent us rain. Last night we were still surrounded by fire.

"Dear Professor! Please intercede for us in the "Lutheran" with all the sister congregations! The need is too great; we must implore the mercy of our brothers. Please, share our misfortune with the St. Louis congregations and pray for us! Just now money for the church debt was to be collected, - and now everything is gone! We must be prepared to sell our church if we do not get help. The creditors all want their money. Please put our plight right to the heart of the congregations! .. This asks

Your sorrowful

W. Think."

Manestee, Mich. 9 Oct. 1871.

Offer.

Since the forest and prairie fires that have been raging far and wide in recent weeks have hit the northern district of our synodal union, encompassing the three states of Wisconsin, Michigan and Minnesota, particularly hard, and rapid help is needed from all sides, the Trinity Lutheran congregation here has appointed a relief committee consisting of the members of the board of directors and several other members of the congregation and has instructed it to organize collections for burned-out fellow believers in the northern district, but especially in Wisconsin, to make the necessary inquiries and then to distribute the love gifts received to the best of its knowledge and conscience. Should some preachers and congregations, who would also like to offer their helping hand to the needy, not quite know where their help is particularly needed and best applied, we ask to accept funds, as well as gifts of clothing, linen and bedding, which latter, however, must be sent freight prepaid, for conscientious distribution, and will not only "quittire" about it in the "Lutheran", but will in its time also "quittire" about it. also report on the use of the alms entrusted to us. Here, however, we take the liberty of noting that we cannot take over the forwarding of commissions, especially since these are becoming less and less necessary, but with the proceeds sent to us, proper help can always be provided.

The designated gifts of love are to be sent by address:

O. listölckt L Lro., Ickilvuulrstz,

Milwaukee, October 17, 1871.

3on behalf of the Committee

Rev. F. Lochner, Chair. (315 8tk 8tr.)

For your kind attention.

It often happens that I do not meet immigrants whom I am supposed to receive and transport further, and therefore cannot assist them. The main blame for this is usually borne by their relatives or friends here, as they fail to report my name, address and profession to theirs in Germany. It is not enough that I am informed of the names and the time of arrival of the people, but the immigrants must also know from me that I am employed to stand by them faithfully with word and deed. I therefore ask all those who sooner or later want to entrust me with the reception and good care of their immigrant relatives to send them my name to Germany in good time, so that they can seek me out if I should search for them in vain.

S. Keyl, Lutheran emigrant missionary, No. 13 Broadway, New York.

Penitential Sermon,

held in the Lutheran Zion Church in Chicago, Ill, on the nineteenth Sunday after Trinity Day 1871, the first Sunday after the great fire, and submitted to printing on request by A. Wagner. For the good of our St. Paul's parish there, so sorely afflicted. - Available from M. C. Barthel in St. Louis, Mo. - Price 10 cents.

The "Fire Sermon" on the first pages of this number was already set when a "Sermon on Repentance" under the above title was received here. Now that it has been hurriedly sent to print, the undersigned asks and exhorts all who read the present to have this sermon sent to them without delay.

In addition to physical help, it is precisely what we need. Whoever loves his fellow redeemed should therefore at the same time do what he can to ensure that this sermon comes into the hands of everyone he can reach. It contains that gold which no blaze of fire can consume, which rather is only proven by the

hottest fire, "then its power is recognized, and shines and shines strongly in the lands. Our dear Wagner has had the grace to raise his voice like a trumpet in this sermon and to interpret the terrible sermon of God through consuming flames of fire, which oh! so few want to understand, in a speech penetrating marrow and bone, so that the reader can no longer misunderstand God's voice of thunder in the fire.

Although the proceeds from the sale of the sermon are to go to our so terribly afflicted St. Paul's parish in Chicago, the price has not been increased, so that this does not become an obstacle to the dissemination of the sermon and so that no one thinks that he should buy the sermon primarily in order to do a so-called good work according to the ways of the world. Whoever heeds this sermon will be protected from the hellish fire and his heart will be softened and melted at the same time, and he will also open his gentle hand to gifts of love for those whom God has beaten so hard for the teaching of all the world. May God have mercy on them.

W. [Walther]

Luther's People's Library.

Finally, the latest double volume of Luther's Volksbibliothek has left the press and is ready for dispatch. It contains 1) the conclusion of the interpretation of Christ's farewell discourses John 14-16; 2) the interpretation of Christ's high priestly prayer John 17; 3) Luther's two living sermons; 4) several articles that M. Luther wants to receive against the whole school of Satan; 5) several sayings of Dr. Mart. Luther against the Concilium obstantiense; 6) A short confession of the Holy Sacrament against the enthusiasts.

To be obtained from Mr. M. C. Barthel. The price is 50 Cts. for ordinary, 75 CtS. for fine binding.

It will now be especially incumbent upon the dear fellow ministers to inform their congregations of the appearance of this volume, to encourage them to acquire it, and to take on the trouble of providing it. It will depend on this paragraph whether Luther's Volksbibliothek can be continued.

Th. Brohm.

Our new calendar for 1872 is ready and can be sent out. As far as its contents are concerned, it contains a narrative and a not inconsiderable number of smaller items. It is available from Mr. M. C. Barthel, corner of Lafayette L 7th Street, for 10 cents. The dozen costs 90 cts. with postage.

Orders for single copies can be executed only if the amount is enclosed.

Synodal Conference.

The Synodal Conference of the Honorable Synods of Ohio, Missouri, Wisconsin, and the Norwegian Lutheran, assemblies, beloved God,
Tuesday, when on November 14, 1871, morning 9 o'clock at Fort Wayne, Indiana,
namely in the congregation of the Rev. Dr. Sihler. - Duration 3 days. - —

Since this convention, according to the resolution, shall not, like the last one, be an official one, but (still) only of private character, all members of the above-mentioned synods (i. e. (i.e. all congregational deputies elected this year, as well as all preachers and teachers of the same), as well as members of such synods who accepted the first part of our proposals (vide sub A of the report of the first convention), are hereby respectfully invited to participate in the same; - in particular, however, according to the provision, the representatives of the synods forming the synodal conference who were elected to the first convention.

Finally, all those who intend to attend the conference are hereby kindly "requested to communicate their decision at least 8 days in advance to His Honor, Pastor Dr. Sihler.

Birmingham, Pa., October 4, 1871.

F. A. Herzberger, Secr.

Conference - Displays.

The Nebraska Specialconference will meet, God willing, on the 7th and 8th of November at the home of Mr. Pastor A. W. Frese at West Point. C. W. Baumhöfener, Secretary.

The Baltimore District Conference will, God willing, hold its fall meetings in Washington, D. C., from the 7th to the 9th of November (that is, not from the 14th to solder, as was first designated). The place of meeting will be Pastor Frey's residence, 614 N street, between 6th and 7th streets. Main subject of discussion: the doctrine of the inspiration of sacred Scripture. ' C. Frincke.

The Minnesota Pastoral Conference will meet, God willing, at the home of the Rev. Stülpnagel at Courtland, Nicolet Co, Minn, Nov. 14-16.

H. F. Sprengeler.

Received in the treasury of the middle district: (Ibir to September 30 of the year).

To the synodal treasury of the middle district: from Past. Evil's congregation in Avilla 48.15. Past. Steinbach's in Fairfield 42.00. whose congregation 476.95. teacher Zismer's in Cleveland 42.00. past. Evers'Gem. in Root 412.11. Of Rev. Fleischmann's former Gem. in Marion Township 420.00. Rev. Schmidt's Gem. in Terre Haute 44.50. teacher Kirsch in Adams County 41.50. past. Jox in Logansport 42.00. pastor Jüngel near Jonesville 51.00. whose congregation 411.25. pastor Mertz in Brownstown 42.50. teacher Nolting in Dudleytown 41.00. past. Husmann in Euclid 42.00. whose congregation 410.00. teacher Conzelmann in Indianapolis 41.00. teacher Peters in Valparaiso 41.00. past. Dulitz's Gem. in Huntington 44.75. Past. Knief's Gem. in Neudettelsau 421.05. Past. Siegers Gem. in Bremen 421.18. whose branch parish 47.60. Past. Sieger 41-00. past. Tramm and congregation in Vincennes 409.00. teacher Zylaff in Evansville 42.00. teacher Arnhold in Cleveland 42.00. Past. Keyf in Willshire 41.00. whose gem. is 47.81. Past. Schaefer's Gem. in Lanesville 45.00. Past. Gotsch in Akron 41.00. Past. Wyneken at Cleveland 41.00. whose Gem. 4276.75. past. Harters Gem. at Lithopolis 441.50. Past. Hild in Mishawaka 41.00. Past. Knz in Hancock County 41.00. whose comm. 410.62. Past. Sauer in Dudleytown 42.00. Past. Mayer in Valparaiso 41.00. Riemer teacher in Aurora 41.00. Past. Kühn in Minden 42.00. whose congregation 45.66. Past. König in Cincinnati 4100. of some members of his congregation 430.00. Past. Sallmann in Newburgh 41.00. of whose congregation 412.00. teacher Schefft 41.00. Rev. Fleischmann in Kendallville 41.50. Past. Jäbker in Adams County 41.00. whose Gem. 453.00. Past. Frank in Lancaster 41.00. pastor Brackhage in Bennington 41.50. past. Rupprecht in NorthDover 41.00. whose comm. 436.38. past. Wichmann in Farmers Retreat 42.00. Past. Hochstetter's Gem. at Indianapolis 461.45. Past. Neichhardt's Gem. at Columbia City 47.40. Past. Stricker in Peru 42.00. Past. Stubnatzy in Fort Wayne 42.00. Rev. Horn's St. John's congreg. 42.79. Whose St. Paul's congreg. 42.46. Rev. Schwan's in Cleveland 41.00. Past. Maack's comm. in Sugar Grove 47.30. D. Haag in Elyria 410.00. L. Schnell there 42.00. Past. Saupert in Evansville 41.00. F. Kahre there 410.00. Bon den Confirmanden there 43.50. Mrs. Richard there as thank offering 42-00. Rev. Zagel's congregation at

Fort Wayne 49.00. Past. Stocks Gem. at Fort Wayne 411.12. Past. Weyel at Darmstadt ALOO. AuS-Past, Schwan's congregation in Cleveland subsequently 41.00.

For the general synodal building fund: From Past. Schmidt's parish in Terre Haute 473.00. Past. Jox's parish in Logansport 418.00. Past. Husmann's Gem. in Euclid 411.00. Past. Keyf's Gem. at Willshire 49.00. Past. Harters Gem. at Lithopolis 430.00. Past. Hild's Gem. at Mishawaka 41.50. Past. Sallmann's Gem. at Newburgh 417.25. by Past. Rupprecht in North Dover 42.00. By Past. Horn's St. John's congregation 47.00. Whose St. Paul's congregation 410.50. By an unnamed person from Past. Fleischmann's former Gem. 43.00.

For the Hermannsbürger Missions-Anstalt: From C. Westenfeldt in Past. Zagels Gem. 41.00. From an unnamed person from Past. Fleischmann's former congregation 43.00. N. N. by Past. Rupprecht 41.25. From the Virgins' Association of the Dreieinigkeits-Gem. zu Darmstadt 410.00. From the deceased E. Meyer daselbst 41.00.

For the Leipziger Missions-Anstalt: By C. Westenfeldt 41.00.

For Pastor Brunn's proseminar in Steeden: Through Past. EverS collected at Fuhrmann's wedding 410.00. D. Haag in Elyria 45.00.

For the Jm'migrant - Mission in New York: From Past. Franks Gem. in Lancaster 411.00.

For the immigrants - Mission in Baltimore: From two unnamed in Darmstadt 41.00 each.

For inner mission: From Past. Kühle's church in La Porte and Coll. at the mission festival there 430.00.

For the heathen mission: From the heathen sack of Otto König 50 Cts.

For poor college students in Fort Wayne, Ind: From C. Westenfeldt for a Brunn sophomore 41.00. From an unnamed person from Past. Fleischmann's former congregation 45.00. For H. Käppel on Helm's wedding collected 43.50. For F. Vonstroh on Behrmann's wedding collected 45.65. For H. Jüngel of the Women's Association in Columbus, Ind. collected 410.00. For F. Zagel: from A. Settelmeyer 42.00, on A. Krämer's wedding collected 43.50, on D. Meyer's wedding collected. 415.00. (Delayed:) For F. and Ph. Wambsganß from Past. Evers and some members of his congregation 423.00.

For the college household in Fort Wayne: By Past. Evers by Wittwe Mayland 410.00. By Rev. Brueggemann by Trinity Congreg. 416.55, by St. Petr. Congreg. 45.35, by Emanuels Congreg. 44.00.

For poor students in St. Louis: From the Women's Association in Columbus, Ind. at 46.45.

For the Lutheran Orphanage near St. Louis: From W. Lecker at Farmers Retreat 45.00. Past. Hilds Gem. in Mishawaka 43.55. A. Dilmann there 45.00. Mrs. N. N. in Elyria 45.00.

For the Lutheran Hospital in St. Louis: From Past. Hilds Gem. in Mishawaka 43.25. B. Lamerti 43.00.

For the Teachers at the Institutions: From Past. Wichmann's parish in Farmers Retreat 416.75. Past. Kühle's Gem. in La Porte 412.70.

To the Preachers' and Teachers' Widows' Fund: From N. N. in Farmers Retreat 45.00. Past. Schwan's congregation in Cleveland 461.31. Past. Evers' Gem. in

Noot 415.70.

For the congregation at Davenport, Iowa: by Rev. Kühn of H. E. 42.00. C. Grahl, Cassirer.

With heartfelt thanks against God and our fellow believers concerned, the undersigned certifies receipt of the following.

Gifts of love for our church building,

which the pastor of the congregation applied for, at their request, partly by letter and partly orally. - We received in response to a letter request: from Past. Fr. Wyneken and congregation in Cleveland, O., 452.00; from Past. H. Crämer and congregation in Zanesville, O., 4'20.25; from Past. O. Fuerbringer and congregation at Frankenmuth, Mich., 414.20. - Further, we received, collected by the pastor of our congregation on a round trip: From Rev. L. Lochner and congregation at Richmond, Va. 471.25; from Rev. H. Hanser and congregation in Baltimore 4142.65; from Past. Cl. Stürken and congregation in Baltimore 4271.20; by Past. C. Frincke and congregation in Baltimore 493.90; by Past. P. Brand and congregation in Washington 4143.75; by Past. O. Schroeder and congregation in Philadelphia 467.25; by Past. Ch. Weisel and congregation in Brooklyn 4201.75; by Past. F.-W. Föhliger.mdd congregation in New Dork City 4133.95; by Past. Gottlieb and congregation in Port Richmond on State" Island 484.85; from Past. P. Senel and congregation in Albany, N. ?), 449.80; by Past. P. Eirich and congregation in Albany, N. A-, 490.00; by Pres. C. Gross and congregation in Buffalo 454.50; by Rev. Grossberger and congregation in Buffalo 47.00; by Past. Weinbach and congregation at New Bergholz, N. I., 434.75; from its branch at Johannesburg, N. A, 410.75; from the congregation at Martinsville, N.A., which is preacherless at the Zest, 419.50; from Rev. Michael and congregation at Eden, N. U., 418.25; from its branch, 44.25.-In addition, we received from a good friend in Baltimore a suitable baptismal font, from Richmond handsome Abcndmahlsgeräte, from Washington a beautiful Crucifix. - —

May the gracious Lord reward the givers of such gifts abundantly, and may He bless us abundantly!

On behalf of the Lutheran Immanucls Parish of Charlottesville, Va>,

October 3, 1871their treasurer

A u g u s t Mosen

For poor students received from the worthy Nä'hvercin at Colliysville, Ill, 18 shirts, 9 handkerchiefs, 10 pairs of woolen stockings, 2 pillowcases and 45.00. By Rev. Buechele a Harvest - Collecte from his congregation at Grafton, Wis. 413.15 and a Communion Collecte at Town XI. 4'5.60.

For Pastor Brunn's institution in Steeden through Past. Büchele, a communion collection from his congregation at Grafton, Wis. 46.10, and a harvest collection at Cedarburg, Wis. 410.50.

C. F. W. Walther.

The following gifts of love are hereby gratefully acknowledged for **the Lutheran Orphanage near St. Louis:**

By Gustav Günther in St. Louis H5.00. N. N. in Carlin-ville, Ill., through Past. Geyer S2.00. Mrs. F. G. Wamhof by Stnd. Brewer S5.00. collected at G. Brand's wedding in Pittsburg, Pa. by P5.00. collected from N. N. by Past. Schliepsiek in Dwight, Ill., K5.00. Collecte of the Zion congregation of the Rev. E. A. Sie-ving 'D12.30. From Wilhelm Hülsekötter in Venedy, Ill., H5.00. From the congregation in Memphis by Past. Brohm S5.00. From I. Obenhaus through L. Larrge H1.00. Turch Past. Doescher S3.03. wedding collecte at F. Goehring in St. Louis O13.55. from Bro. Krumpholz in Collinsville, Ill., K1.00. wedding collecte at H. Buckcr in Port Hudson K7.00. from W. Weihe in Cincinnati, O., K1.00. From the offering basin of Immanuel Church in St. Louis O5.00. From Bro. M. Haueisen in St. Louis S3.00. N. N. there K2.00. Wedding collecte at H. Hillermann's in Cape Gir-ardeau, Mo., O3.00. Wedding coll. at H. Wittmann's in Troy, Ill., G5.30. From N. N. in St. Louis K1.00. Bro. Granacher by Past. Schalter H1.00. H. Blumenberg H1.00. weddingS- Coll. at C. Kerl by Bro. Gusosky "D5.00. From the school children of Mrs. Past. Pohle S4.00. U. M. R. by Past. Knies S1.00. harvest festival cvll. by Past. Penalties O13.50. church coll. at the foundation feast of the Maidens' Association in St. Louis P26.53. by I. H. Meyers in Illiopolis, Ill, H3.00. by Bro. W. Dornfeld in Martinsville, N. Zj., P2.00.

St. Louis, Oct. 26, 1871. I. M. Estel, Cassirer.

Report

of the Treasurer of the Committee for Inner Mission in the Lutheran St. Paul's Parish at Fort Dodge, Iowa, on receipts and expenditures from July 22 to July 17, 1871:

Intake.

From the synod from the treasury for internal mission	K135 .00
From the congregation of Mr. Past. Engelbrecht	5.50
By Ch. Amling in Addison, Ill,	1.00
Collecte in the municipality	2.50
From Mr. Past. Döschcr	2.00
From the women and virgins association here	10.00
From Mr. Pastor Studt	1.00
Collecte in the local community on 16 Sonnt, after Tr. 1.M	
On Mr. I. Sulzbade's child baptism collected 2	.05
From Mr. Past. Döschcr	1.50

161.55

Cash balance from before 6	.15
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Summa 167.70

Issue.

For two ponies
For repair to HarnCS & fiir 1 new Bridle For an already used harness
For repair on HarneSs and Other
For oats

Paid back to Pastor Mertens the expenses made for various items P20.00, viz:

For a new spring on the wagon
For forging
For saddlery
For a horse brush
For boards to a new trolley box
For a neise card
For a church book for the sermon plots
For a new wheel
For horse shoeing
For singltree and ridge on the car

Summa

O125.00 3.50 4.00 4.25 5.75

3.00

2.00

1.00

1.00

0.75

1.50

0.65

5.00

3.50

1.60

162.50
Remains cash balanceS

5.20

F. Lucian White, Cassirer.

The dear mission friends who send their contributions directly here can see from the above account that everything is done honestly and properly. Larger expenditures are only made with the approval of the entire Mission Committee. The committee consists of 4 church members and the pastors of the church. About 40 congregations and preaching places belong to our mission circle, which extends over many hundreds of miles, and still more places are being added. Travel is almost exclusively by wagon. Farther contributions are necessary for a new horse harness, horse blankets, etc.

I. F. Doescher, Pastor.

Changed addresses:

Hov. 4th ^Vuestemrurn, oai6 o(H(v. Il. l'iolc, Oollinsville, JlaZison Oo., Ill.

llev. 8<4rmi<lt,

oars ol llev. .1. l^luier, 86r("in, Unstrop Oo., Iexas.

^Vm. ?ott, teacher, lZox 500. xankakee Oit)', Ill.

1^ 8. delluer, teacher, hox 67. 8t. Oonevieve, l^lo.

The "Lutheran" is published twice every month for the annual sub- scription price of one dollar and fifty cents" for the out-of-town sub- scribes. who have to prepay the same and carry the postage.- In St. Louis, each individual nmmcr is sold for zebrn cents.

Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, cancellations, monies, etc. are to be sent to the address: Ll. O. l tuet tret, Orner ot 7ik nnä DnUrvettv 8trrvl', 8t. l'onis, Mo., to be sent to. - In Germany, this paper can be obtained through Ziistiis Raiimainr'S Buchhandlung in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio et al. St.

**Mrs. Argula von Grumbach, née von Stauffen,
the great heroine of faith.**

At the time of the 15th century, there were three knightly Hanses living in the fatherland: Mr. Hans von Stauffen, Mr. Hans von Degenberg and Mr. Hans von Eichberg. All three of them were handsome, brave and well-deserving for the country. But the most powerful among them was Mr. Hans von Stauffen, because he was the chancellor of the Bavarian duke.

His son Bernhardin was God-fearing and honorable and a war captain in the service of his duke. He married Katharina von Förling. At her baptism they named their daughter Argula. The parents had been deprived of their great fortune by war and robbery. But they thought that the fear of God was the best inheritance for their children. So they kept them in pious discipline. In her twelfth year, the father gave his daughter a Bible, which was rarer than gold and precious stones at that time, and urged her to read it diligently, as he himself did, and thus found strong consolation and manly courage in the time of his affliction. But the mendicant monks were annoyed by the scriptures and stopped the maiden, telling her that it was a seductive book and especially not suitable for children. Argula obeyed the false teachers with childlike guilelessness, and at their word she put the Bible out of her sight and into the corner.

When she began to become a virgin, 'she lost her father and mother within five days. Her uncle, her father's brother, took the impoverished orphans to himself. But Argula did not want to satisfy her heartache, and wept incessantly for her dear parents. Once, when the Bavarian Duke Wilhelm, who was her chief guardian, saw her in her tears, he spoke comfortingly to the maiden and said: "She should not cry like that, he does not only want to be her sovereign, but also her father.

So Argula became a court priest in the palace in Munich. And the duke took care of her education. Around this time, the ducal court was also home to a

A Franconian nobleman, a baron of Grumbach, took a liking to the young maiden. For she was rich in spirit and beautiful in form. He asked for her hand and she became his wife around 1516. She became the mother of 4 children, including 2 sons, Gottfried and Hans Georg, who later became respected gentlemen.

The year 1517 came. The events in Wittenberg went through our Argula's soul like a fire. Her pious father's words of "fearing God and reading the Holy Scriptures," which had long, long been dormant in her mind, now began to awaken and glow again. The forgotten Bible was again brought to hand. Although it was a bad translation, it soon showed that the Wittenberg monk was right against the pope. But in order to get a brighter view of this holy dispute, she procured Luther's writings through Spalatin, the Saxon court preacher. Soon her heart was conquered by the sweet power of the Gospel; she took the side of the Reformation with joyful determination. Her brother Bernhardin, who had become Luther's zealous friend since 1520, was already here, and held a Protestant preacher on his estate in Berezhausen, and later in his home in Regensburg, whose diligent listeners were also the citizens of Regensburg.

Soon an event occurred which was to cause the light of the faithful Argula to shine far beyond the boundaries of the domestic hearth, since until then it alone had cast its fair, gentle glow into the souls of the members of the household. - —

Namely, at the college or university of Ingolstadt on the Danube, a young master of liberal arts by the name of Arsadius Seehofer stood up; he was powerfully inspired by the spirit of the newly awakened faith, and bore witness to it by public speech, in which he exemplified the following points:

"Man is justified before God by faith alone."

"Righteousness before God consists in God imputing the same to us without looking at our works."

"Man cannot acquire this justification by any work, or merit."

"We are not to put any hope or confidence in our good works at all."

"It is impossible that faith should not produce good fruit, or works."

"Let no man believe anything in the church except what he certainly and clearly proves from the word of God."

These sentences sound bright and clear like notes from the paper that Luther pinned to the castle church in Wittenberg. So the pontifical professors and teachers of the university in Ingolstadt, headed by the university chancellor, Dr. Eck, that sworn enemy of Luther, immediately attacked the 18-year-old master, condemned 17 articles from his writings, among them also the ones mentioned above, and threw him into the dungeon. Here the young man, who may have been a man in knowledge and erudition but was still a boy in softness of character, was hounded and tortured with the threat of death by fire until he recanted in a weak hour. But they did not really trust him; they were taught by an evil conscience that a word extorted by force does not last longer than force. Therefore his recantation brought him, instead of freedom, only a resettlement in another captivity. Duke Wilhelm had him brought to the monastery of Ettal for strict imprisonment.

When Argula received news of this incident in Ingolstadt through a citizen of Nuremberg, a holy rage went through her soul that one would have done such a thing with an "18-year-old child," as she called the Seehofer. She thought that soon men, armed with divine zeal, would put the incarcerated magister in his place. Since it still did not happen, she overcame feminine shyness and came forward herself with the sword of the divine word, which she wielded as a well-intentioned champion of Christ. In this case of need, she did not consider herself bound by Paul's words, "that women should be silent in the church," but felt herself among the crowd of those children of whom Christ said, "if these are silent, the stones will cry out!"

So Argula sat down on Sunday, December 15, 1523, and wrote a letter to the University of Ingolstadt, which, as a star of faith, was bright and

The letter is a powerful outpouring from her heart, in which many an excellent Bible word reflects a finely clear picture. This is an excerpt of her writing:

Send letter to the University of Ingolstadt.

"The Lord tells John in the twelfth: I light come into the world, that whosoever believeth in me should not abide in darkness. Which light I sincerely wish to attend us all, and to enlighten all stunned and blinded hearts. Amen. I find a saying of Matthew on the tenth, which reads thus: Whoever confesses me before men, him I also confess before the heavenly Father. And Luke on the tenth: Whoever is ashamed of me and my words, I will also be ashamed of him. Such words, spoken by God Himself, are always before me, for neither women nor men are excluded in them. .. From this I am urged to write to you; for Ezekiel says in the 33rd: If you see your brother sinning, punish him, or I will require his blood from your hands. Ah, God, how will you stand with your high school, that you act so foolishly and violently against the word of God, and force by violence to deny the holy gospel, as you did then with Arsadius Seehofer, and held out such an oath to him for prescription, with imprisonment and condemnation of fire forced him to deny Christ and his word? Yes, when I look at it like this, my heart and all my limbs tremble. What do Luther and Melancthon teach you other than the Word of God? You condemn them unconquered. Did Christ teach this too, or his apostles, prophets, or evangelists? High masters, I do not find anywhere in the Bible that Christ, his apostles, or prophets imprisoned, burned, or promoted, or forbade the land. Do you not know that the Lord says in Matthew 10: 'Do not fear him who takes away your body and then is no longer able, but fear him who has the power to sink soul and body into hell'? One knows well how far one should be obedient to the authorities. But over the word of God they have nothing to command, neither pope, emperor, nor princes. But I confess to God in my blessedness, where I denied Luther's and Melancthon's writings, that I denied God and his word. For this God be eternal! Amen. - Neither the Pope's decree nor Aristotle, who never became a Christian, are able to push God, his prophets and apostles out of heaven and out of the world. It will not happen! - Please also, my dear sirs, let him stay longer. Do not doubt that God will preserve his holy, blessed word!

"I have long heard your papist preacher shouting at the Church of Our Lady: 'Heretic! Heretic! although it is bad Latin, I could do it myself, I have not been to a high school; but to prove it, I need more. I have always had in mind to write to him, to show me the heretical articles taught by the faithful worker of the Gospel, Martin Luther. However, I suppressed my spirit and with melancholy refrained from it, for the reason that Paul says in 1 Cor. 14: "Women should be silent and not speak in church". But now I see no man in this matter who will speak, nor dares to speak, so I am urged by the saying, "He who confesses me 2c. You will not make us do this with your papal laws for a long time.

"I have mercy on our princes, because you deceive and deceive them so miserably. For I know well that they are not rightly informed of the divine Scriptures; but if they had time before other business, I think they would also learn the truth, that no one has authority over the Word, indeed no man, be he who he will.... But the Word of God, without which nothing is made, that alone should and must rule. If one could command the faith, why has one not sent mandate to all unbelievers to believe? But that's it: the Word of God must teach, and not flesh and blood....

"I hope it will get better. I have no doubt that God has or will look upon Arsadius (Seehofer) with the eye of His mercy, as Peter, who has denied the Lord three times.... I hope that, God willing, much good will come out of this young man, just as Peter also worked much good on him. - Are you not ashamed that Arsadius had to deny all the Scriptures of Martini (Luther)? He simply translated the New Testament according to the text; therefore the holy gospel and the epistles and the history of the apostles, etc., are called heresy by you. Therefore it is not to be disputed with you. - —

"I ask you, and desire an answer, whether you think that I am mistaken, which I do not know. For Jerome was not ashamed, and wrote to women as much as to Plesilla, Paula, Eustachia, and so on. Christ himself was not ashamed, but preached to Mary Magdalene, the damsel at the well, who alone is the Master of us all. - I am not afraid to come before you, to hear you, even to speak with you, for I can also ask in German, hear answers and read, by the grace of God. There are Bibles in German that Martinus did not translate; you yourselves have one that was printed 41 years ago, since Luther has not yet been remembered; although I have not read one that is like and just like the one Martinus translated. May the Lord be his reward, here in time and there in eternity, who works such things in him! And even if it comes to that, before God be that Luther recants, it shall be nothing to me. I do not build on his, my, or any man's understanding, but on the true rock Christ himself, whom the builders have rejected. But he is made a cornerstone and foundation, as Paul says in 1 Corinthians 3: "No other foundation can be laid than that which is laid, which is Christ. Would to God that I should speak in the presence of our three princes and the whole church! I desire to be taught by everyone. I speak with Paul 1 Cor. 2: "I am not ashamed of the gospel, which is the power of God to save those who believe in it.

"I do not know Latin, but you know German, born and educated in this tongue. I have not written Arabic things to you, but the word of God, as a member of the Christian churches, before which the gates of hell cannot stand; but before the Roman they do stand. Behold this same church, how it will stand before the gates of hell!

"God grant us his mercy, that we may all be saved, and rule it according to his pleasure. Now may his grace prevail, Amen! - Datum
Dietfurt Sonntags nach Erhebung des heiligen Kreuzes, Anno 1523. My handwriting Argula von Grumbach, eine geborne von *Stauffen*."

On the evening of the same Sunday, Argula also writes to Duke Wilhelm, encloses a copy of the letter to the Ingolstadt College, explains the reason for it in detail, and says that "the matter of Magister Seehofer has obviously not been presented to the prince correctly; the words of Ingolstadt must not be believed, but the spirits must first be tested according to divine Scripture. It would also not be enough if we wanted to say: I believe what my parents believed; we must believe in God, not in our parents. If age made the right faith, the Jewish faith would be the best." After this she continues: "Your princely graces hold over the word of God, so happiness and salvation will be granted to country and people; if not, God will not leave it unsmelled, as we find in divine holy scripture..... If the word of God is exalted, it will have victory enough; conversely, if God's word is suppressed, then all plague lies in it.... I have not omitted to write to E. F. G. as my brother in Christ. May the Spirit of God rule it, for I mean well. God be my witness that I have joy in E. F. G.'s happiness, and sorrow in E. F. G.'s misfortune. For it is still unforgotten to me that after the death of father and mother I was entrusted to E. F. G. as the highest guardian. This forced me not a little to write to E. F. G., so that I could show my gratitude a little for the benefit I had received. I am like St. Peter; I do not have silver and gold, but love for God and E. F. G., as my neighbor. F. G., as my neighbor. I could not keep silent out of Christian love, and wrote to the high school. What I have written, I know by God's grace to answer for. Verily! God will claim the souls of your subjects from your hands. God is the governor of this writing of mine; to him I command it, together with E. F. G. and all your beloved, to attend here in time and there in eternity. Amen."

But the faithful woman received a bad response to her letters. The chancellor of the Ingolstadt college, Doctor Eck, considered it disgraceful to dispute with a woman; he sent her a skirt and spindle "so that she could chat in the spinning room with her own laundresses for as long as she wanted. There you can see how much easier it is to avoid holy seriousness with dishonorable mockery than to look it honestly and manfully in the face. - The story became widely known throughout the country, and Argula, the heroic woman, suffered much blasphemy and scorn. - But the lords of Ingolstadt were not at all comfortable with the matter in secret; they pondered how they could rid themselves of the hated woman. - When this was brought to our Argula's attention, she informed the city council of Ingolstadt. In her letter to them, which she wrote on Sunday, October 27, 1523, it says: "They also say, as the Jews said to Pilato: We have a law, and according to the law he must die. I would like to know what profit they would have if they murdered me right away! Perhaps they take comfort in the freedom of the secret judgment, which does not serve them badly. Well then, in the name of God, if this is the city where Christians are tortured, as Jerusalem was, let it be done to me as God wills! But I beseech God not to inflict the same punishment on you also, through the fault of those! If I have already died, the word of God is not destroyed, for it remains forever. I also think that if I had the grace to die for His name's sake, I would not be punished.

For the sake of suffering that many hearts would be awakened by it; indeed, if I died alone, a thousand women would write against them. For there are many of them who are better read and more skilful than I am, and so they would get the name of being called a school for women. What is said about me, do not be angry with me! For my sake, I do not pay attention to their persecution; it is a joy for me to be maligned on account of the holy gospel. God forgive them! They do not know what they are doing. I also pray for them, that God may enlighten them; I also ask you to pray for them and for all hardened hearts... "Christ admonishes us, Matt. 7 and 13, to beware of the leaven of the Pharisees. Therefore, dear friends and brethren in Christ, take heed that ye perish not with them. Ask God for me! In like manner will I pray God also for you."

Now the scribes at Ingolstadt could not carry out their secretly spun plot and murder plan. But their chancellor Eck, after he had learned that Argula was trying to win over the inhabitants of Dietfurt to the Protestant faith by public sermons, which she had Lutheran preachers do, incited Duke Wilhelm against her. He angrily summoned her husband, the Knight of Grumbach, deprived him of his office and banished him from his lands. Nor did the sovereign prevent the Würzburg priests from seizing an estate that belonged to the banished family. Soon after, the lord of Grumbach died. Thus Argula was a poor, heretical widow who had fled the country. And it is only in the course of the world, which cowardly turns its back on sunken stars, that now her relatives not only withdrew from her, but also gave her a taste of bitter hatred. But the outwardly deeply bowed one was inwardly elated that now her whole being appeared elevated and consecrated, by the holy nobility of faith and undaunted, chivalrous trust in God, which no man or prince could eradicate. "My children," she wrote at that time, "the Lord will provide for them and feed them with the birds of the air and clothe them like the flowers of the field. He has said it; he cannot lie." And when her blood friends threatened her that "they would have her walled up if she did not abandon the Lutheran heresy," she wrote this letter to her cousin, Adam von Förling, who was governor of the palatinate at Neuburg: "I am told that it has come before you that I have written to the high school at Ingolstadt, for which reason you are not a little angry with me, and perhaps have imagined and think that it is wrong of me, as a foolish woman (for which I confess and hold myself; for this wisdom of confessing God is not the property of man's reason, but of God's gift), from which I am said to have suffered no little dishonor, disgrace and ridicule..... My dear cousin, I beg you, do not worry when you hear that I am disgraced and mocked because I confess Christ! But then be frightened when you hear that I deny God, but that God is eternal! I count it a great honor that I am desecrated for the sake of God's praise. They call me Lutheran. But I am not. *) I am baptized in the name of Christ, which I confess, not Luther; but

Argula wants to say that she is not Lutheran in the sense that her enemies thought, i.e. that she believes in Luther instead of in Christ.
W. [Walther]

27

I confess that Martinus, as a faithful servant, also confesses it. God help that we may never deny this, neither through shame, disgrace, dungeon, torment, nor even through death! May God help and grant this to all Christians! Amen. God says in Matthew 10: "We must leave everything, father, mother, brother, sisters, children, body and life, and then he says: What good would it do a man to gain the whole world and have his soul harmed? With what will he redeem it?" ... But this is not pleasing to the flesh, to leave honor, friendship, goods and life, we are as little able of ourselves as St. Peter, who promised the Lord to die with him, and denied him three times. Then God made him see what man is, but in the end God also gave him the Spirit, so that he died rejoicing in the name of the Lord. I was told that they wanted to take away the office of my junk lord. I cannot help it, because I have considered everything beforehand. But I shall not regret my salvation, as Pilate did; I have surrendered to losing everything, even life and limb; God help me! I can do nothing good of myself, can only sin. Pray earnestly for me, that God may increase my faith.

These are words that express the image of true martyrdom in evangelical fullness and beauty. See here not only the firm determination not to be intimidated by any danger or threat, and to fight the good fight of faith, no matter how hot it gets, to the end, but rather the almost fearful defense of humility, that this is not done by one's own strength, and not by one's own merit.

Yes, indeed, if her soul's duke had not girded her to patience and strife, her courage would have been broken before time, because no wounds bleed more profusely than those that mockery cuts into the soul. But they hurt the female mind most bitterly. And the Ingolstadt scribes did not tire of spraying their impure wit and slobber on this pure lily pad. To speak a serious and honest word with Argula would be a disgrace and lost time; but to tickle and cool her courage with frivolous jokes seemed funny to her. In 1524, an invective poem about Argula appeared, written by a master in Ingolstadt, who called himself Johannes from Landshut. Here are some passages from it:

"Mrs. Argel! arg is your name;

Much worse that you are without shame, and forget all feminine discipline, So sacrilegious and so presumptuous, That you first want to teach your princes and lords a new faith, And besides that you are subordinate to a whole university.

To punish and scold With your foolish allegiren.

You should not dispute,

But quietly rule the house at home, And in the church keep silent.

Look, my dear Sibyll!

How impudent and wild you are, and how you think you are so clever, that you want to interpret the holy scripture! I now realize what you like about Luther's teaching and his words: that he also opens the gates for women.

Has the monk even possessed you, And you cannot forget his teaching! Hence your great compassion, and perhaps you like the cutting Arsadius in curly hair, a youth of eighteen years; Therefore you glimpse his matter, Otherwise you would probably turn up your nose. Mark now, my dear Argel, how you are such a bad skin, That you want to frighten us with the scripture, To cover your shame and malice with!

But if thou wilt stand with honor, Then set aside thy courage and good darkness, And spin for it on thy skein, Or knit hoods and real braids! A woman should not strut with God's words, and teach men, but listen with Magdalene".

Argula courageously repaid Magister Johannes from Landshut his mocking poem, also with rhymed little verses, but with coins of pure metal, and of good, clear, biblical character. This is their poem:

"In the name of God, I begin to answer the bold man. Who calls himself Johannem, indicates to me that he is from Landshut.

If you are an honest, Christian man, step out of the plan at Ingolstadt: If you bring me God's word. If you bring me God's word, I will follow like an obedient child. I will go to you joyfully, for this is what God, my Lord, wants. Christ gives me a fine report (Matth. 10.) How I also should not fear, His spirit sends us into our mouth, Who speaks for us at this hour, "It is not you who speak!"

Yes, this word gladdens my heart. Though I cannot write it. I have a horror of it: I will come to you without difficulty, To praise and honor the name of God, Whom you now so greatly blaspheme, Make yourselves idols according to your own courage.

You find John written moaning In the seventh (chapter) you read of it: He who believes in me follows my teaching, Living water gushed forth From him! - This is what the Lord says about the Spirit, who also instructs us all.

Is Bau'r, woman closed of it? Who were the apostles? Where han they read in high schools?

I find Judith standing in haste, which God also did through the woman. When she stood before Holofernes. She asked God with her tongue and her mouth: O Lord, God of Israel, strengthen me in this hour, that my hand may do this work. Which I began in faith. Therefore God strengthened her hand, so that she overcame Holofernem.

Find' also still further written stohn. In the book of Judges read about it, a prophetess called Deborah. That she was also sent by God. To lead the people of Israel, To judge and rule over them. Had you been there yourselves. Perhaps you would have refused freely, That God would not have done it through a woman. If you are a wise man, you would not have suffered. That God would have fought through women.

Therefore do not be angry so harshly. Whether God would still now create women, Who must punish your arrogance; Make that you are not worthy at all. That a scholar should dispute with you; You are so smitten of God, That now women must plague you.

28

Woe to you who now laugh separately, You are made wailing and weeping, You blasphemers of God, how will your raving So utterly and completely before God not, When you come before the strict court, On the sixth of Lucas there determined!

Therefore desist and be sensible! This time too take enough of it, Till he comes forth on the plan, Of Balaam's ass take too well, My dear John of Landshut!"

But what has become of the imprisoned youth, for whose sake Argula stepped out openly onto the battlefield, where otherwise only quarreling men meet? Arsadius Seehofer was tormented by fear of conscience because of the recantation that had been forcibly pressed upon him. After he had succeeded in escaping his imprisonment, he immediately hurried to Wittenberg to Luther, to whom he confessed his weakness and his fall in tears. Luther, convinced of the sincere earnestness of the penitent, sent him to the Grand Master of Prussia, where he preached the gospel for a year and a half. But Seehofer could not tolerate the air and way of life of that distant country. So he returned to Wittenberg. Soon after, he moved to Württemberg, and after being examined by Erhard Schnepf, he became pastor at Leonberg; three years later, he came to Winnenden as city pastor, where he passed away blessed in the Lord after six years of faithful ministry. He was the son of rich parents, but they disowned and disinherited him because he had turned to the Protestant faith. He endured this with a patient heart. He only mentioned his parents with gentle love: "They would have done it out of fear of their father", he excused them.

It is told at the beginning how Argula got hold of Luther's writings through Spalatin's mediation and was brought to clarity and decision of faith through them. She used to call them "her guide books to the Word of God". Since 1524, she had been in correspondence with the great reformer himself. Luther remembers her first in a letter to Spalatin, written on the day after St. Anthony's Day in 1524: "I hereby send you the letter of Argula, the disciple of Christ, so that you may see it and rejoice with the angels of God over a sinful daughter of Adam who has been converted and become a child of God. If you can see her, greet her for my sake and comfort her in the name of Christ.... If you answer our Argula, send this letter of mine to her at the same time, for you can do so sooner than I." - Luther also mentions the "very godly" woman in two other letters written during the same year. Towards the end of the year, the correspondence became even more lively and so confidential that Argula advised the Doctor to enter into holy matrimony. Luther had Spalatin answer her: "He is indeed in the hands of God, his creature, whose heart he can change and change again, every moment and every hour. But as my heater has stood up to now and still stands," he continues, "I will certainly not take a wife. Not that I am of wood or stone, and should not feel that I have flesh and blood, but my heart and mind are far from marriage, because I expect my death daily, and that I will be executed as a heretic. However, I do not want God to set a goal of his work in me, nor do I want to take anything else for myself. But I hope God will not let me live much longer." From a letter that Luther later (1525) wrote to Spalatin, it can be inferred that Argula had been

still did not have peace with her enemies. There it says: "I send the letters of our Argula, that you may read them instead of mine (for I have nothing to write), and see what the good woman must endure and suffer."

She had also personally made Luther's acquaintance. And when he stayed at Coburg during the Augsburg Diet, she visited him there several times in 1530, and was abundantly strengthened and comforted by him. - She herself followed the proceedings of that eternally memorable Imperial Diet with the most eager participation. As much as she could, she gave courage to the confessors in Augsburg. To Spalatin she wrote in those days: "Fear not, the cause is God's; he who began it in us without us knows and will protect us. He does not sleep, he protects Israel; the cause is his, he will quiet the dispute and lead it out!"

These are the last words that bear witness to Argula's public participation in the course of the Reformation. From then on, it was granted to her to cultivate the gospel at the quiet hearth for many a dear year. Eight years after Luther, she came from the courageously confessed faith to a blessed vision. She died at Zeylezheim in Franconia in 1554.

The Papists did not cease to blaspheme the memory of the Blessed. "She was a Lutheran fury", - says the Jesuit Jakob Gretser of her in his defense of Bellarmine. And the Jesuit Meimburg aims especially at Argula, when he says in his History of Lutheranism: "Especially the women constantly read Luther's German translation of the Bible. Yes, some women of the class were so eager to read this Lutheran Bible that they undertook to defend it, as well as the Lutheran doctrine, not only against other women, but also against the Catholic clergy, priests, monks and doctors."

But to the Lutherans she was regarded early on as a witness of Christ's faith. Ludwig Rabus of Strasbourg included her in his book of martyrs of 1556, "because she did not publicly confess her faith without danger." "She did not let herself be hindered in her Christian work even by the new examples of cruel punishments that were applied against some defenders of the divine word," Rabus says of her. Therefore, because of her overcoming the most arrogant and insolent enemies of Christ, we may well say from Judith 9:12: "It will be a glory to your name, O God, that a woman has laid them low!"

It is too difficult for the Jesuit to honestly confess that this Argula stood firm in the face of the scribes and Pharisees of Ingolstadt. But we praise God that the history of the Reformation is also decorated with the life of a German Deborah.

(Sent in by Pastor Fick.)

Luther's verdict on non-religious schools.

"Where the Holy Scriptures do not rule, I certainly do not advise anyone to abandon his child. Luther.

As the reformer called by God, Luther restored not only the church but also the school to its original purity. Enlightened by the Holy Spirit, he recognized the deep corruption that had penetrated the schools. He knew it all the more thoroughly because he himself had taught the lower and higher grades.

schools he had visited. He fights against the false teachings, the unchristian, tyrannical school discipline and the wrong teaching method. He complained that they did not provide true education, but only promoted ignorance. He says of them: "Yes, what has one learned in high schools and monasteries so far, but to become only asses, blocks and blocks? One has learned twenty or forty years, and still knows neither Latin nor German. I am silent about the shameful, blasphemous life, in which the noble youth is so miserably corrupted. It is true that before I wanted high schools and monasteries to remain as they have been until now, that no other way of teaching and living should be used for the youth, I wanted before that no boy would ever learn nothing and be dumb. For it is my earnest opinion, request and desire that these donkey stables and devil schools either sink into the abyss or be transformed into Christian schools." (Walch X, 539.)

From this we see what goal Luther had in mind in the reformation of the school system: the creation of Christian schools. He shows which deviations must be avoided by saying: "Some (schoolmasters) do not learn (i.e. teach) at all from the Holy Scriptures: some teach the children nothing at all, except the Holy Scriptures, both of which are not to be suffered. For it is necessary to teach the children the beginning of a Christian and godly life. There are many reasons why other books should also be presented to them, so that they can learn to speak from them. (Walch X, 1974.)

Luther thus declares himself against such schools in which only the Holy Scriptures are taught. He does not want other useful knowledge and sciences to be excluded. He says about this in his writing about the councils and churches: "I have also written a great deal about the schools above, so that they should be kept firmly and diligently. For although they are to be regarded as a heathenish external thing, in that the boys learn languages and arts, they are highly necessary." (Walch XVI, 2817.) They are highly necessary "so that people may be drawn out to teach skillfully in the church.... For he who is to teach others must have great practice and special skill; to attain this, one must learn long and from youth.... And such skillful people may be had not only for the church, but also for the secular government, which God also wills." (X, 1969.)

But even though Luther praises the benefits of languages, arts, and sciences, he does not want them to be practiced in schools alone. "Such schools, which teach nothing at all from the holy Scriptures, are not to be suffered." He demands Christian schools in which "the holy Scriptures and arts" are taught. He sees the salvation of the youth and the people only in such schools, in which the sun of the divine word shines and also a thorough instruction in worldly knowledge is given. He testifies to this, among other things, with the words: "Where Scripture and art perish, what will remain there in German lands but a wild, raging bunch of Tatars or Turks, perhaps even a sow's stall, and a pack of vain wild animals? (X, 485.)

Luther also shows what the right relationship is between the holy scriptures and the worldly teachings.

The first part of the book is devoted to the subject matter in the lower and higher schools. It should not be a secondary matter, but the most serious and meanest lesson, as we have already heard. He further expresses himself thus: "But where the holy Scriptures do not rule, I certainly advise no one to teach his child. (X, 386.) This, then, according to Luther, is a Christian school in which the Holy Scriptures not only form the main subject of instruction, but in which also the spirit, discipline, and method prevailing therein are determined and governed by the Holy Scriptures.

Now, the verdict that Luther delivers with these words about the papist schools of his time is most remarkable. In it, he is silent about their innumerable other deficiencies, faults and infirmities, about all their positive damages, and emphasizes their negative damage as their main undoing: that the Holy Scripture does not rule in them. This judgment is found in his magnificent writing: *An den christlichen Adel deutscher-Nation von des christlichen Standes Besserung* (To the Christian Nobility of the German Nation on the Improvement of the Christian State), and reads there in full: "O how unequally (inequitably) do we deal with the amien young crowd, which is commanded to us to govern and instruct! And a heavy account must be given for our not presenting the word of God to them: be it done to them, as Jeremiah says *Klagl. 2, 11. 12.*: "My eyes are weary with weeping, my bowels are troubled, my liver is poured out upon the earth, because of the destruction of the daughter of my people, when the young men and the little children perish in all the streets of the whole city. They said to their mothers: Where is bread and wine? And fainted as the wounded in the streets of the city, and gave up the ghost in the bosom of their mothers." We do not see this miserable misery, how even now the young people in the midst of Christianity pine away and are miserably spoiled, because of the infirmity of the Gospel, which should always be practiced and practiced with them.... But where the holy "Scriptures do not rule, I certainly advise no one to abandon his child. Everything must perish that does not practice God's word without ceasing; therefore we also see what kind of people there are and will be in the high schools. . For the high schools should educate people who are highly versed in the Scriptures. But where do you find that? I am very worried that the high schools are great gates of hell, if they do not diligently practice the holy Scriptures and drive them into the young people.

This judgment of Luther about the school system of his time is not isolated. As often as he speaks about it, he criticizes it as the main damage that the gospel is missing in it. Thus, in response to the words of the prophet Hosea 8:13: "In those days, beautiful virgins and young men will fade away," he says the following: "They will all fade away and perish, so that they will no longer be of any use, nor will they be of any use; that is, the most exquisite youth will perish, who, if they had been taught and educated in God's Word, would have been able to serve the common good, teach others, and govern rightly and well with God's help. But because God's word is gone, they are led astray and must perish, so that they can no longer be of use to anyone. What else have our universities all over the world been, but murder pits of many excellent engineers?

and corruption of the youth? Not only because they have had their free will to commit all sins and vices, for this is the least of all; but this is most to be deplored, that no useful, wholesome teaching has been available, and in **advance** the dear studies of Christian doctrine have been darkened with deplorable, useless and harmful sophistry, wherein much good and delicious ingenia has been confused and hindered, so that they cannot come to any useful fruit. Precisely this fruit has grown out of the monasteries. And so it must be, where we are not governed and enlightened with God's word, that we grope to and fro in broad daylight like the blind in darkness. (VI, 2553.)

Luther therefore aptly calls the papist schools the Moloch to which many parents sacrificed their children to their eternal ruin. He says: "It is considered that in high schools one learns all divine and human arts.... And the parents do not see, or do not pay attention, that the youth is nowhere worse corrupted and seduced, since no one even interferes with them.... But that they are taught with false pagan art and with godless, human doctrine, that is the fire of Moloch, which no one can mourn enough, by which in high schools the most pious and skilled boys perish miserably.... All this is due to the fact that the sun of the Gospel is darkened and blinded by the teachings of men. (XIX, 1431.)

As often as Luther condemns the damages of the papist school system as false doctrine, immorality, etc., he always declares this to be the source and cause of all this "corruption": because "the" Word of God is missing in it. He justifies this judgment with the sentence: "Everything must perish that is not driven by God's word without ceasing. That he is right in this, no one will doubt who thinks the Bible is God's Word.

If we now look at the local free school system, we encounter the same basic damage that the schools suffered from in Luther's time: the Word of God is missing in them. Orthodox religious instruction is forbidden in them.

Would that all parents who have the salvation of their children at heart would follow Luther's faithful and wholesome advice, based on God's Word: **"Where the Holy Scriptures do not rule, I certainly do not advise anyone to abandon his child. Everything must perish that does not drift on the Word of God without ceasing.** As once, when Jerusalem was destroyed, many children pined away and died for lack of physical nourishment, so the youth in such schools, in which the bread of life, the Word of God, is missing, must die and perish spiritually.

To the ecclesiastical chronicle.

Professor Sigmund Fritschel. The "theologische Monatshefte" published by Pastor Brobst is an organ which unfortunately opens its columns not only to truth but also to the voice of error. Therefore, the September issue of this journal, which is now before us, again contains an article by Prof. Fritschel, which, weighed on the scales of truth, is less than too easily invented. In it the writer claims that the Missouri Synod has left its former position and that, on the other hand

the Iowa Synod has always remained the same, fighting for nothing but faithful adherence to the Confession! When you read this, you can hardly believe your eyes. The following is documented before everyone's eyes:

1. the lowans have formerly advocated a theory of the bindingness of the symbols, which cancels this bindingness. *)
- 2) The lowans used to establish a doctrine of open questions, which itself disputes the unifying authority of the Word of God. **)

The lowans have taught a chiliasm which our church has condemned over and over again and whose stubborn representatives it has deposed from office, even excluded from itself.

The lowans have abandoned the doctrine of the Antichrist set forth in the Schmalkaldic Articles, and have even sought to contradict the confessional writings of our church on this point.

It is true that in all these points, when there was no other way, they gave way somewhat, but they never honestly and completely recanted their earlier errors; rather, they always presented themselves soon afterward, and they still present themselves as if nothing but the truth had ever been defended by them and the dangerous errors fought. They still pretend that nothing but the truth has ever been defended by them and the dangerous errors of the Missouri Synod fought. If the lowans had honestly recanted their formerly unspoken errors, we would be the last to ever recall them; but they have proved to be like elastic gum, which yields as long as the finger presses it, but as soon as the finger withdraws, it springs up again. Such men must have their errors held up to them over and over again until they give honor to the truth. We confess it, we are tired of supplying again and again the proof for these assertions of ours, which we have already so often given unrefuted and irrefutable. Whoever desires the proofs of our accusation will find them in the own official statements of the Iowa Synod, which are quoted in the minutes of the Milwaukee Colloquium in the own words of our opponents. †) They can also be found in a pamphlet which appeared here under the title: "The latest defense of the Iowa Synod". However, if it should become necessary, we are prepared to present the evidence once again.

We make the above declaration in the full knowledge of the crime we are committing in the eyes of our enemies. For they can attack us no matter how spitefully and incessantly, that is considered right; to fight against the hated Missourians can never be wrong in the eyes of many; against them even untruth is a permissible means; they are considered free of the law;

the more grievously an article attacks them, the safer it is.

It is an undeniable truth, even if we do not want to take it into account, that Inspector Grossmann could only help himself by simply denying the fact that an Iowa pastoral conference conspired against the doctrinal purity of the Lutheran confessions, as evidenced by a paper submitted to it on the expositions to be made of the symbols and by a letter still in existence, written by a certain Iowa pastor to a Missourian, in which the writer seeks to convince the Missourian of the alleged errors contained in the symbols.

**) They practically carried out their open-question theology when they once united with the old Grabauian Synod and treated its roughly Romanistic and hierarchical favorite doctrines as open questions.

†) See: Stenographically Distinguished Colloquium of the Representatives of the Synod of Iowa and that of Missouri 2c. held Nov. 13-19 (1867), at Milwaukee, Wis. and edited and published by J. P. Beyer, Rev. Chicago, iii, 1868. pp. 1-6, 7-12.

30

is that it makes the rounds through many newspapers as a desirable item; even old attacks against them, published many years ago and long since refuted, are again served up to the readers as tidbits: but woe to the Missourians if they dare to defend themselves or even attack their opponents! Then the Iowa Synod immediately passes a solemn resolution and publishes it, that they consider it beneath their dignity to answer such bitter attacks, and immediately this resolution goes from newspaper to newspaper to convince the great public that the Missourians are such godless people that honest people cannot get involved with them at all. What shall we do now? Let us be silent and "act as if we did not hear," as Saul did (1 Sam. 10:27.): He who is silent admits! If we defend ourselves, we are like David, who complained: "I keep peace, but when I speak, they make war. (Ps. 120:7.) Well then, let us take the middle course, not be silent about everything, and not speak against everything, and then entrust our cause to him who judges rightly. W. [Walther]

The Chicago Fire. In a political newspaper we read that a certain [Reverend Robert Collyer of the](#) Union Church in Chicago preached on the 21st Sunday after Trinity, among other things, the following about the Chicago fire: "We should stand firmly on our feet and face every danger. We should not regard pestilence, war, famine and conflagrations as God's judgments, but as judgments of condemnation of our own imprudence. On the next day of fasting, we should confess before God that we made the mistake of building large fire traps out of fir boards and shingles. No deed could better prove our repentance than that of exclusively considering stone houses with fireproof roofs. Surely the Lord is more pleased with one truly fireproof building than with a thousand people howling and wailing before him in the dust." - When Chicago has such wicked parsons and devil apostles as this Collyer, it is certainly not to be wondered at if this city has been seized by God's wrath-fire and reduced to ashes. But this sermon also shows that God's judgments are not a means of correction for the hardened, but the beginning of the real punishments that await them there in full measure. Just the Chicago fire has shown that when the Lord lights his fire, no "fireproof" houses help, since, as has been reported, even the stones melted like wax and just those who sought refuge and salvation in the "fireproof" houses perished miserably in them - and this wretched priest preaches nevertheless: Do not humble yourselves in repentance before God, do not rely on him either, but - build completely stone houses, and thus confess, the fire was only a consequence of your imprudence! - It is true that the "Happy Messenger" of November 7 also disputes that the Chicago fire was a punishment of God, but obviously not out of ungodliness, but, as we believe according to love, out of lack of understanding. For if one declares this fire to be a punishment of God, one does not mean to say that Chicago is more godless than other large cities, much less does one mean to say that those who burned down must have been particularly godless people; rather, one means to say that God revealed his wrath with this fire. A Pharisaic judgment is the declaration that the Chicago fire was a divine judgment, only then, If in self-righteousness one does not think of one's own sins, which would have deserved the same, but says with the Pharisee: "I thank thee that I am not like other people", such as the Chicagoans. Christ condemned it when the Jews thought "that the eighteen on whom the tower of Siloam fell, and slew them, were guilty before all the people that dwelt at Jerusalem," that they who were not afflicted were righteous men; but the Lord did not reject this, that that calamity was thought to be a judgment. Rather, He says, "If you do not amend your ways, you will all perish." (Luk 13:4, 5) Christ declared that the slaying of those eighteen was God's punishment for sin, but that everyone should be reflected in it, that is, everyone should know what the wicked can expect; and with regard to the pious who died, everyone should think: "If this is done to the green wood, what will become of the dry?" (Luk 23:31.) "It is time for the judgment of the house of God to begin. But first of all, what end will there be for those who do not believe the gospel of God? And if the righteous is hardly preserved, where will the ungodly and the sinner appear?" (1 Peter 4:17, 18.) Woe to the preachers who, in the case of a fire like the Chicago fire, try to talk people out of the idea that it was a divine judgment! Such preachers argue against the holy God who is angry about sin and try to prevent what God intends. Woe to them forever if they do not convert! W. [Walther]

The Methodists and Freemasonry. Under this heading the "Sendbote" of September 27 writes: "At the last meeting of the Methodist Genesee Conference a Rochester pastor, named W. Post, stirred up a debate against Freemasonry. The meeting was evidently annoyed at this. The following resolution was passed (by all votes against a few): ""Since Rev. W. Post, a member of our Conference, submitted articles on Freemasonry to us for consideration at our meeting three years ago; since he is now spending the third time on the subject; and since, after carefully listening to his remarks and reasons against Freemasonry, we laid the whole subject on the table, thus telling him three times that we do not want to have anything to do with this question: Let it now be resolved that we advise our dear brother Post to refrain from any effort to bring up this matter, since such could only serve to the detriment of himself and to the detriment of the cause of Jesus Christ."" The gentlemen Methodists seem to be just as angry about the request that they should declare themselves about the One Punct of Freemasonry as the principal members of the Lutheran General Council are about their being asked to declare themselves about four Puncts (that one included). It is just a ticklish thing to speak out and bring to light things about which one has an evil conscience; 'tis also quite wrong to push, shove and press someone so long until he finally says yes to something with his mouth to which his heart says No! No!

W. [Walther]

The first "**Public School**" in Bavaria was opened on June 12 of this year, namely in Nuremberg. The Bavarian "Evangelische

Schulblatt" says of it: "The Simultanschule" (that is what schools for children of all religions are called in Germany) "in Nuremberg has its own special character. It lacks the Christian character. The religious

The clergyman who teaches religion has to give his two hours of religious instruction, and that is the end of his effectiveness. Whether in the other subjects what he has built up is torn down again, whether unbelief or doubt in the eternal truths of salvation is inculcated in the children, whether they are taught a materialistic world view, he has nothing to ask about that. Or can one ascribe a Christian character to a school where a Jewish teacher also works and which is also attended by Jewish children? This simultaneous school is first of all intended only to educate people for this life; if something of Christianity remains attached to them, it should not be denied to the children. Therefore, in its essence it is a communal school. That is why we fear that from the modern simultaneous, or rather communal schools, will grow another growth than that of tolerance, the growth of indifference not only to the confession, but to Christianity in general. And once this growth has taken root, one turns a blind eye when it goes against the church or Christianity, and probably helps it along. - How Protestant parents can bring themselves to entrust their children to schools whose very name indicates that they do not know education on the basis and in the way of the Gospel is beyond our comprehension. How much sour sweat and unspeakable sacrifices did it cost the Protestant Church to found Protestant schools; how much does our German people have to thank the Protestant schools for! It would not have become what it is now if the heaven of the Gospel had not also penetrated among the people through the schools. But many hearts are closed to piety and truth."

A curious "discussion on church matters" is found in the Reformed "Evangelist" of October 18. It is true that when the author says: "the true knowledge of the nature of the church has not yet become common knowledge of the whole reformed church," this may be true, and we do not want to contradict him in this. But it almost seems to us as if he himself would like to belong to those for whom this doctrine has not yet become common knowledge, although he has undertaken to prepare a whole discussion about it. For example, it is very striking when he claims that the Episcopal system is based on "the great truth that the Lord had a continuous church. For this is precisely the great untruth of the episcopal system, that its adherents teach that the church runs on through the bishops, like the electric fluid through the telegraph wire. No, the Church does not go on like that. It is not such a fluid. The matter is rather that the Lord Jesus Christ keeps his church, the congregation of the saints, always on earth by preaching his word and presenting his holy sacraments to it. - Even more remarkable is what he says about the doctrine of the Lutheran Church. "The Lutheran Church," he says, "places the essence of the Church in the outward acts of ministry, e.g.. For example, the Augsburg Confession, Art. 7, declares that in the church the gospel is preached purely and the holy sacraments are administered according to the gospel."

In Germany, this is understood to mean schools which are set up by the bourgeois Commune with the order that no church may be educated in them, i.e. what our public state schools are.

W. [Walther]

be." This assertion is bold and the justification of it from Article 7 is surprising. For once this very article teaches quite unequivocally what the Lutheran church puts the essence of the church in, by giving the explanation of the term church, namely that it is "the assembly of all believers". According to Lutheran doctrine, the church is not "external official acts," but people, believing people, the congregation of the saints. Therefore, when the Lord commands, for example, "tell it to the church," we Lutherans do not mean that he has thereby commanded that Christians should tell it to the "outward offices"; we ask very much not to want to impute such a thing to us. On the other hand, the 7th article states the characteristics of the church with the pure preaching of the gospel and the right administration of the holy sacraments, but not the essence of it. The author of the discussion, however, confuses the two with each other, as if he would claim that the essence of the wind consists in rustling leaves, because the leaves of the trees rustle in the wind and the rustling is therefore a characteristic of the wind. Finally, the author also gives a historical note, namely: Luther derived all ecclesiastical power from the congregation in the beginning of his effectiveness, but later he made the church a state institution by necessity. And then in the conversation one of the speakers answers quite unctuously: "The great Luther could not do everything at once. And the other replies, "No, he couldn't; that's why we're not angry with him." That the two speakers do not want to be "angry" is probably the most pleasing thing in this conversation. B.

Mingling of Church and State. The Happy Messenger reports that the City of Spracuse in New York State has given \$100,000 to the Methodist Episcopal Church for the establishment of an educational institution where young men will be trained for missionary service and the children of missionaries in the heathen countries will be educated. The "Merry Messenger" rightly objects to this; for it is indeed wrong for public money to be given to a special, religious party.

Church news.

By order of the Most Reverend Presidency of the Middle District of our Synod, Rev. Ad. Krafft was solemnly installed in the two congregations, in Fulton County and near Ridgeville, by the undersigned on September 24. This area is teeming with sects, especially Anabaptists. »

May the faithful God grant wisdom and strength to His servant placed in this place, that the faithful few may stand firm and the erring ones be brought back!

A. Detzer.

Address: Vä. Lmlkt,

^ralilbrck, l'ulton Oo., Oüio.

After Mr. Pastor I. M. Moll, hitherto of Mequon, Wis. had followed a regular calling of my branch, St. John's Lutheran congregation at Town Erin, Macomb County, Mich. the same was installed in his new office by order of the reverend Presidency on the 20th Sunday after Trin. by me, assisted by Mr. Pastor Boling.

God make him a blessing to many!

H. Lemke.

Address: Rsv. ck. Li. Di. Lloll,

D. O. l'rnLvr, l'Unaonad Lo., Lliali.

On the 18th Sunday after Trinity, October 8 of this year, the Rev. L. Hannawald was solemnly installed by the undersigned at his new congregation in Plattsmouth, Nebraska.

May the merciful God bless the work of His servant for the salvation of many souls!

I. Hilg enoorst

Address: Rov. L. llannaxvälä,

"

Lox 690th Dlullsiuoulst, Aostr.

The Evangelical Lutheran Church in Chicago has recently grown again by two congregations, namely Bethlehem Parish in the north and St. Peter's Parish in the south. Both congregations have also received pastors. The Bethlehem congregation had called Pastor A. Neinke from Blue Island near Chicago, who, after accepting the call, was installed on the 17th Sunday after Trinity, October 1 of this year, by Pastor Wunder with the assistance of Pastors Große and Bartling. The St. Petri congregation had called Pastor Franz Lehmann from Pilot near Kankakee, who was also introduced eight days later, on the 18th Sunday after Trinity, October 8 of this year, by Pastor Wunder and Pastors Körner and Döderlein. Both congregations were fortunately spared from the great fire, which broke out on October 8. May the Lord continue to graciously protect them from misfortune and damage and especially from indifference in doctrine and in life!

Addresses r

Rov. I'. Deürraiin,
Oornor ok 39tb L öurnsiäc 8ts., OlucaAo, III. Ilov. L.. Roinke,
Oorn-c-ck Danlinn L Leenoi 8ts., OüisaAo, III.

After Rev. F. Besel, with the approval of his former congregation at Perryville, Perry County, Mo., had followed an appointment to Zion's congregation in Cape Girardeau County, Mo., he was introduced into his new field of work by the undersigned on the 18th Sunday after Trinity by order of the Reverend President I. F. Bünker.

The Lord Jesus Christ crowns the faithful work of this servant with many blessings! G. Polack.

Address: Uvv. Losol,
Oaps dlrarcloau, Llo.

After Pastor H. Witte had received a regular appointment from the Lutheran ZionS congregation at Maple Works, Clark Co., Wis. and had also accepted it with the approval of his former congregation, he was inducted into his new office by the undersigned on the 19th Sunday after Trinity in the midst of his congregation in accordance with the regulations of our official gospel.

May the faithful, kind God grant that also through the service of this servant the secure will be awakened, the weak strengthened, the faithful fortified and all souls entrusted to him built up to eternal life! W. F. Friedrich.

Address: Hsv. ü. 'VVitto, Lla^lv VVorlcs, 61arlr Oo., ^ls.

Church consecration.

On the 17th Sunday after Trinity, October 1, the Ebenezer Lutheran congregation at Baden, St. Louis County, Missouri, had the joy of dedicating their newly built church (51 d)' 26, with a tower 60 feet high) to the service of the Triune God. Pastor G. Schalter preached in the morning on 1 Sam. 7:12, Pastor A. Claus gave the confessional address, and Mr. G. Sihler, a student of theology, preached in the evening on Psalm 26:8 in English. The celebration was further enhanced by the performances of the Bremen Singchor and the trombone choir of the Immanuel congregation in St. Louis.

Ph. S. Estel, Dastor locü.

Mission Festivals.

One such was by God's grace on the 18th Sunday after Trinity in the congregation of the Rev. C. Seuel at Lyons, Iowa, was celebrated. Since the church was able to accommodate all those celebrating, the services were also held in the church. In the morning, the undersigned preached on the basis of Ap. 16, 8-10 about external mission. After the sermon, Pastor Seuel gave a short report about this mission and especially about the great spiritual need among the Gentiles. In the afternoon he preached on Matth. 9, 37. 38. He dealt with the topic: The duty of Christians to do inner mission, and showed 1. what binds them to this duty, 2. how they should exercise this duty. The undersigned then tried to give a short overview of the history and the present state of inner mission. The joy of the festivities was increased not a little by "Cantate" performed in four voices. - The collection amounted to O32.34. Half of this was earmarked for the outer mission, the other half for the mission in Iowa.

Thanks be to God for His grace! H. Engelbrecht.

On September 3, as the 13th Sunday after Trinity, my congregation, in conjunction with the neighboring congregations of Pastors Brackhage, Zur Mühlen and Peter, again celebrated a mission festival outdoors, near our church. A large crowd here had the opportunity to hear God's word and to be stimulated by it to faith and to the active demonstration of it in the works of faith and love. In the morning Pastor C. Busse preached on Luc. 16, 23-37, in the afternoon Pastor W. Brackhage on Gal. 6, 10, Pastor Zur Mühlen gave an account of the founder of the Hermannsburg Mission; he also told a story in Low German reported by the latter. The Collecte was O85.35, intended for Hermannsburg and Steeden. Th. Wichmann.

On the 16th Sunday after Trinity, September 24, a mission feast was celebrated in the congregation of the Rev. A. Rckcr (of the Illinois-- Synod, of which the undersigned is also a member) at Havana, Mason County, Ills. The same was fairly well attended, although the church, festively decorated inside, was not completely filled. The main sermon was preached in the morning by Pastor G. Neisinger on the text: Marc. 16,15. In the afternoon the undersigned preached on Psalm 46,11.12. And as it is customary in that congregation at mission festivals, an evening service was also held at 7 o'clock, in which Pastor H. Sieving preached on Gal. 6,9.10.

The joy of the congregation over the beautiful feast and its blessed course was all the greater, as it had almost been canceled due to serious illness of the local pastor shortly before the feast, while now, with God's help, he was already able to attend the entire service. - The collecte amounted to P54.80. G. Baumann.

On the 15th Sunday after Trinity, September 17, a mission feast was held within the congregation of the undersigned at Proviso, Covk Co, Illinois. In addition to this congregation, the congregations of Messrs: Francke of Addison, Quer! of Lyonsville, Feiertag of Aurora, Hallcrberg vou Jorkville, and the vacant congregation at Zjork Centre. Also present was Director Lindemann and a large part of the pupils of the seminary at Addison, as well as Pastor Barth. In the morning, Vice-President Francke preached the main sermon. In the afternoon, Pastor Hallcrberg preached, referring to the mission among the heathen; then Prof. Selle, describing how God had our Lutheran Church spread out in the north of the State of Illinois, next to Chicago, mainly from Addison. The music choir of the Immanuel congregation of Chicago accompanied the singing and the singing club of Aurora performed some suitable pieces. A total of O119.75 was collected that day, half of which was earmarked for the external mission, a quarter for the seminary in St. Louis, and a quarter for the seminary in Addison.

G. M. Sugar.

Conference - Display.

The Effingham Specialconference will meet in the township of the undersigned on the 28th and 29th of November. There will be a pickup from Altamont (on the Vandalia Railroad) on TuesdayMorning. I. His r.

Preliminary Acknowledgements.

In the name and on behalf of my congregation, I would like to express my heartfelt gratitude for the great sympathy that has been shown to us in the misfortune that has befallen us. God has afflicted us with a terrible judgment, but He also comforts us again by awakening the love of the brethren for us and turning it to us. Later, in a supplement to the "Lutheran", we will acknowledge the many gifts we have received - to the praise of God, who works such great loving activity in His Church.

Chicago, Ill, October 28, 1871.

H. Miracle,
208 1st 8^{tr}set.

Sale of old books.

As we have heard, some people are still of the opinion that our general agent, Mr. M. C. Barthel, is selling the old books he has indicated on his own account. This is a mistake. The antiquarian book trade is also carried out by Mr. Barthel in the interest of the Synod, into whose coffers alone the resulting profit flows. This is owed to the dear readers. W.

The **Lutheran Calendar**, edited by Pastor S. K. Brobst, this old dear friend of the house, has now been published again for the year 1872. This volume is again distinguished by the fact that it contains not only everything one looks for in a calendar, but also other good reading material and complete statistics of the entire Lutheran Church in America. Instead of 36, this calendar now has 48 pages, but the price has remained as before, namely: 10 cents a copy 75 cts. the dozen (with postage 90), \$1.00 for 13 pieces postage free, \$3.25 for 50 pcs. postage free, and \$5.00 the hundred (with postage \$6.00.) W.

32

Received in the Western District treasury:

To the synodical treasury of the Western District: from Past. Db'mann's St. Paul parish in Randolph County, Ill, \$16.00. Past. Schuricht's congreg. at Vandalia, Ill, K6.71. Of Trinity District in St. Louis H13.75. Of Jmma- nuels' Distr. there H9.80. Of Past. Claus's congreg. there \$50.00. Harvest Festival - Coll. in Past. Wille's Gem. in California, Mo., P15.75. From the congregation at Eisleben, Scott Co. there, Mo., H10.35. Harvest Festival-Coll. in Past. Schmidt's Gem. in Schaumburg, Ill, \$40.45. harvest festival coll. in Past. Löbers Gem. in Niles, Ill, H14.50. Mission festival coll. in Past. Hallerberg's comm. in Jork- ville, Ill, rK8.00. From Past. Pissel's Gem. in Matteson, Ill. rK34.61. Past. Grupe's Gem. in Champaign, Ill. rK8.60. Past. Beizen's branch parish at Jacksonville, Ill., K4.50. Past. Stephen's Gem. at Ehester, Ill, O7.45. Past. Achenbach's comm. at Venedy, Ill., -H34.20. Past. Wagner's Gem. in Chicago, Ill., ^40.00. Past. Sapper's Gem. in Carondelet, Mo., K15.20. Vou Past. Eirich's Gem. in Minden, Ill, H42.20. Past. BartlingS Gem. in Chicago, Ill, K21.83. Past. Ruhlands Gem. rn Pleasant Ridge, Ill., O20.00. ; Toward the college maintenance fund: from the Tri-City Distr. in St. Louis. H22.00.. Communion and.Harvest Festival- CvL rn-K "st) üRrdriS-Grm: in Hsmewoor- Ill.', K43;W.' From Past. Ficks Gem. in Collinsville, Ill, H11.25.

On the synodical mjsion treasury: From Past. Stephans Gem. in Ehester, Ill., P6.15. Half of the Missionary Festival Coll. to Proviso, Ill., H59.70.

F illr ie M i f si on: From the Dreiemigkeits-Distr. in-St. Louis 75 Cts. From Teacher Barthel's school children in St. Louis -D6.30. Collecte at mission festival in Crete, Ill, -K21.35. From Past. Ficks Gem. at Collinsville, Ill., -K6.75.

For Past. Brunn's Anstalt: Collecte, collected from C. Hoffmann's infant baptism, by Rev. E. Lehmann rn New Wells, Mo., P2.00. Mission festival coll. by Rev. Osterhns in Dubuque, Iowa, K7.50. From Mrs. N. N. by Rev. Heinemann in New Gehlenbeck, Ill, K5.00.

On the emigrant mission in New Jork: from Past. Dörmann's St. Paul Parish in Randolph County, Ill, \$17.00.

For the Hermannsburg Mission: From Past. Knies in Marysville, O., 75 cts. From Ad. Elbert by Past. Schwen- sen in New Bielefeld, Mo., \$5.00. Mission festival coll. by Rev. Osterhus in Dubuque, Iowa, \$7.50. From Chr. Wiebusch through Past. Stephan in Ehester, Ill, \$5.00.

For poor students: From M. S. in St. Louis\$5.00. From Mrs. Wolf in Carlinville, Ill., \$2.00. The 4th part of the Mission Festival Collecte in Proviso, Ill., \$29.85.

For Past. Wunders congregation in Chicago: from the congregation of the Past. Frederking in Prairietown, Ill, \$64.00.

E. Roschke, Kassirer.

Received at the Eastern District Treasurer's Office:

For the Eastern District Synodical Fund: From the congregations in: Paterson \$9.00, Ellicottsville \$2.95. Ashford \$1.44, Wolcottsville \$6.12 and \$4.53, Oakfield \$4.00. From St. Martin's congregation in Baltimore \$15.00. From Pastor Sommer's congregation \$4.00. Gem. In Nome \$6.00. parish in Verona \$3.00. St. Peter's - Genieknde in Baltimore County \$4.50. Trinity - Parish in Buffalo \$35.36. Pastor Riedel's Gem. \$6.00. Of the parishes in: Seneca \$12.53, Providence \$13.28, Williamsburg \$8.50, Jorkville \$5.20. Im- rmanuels-Gem. in Baltimore \$58.70. Gem. inNichmvud \$17.0t). From F. Stutz 1 actic of synodal printing crei worth \$25.0<t. Past. C. Körner \$6.00, C. Noidhard \$3(X), Pastor Fleckenstein \$4.00, Teacher Braun \$2.IX), Past. Schröder \$10.0i>, teacher Ilse \$1.00, Past. Beyer \$1.00. By Past. Ernst in Canada \$5.25. By Past.Ernst \$1.00, Past.Lochner \$1.00, Past.Sommer \$1.00, Past. Lohrmann \$1.00, Past. Wieget \$1.00, E. Muhly \$5.00, Past. Grätzel \$1.00, Past. Kolbc \$1.00, Past. Stürken \$2.00, Past. Seuel \$1.00, from the same thank offering for happy delivery of his wife of twins \$5.00. Teacher Bürger \$2.00, Past. Engelder \$1.00, Past. Riede. \$1.00, Past. Lemhuis \$1.00, Past. Gross \$2.00, Past. Grote \$1.00. Surplus of theses sold 54 Cts.

For Past. Brunn's Anstalt: By Klöpfer \$1.00. Gem. in Middleton 28 Cts. Mrs. N. N. in Eden \$5.00. By Past. Ernst in Canada \$5.25. By I. Trapp Sr. \$2.00. Congregation in Eden \$12.00.

For the preachers' and teachers' widows' fund: From G. Mieschler \$2.00, Wittwe Marie Meier \$2.00, Past. Michael \$5.00, Past. Her \$5.00, Past. Kanold \$5.00, Past. Lochner \$2.00, Past. Sommer \$4.00, Past. Cradle. \$2.00, Past. Stürken \$4.00, Past. Seuel \$4.00, Past. Lemhuis \$4.00, Past. Koch \$8.00, Past. Grote \$4.00, Andreas - Gem. in Buffalo \$2.30, I. Trapp sen. \$2.00, Maiden A. Klose\$1.00.

For the Lutheran Orphanage at St. LouiS: By Klöpfer \$1.00. By Past. Ernst \$1.20. By H. Grün \$2.00.

For internal mission: From N. N. \$4.00. Richmond congregation \$3.00.

For poor students in Fort Wayne: From the comm. in Port Richmond \$12.70, Immanuels comm. in Lockhaven \$7.00, I Trapp Sr. \$2.00, I. A. Trapp Jr. \$1.00, Kindtauf- Collecte at Kederow \$2.10, from Joh. William in Berghvlz for Laewen \$5.00.

For the general synod building fund: from St. Andrew's Parish in Buffalo \$2.00, from I. Trapp Sr. \$2.00.

On the emigrant mission in Baltimore: from the congregation in Berlin, Canada, incl. agio \$6.00, congregation in Williamsburg \$10.00, congregation in Ellicottsville 87 cts, congregation in Ashford 52 cts, congregation in Eden \$10.54, congregation in Wolcottsville \$3.00, congregation in Richmond \$2.30.

For Pastor Kahler's widow: From G. Schuster \$2.00, Past. Gross \$5.00, Schmalz \$1.50, I. Albrecht 56 Cts, H. Soeh- ner \$1.13, G. Helm \$1.13, Past. Dubperuell \$1.13.

For the heathen mission; From N. N. \$1.00, Kindtauf- Coll. at G. Ebert for East Indies \$2.25, from the piggy bank of Schmalzens children 80 Cts. By Past. Kühle from the children's festival in CumbeÅand \$6.75.

For college maintenance fund: From Martknsville parish: for St. Louis \$3.26, for Fort Wayne \$2.00, for Addison \$2.15. New Jork parish \$9.00 & \$8.65. From the Women's Association of St. Martin's parish in Baltimore for Fort Wayne \$5.00.

For poor students in St. Louis: Kindtauf- Coll. at Peter Wintjen for I. Haar \$20.50. From Pastor Fleckenstein \$2.50. Tob. Dietz \$1.00.

For sick pastors:By Pastor Michael \$5.00.

For the Leipzig Mission: Through Pastor Ernst in Canada \$12.20.

For the Hermannsburg Mission: By Wittwe Kott- meicr^l.10, Hermann Kotrmeier \$1.10.

For poor students in Addison: Bon Pastor Fleckenstein O2.M, I. A. Trapp, Jr. \$1.00, H. Green \$3.00.

For the General Presiding Officer: By G. Wiedemann

For teacher salaries: From teacher Ilse \$4.00.

For Pastor Dulitz's congregation: from the congregation at Ridge \$6.50. Gern, in Bergholz \$5.20.

New Krk/ drn ll ^rtsser^iMli

I. Wirk" er, Kassirer.

No. 102 William Street.

Overview of the current status of the Synodal Printing Office

		arm November 1-1871.	
		Intake.	
Shares\$7M0	.00		
Gifts		159.56	
Printing work within 19 months for the Synod....	7392.60		
From Louis Lange for printing the "Evening School" etc.	1662.30		
		Summa	16814.46
		Issue.	
Action cingelös'ts\$1550	.00		
Buildings		2382.42	
Machinery, etc.		5312.43	
Wages, paint, coal, etc .		4355.91	
Baar on hand		11.52	
Credit for printing work supplied		3202.18	
			\$16814.46

Thus, the press, including the pension and the gifts amounting to \$159.56, has earned \$4928.62 within 19 months, leaving \$2500.30 to be earned until the

printing house is the free property of the Synod.

During this period, 50,000 hymnals, 40,000 catechisms, 14,000 Hübner, 2000 copies of Prof. Walther's Evangelien - Postille, 2000 copies of the Altenburger Bibelwerk, 35,000 calendars, schoolbooks, brochures and current periodicals were printed.

May the Lord continue to accompany his work with his blessing in the future.

H. Kalbfleisch, Treasurer.

In order to prevent misunderstandings, the undersigned reports that Mr. L. Lange is in the process of setting up his own small printing shop on his own lot in the immediate vicinity of the synodal printing office. However, this is only because the Synodal Printing Office is so completely occupied by the printing work for the Synod that other work cannot be carried out by it. However, since Mr. L. Lange is willing, so that the work for the Synod is not delayed, to give way and to carry out the printing of his "Evening School" in a printing house to be set up at his own expense, he will nevertheless continue with the same fidelity the supervision of the Synod printing house entrusted to him as before.

C. F. W. Walther, currently President of the General Synod.

From July 1 to October 20, 1871, I received the following gifts:

1) in money for poor seminarians: by Mr. Grahl K38.38; by Mr. Pastor Kunz H9.00; by Mr. Pastor H. Wyneken -P18.00 (namely from E. H. Schulte K5.00, from Fr. Barlag K5.00, collected at Kranzstäubers wedding. tz!3.50, collected on Vogelfang's wedding P4.40); by Mr. Beisser, collected from his wedding, K7.50; by Mr. Pastor Schumann from Fr. Bartelt K4.00; by Mrs. N. N. from Schaumburg, as a thank-offering, K3.00; by Mr. Pastor Heid, collected on I. Falkert's infant baptism collected, K3.50; by Mr. Pastor Wagner of L. Kvhtz H1.00; by Mr. Doll, collected on Mr. Reißmann's engagement, S5.25; by Mr. F. Löfers in Addison P8.00; by Mr. Pastor Seuel Easter coll. of the congreg. at Lyons K4.20, collected from Krukenberg's Aindtanfe K2.20; by K. A. H. in Baltimore H2.00; by Mr. Eißfeldt O6.25; by Mr. Pastor Dorn from the God box of his congregation H7.00; by Mr. Pastor Brüggmann, collected at Feuerhak's wedding, K3.52; by N. N. as a thank-offering for a happily completed journey .P1.00; by Mr. Pastor Lemke H12.80; by Mr. Pastor E. Riede! S17.00.

2) in linen for poor seminarians: from the worthy women's association in the congregation of Mr. Pastor Westel in Williamsburg, N. I., 7 bust shirts; from the laudable women's association at Richmond, Va. 12 bust shirts, 12 towels, 12 handkerchiefs, 6 pairs of stockings.

3) in money for the household treasury: by Mr. Grahl K13.37; by Mr. Pastor Th. Gvtsch O5.60.

4) in money for the new piano: by Mr. Pastor Jor (unfortunately delayed through my fault) K23.50; by Mr. Pastor Quer! by Mrs. Mihm O2.00; by A. C. Fischer K1.00; by a music friend in New Orleans P10.00; by Mr. Grahl O34.30; by Mr. I. Hoffman K1.00, by his school children H1.00; by Wilh. Grote K1.00; by Mr. Pastor ,L. Daib K1.00.

Addison, October 20, 1871. I. C. W. Lindemann.

I certify to have received the following gifts of love to date" For the household: from Past. Stock's parish from Wiese IO Gall. MolasseS; from Dr. Sihler's parish from Wittwe Meyer 1 sack of potatoes, 2 p. grain; from Past. Zage's parish from Martin Frosch 5 s. potatoes; from Past. JäbkerS Gemeinde from W. Macke 1 s. potatoes, 1 s. rye; from Past. JäbkerS Gem. of D. Scheumann 1s. Potatoes, 1 L>. Wheat, 1S. Oats, 3 gall. MolasseS. Don Herr Burckhardt in Boston 1 new cooking stove with water tank and heat apparatus, weighing 2000 lbs, werth \$350.00 to \$400.00.

For Karl Francke by some members of Past. Fleischmann's congregation \$6.00. By Past. Sieving by Joseph Dehm in Ha- vana, Ill, for the student G. Johannes \$5.00. By H. A. Gehrken \$7.00, by himself \$3.00, John Mäuschke \$3.00 and by H. Käußer \$1.00 for the same. From Pass. Bundenthal's township in Allen County from Wilhelm Griebel \$5.00 for the household. Bon Herr Past. Frank's congregation in Lancaster, Ohio, 2 new buscn shirts, 1 pair of stockings. From Past. JäbkerS parish from Adam Kiefer 1 bag of grain, 1 p. wheat, 1 p. oats; from Daniel Bieberich 1 p. grain, 1 gallon molasseS, j bushel dried apples, 8 gall. Apple butter; from Christian Prange 1 S. grain, 2 S. oats, 1 S. potatoes, Z Bush. Beans and for poor students \$2.00 cash; from Dietrich Bück 10 gall. Apple butter. AuS Past. Zage's parish from Martin Frosch 35 cabbage heads; from Johann Trier 2 p. oats, 35 cabbage heads. From Past. Evers' parish from Konrad Gallmeyer 1 p. Apples, 5 p. wheat, 7 bsh. Grain; from Konrad Scheumann 1 quart of meat; from G. Scheumann 1 quart of meat. From Past. Stocks parish 130 cabbage heads, 1 S. rye, 1 S. apples, 1 S. turnips and red turnips, 3 Bush, white turnips, 41 S. Wheat, 9 bush. Oats, 14 p. Potatoes, 30 p. Grain, 1 bush. Beans, 2 gal. MolasseS, 41 lbs. of lard. For poor students from Mr. Pastor Präger for Georg Hafner \$5.00. From L. Sammetinger of Ohio 1 barrel of vinegar worth \$5.00 for Adam Schmidt. From Past. Sondhaus' St. John's parish near Sulphur Springs, Jcfferson County, Missouri, for his son \$5.25.

Fort Wayne, Nov. 2, 1871, Chr. Hrngerer.

Received for Castle Garden Mission:

From Pastor Seuel \$1.00, Klöpfer \$1.00, N. N. \$1.00, N. N. \$1.75, H. Schmidt \$2.00, Drabnick \$5.00, Ellen \$1.00, Pastor Röder 25 Cts, from Mrs. Past. Weisel's piggy bank \$5.00, from N. N. 40 CtS., Past. Stutz \$1.00, A. Dohrmann \$3.00, Pastor Glover \$1.00, by Past. Ebert \$8.00, by Hinsching 40 Cts, by Past. Richmann \$1.00, Past. C. \$4.53, Past. Dammann \$5.00, Past. Hieher \$1.00, Past. C.W. Ernst \$10.00, John Wieck \$1.00, Halstein \$1.25, N. N. \$5.00, Miss Jüngel \$1.00, Past. Ebendick P1.OO, Past. Groß \$1.00, Past. v. Brandt \$1.00, A. Götz \$1.00, W. Silter 75 cts, W. Heim 50 cts, congregation in JoungStown \$26.70, half of the offer-collectr of the congregation in Lyons \$4.20, of d. congregation in Williamsburg \$24.00, Past. Halboth's township \$8.25, by Kassirer Grahl \$59.00, by the township in EllicottSville and Ashford \$1.40, Past. Lemke'S congregation-K5.OO. I. Birkner, Kassirer.

New Aork, October 1, 1871.

The following gifts were received for the Baltimore Emigrants - Association:

By TH.König in Past?Grätzel's congregation \$1.00. Prof.Selle \$2.00. Past. Brand's congregation in Washington, D. C. \$14.14. Of Past. König and his children \$2.00. Mrs. Pastor Engel- brecht \$5.00. F. W. Schuricht \$5.00. John Stuckert 50 Cts. Wittwe Kern \$3.00. St. PaulS congregation in Baltimore \$24.53. I. Trapp \$2.00. congregation in Wellesly, Can., \$11.10. Trinity congregation in Seneca, N. A., \$3.33. congregation in Lock Haven, Pa. \$7.00. Rev. C. A. Graves \$1.00. Auguste Kose \$1.00. surplus of a collecte of the Eastern Synod \$1.30. Emanuels congregation in Baltimore \$37.04. Rev. H. Witte 50 CtS. Past. Fleckenstein's congregation \$7.50. H. H. Lep- pelmann \$5.00. congregation in Fnmberland, Md., \$12.00, in Richmond, Va., \$8.00. ChaS. H. Herrlich.

17, 19 Second Btr, Baltimore, Md.

For Rev. Brunn's proseminary, through Rev. E. Meyer, received one-half of the collecte levied at the mission feast at Keokuk Junction, Ill, with \$29.75 C. F. W. Walther.

With gratitude, the undersigned acknowledges receipt of the artwork collected in Mr. Past. Hahn's congregation at Mr. Häring's wedding \$8.00. Chr. Ar. Herrmann.

By Mr. Pastor Jske of Jda, Mich. to have received "on Mr. Angerer there \$1.00, and \$2.75, collected on H. Gärtner's infant baptism, certified with thanksC . Schilling.

For the building of our church in Lreland, Lelanaw County, Michigan, I received \$2.00 through Rev. Martin Wyneken of Wittwe Weg- mann; through Rev. Rufs in St. Clair as Collecte of his congregation \$7.37.

Heartfelt thanks to the dear donors! May the faithful God be a rich rewarder to them!

Leeland, 8 Oct. 1871.

M. Td'w e, Pastor.

For the cv. - Lutheran Immanuels congregation in and around Charlottesville, Va., from Mr. Pastor Fr. Stutz and his congregation in Rondout, N. A., subsequently still \$45.75 received zn have, certifies with heartfelt thanksderen treasurer.

August Moser.

The "Lutheran" is published twice a month for the annual subscription fee of one dollar and fifty lentS for the out-of-town signers, who have to pay it in advance and pay the postage. - In St. Louis, each number is sold for ten Lenk.

Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, cancellations, funds, etc. are to be sent to the address: Ä. O. liurk<ll, Ovmsr ob" 7lt> anck lmtü"tt" 8tree-ts. 8b. l.nuis, Llo., to be sent to. - In Germany, this publication can be obtained through **Zustuö Raumann's Buchhandlung** in Leipzig.

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Printing Ler Synod of Missouri, Ohio a. St.

(Sent by F. W.)

Letter from a young man to his brother,
who is about to convert to an Anabaptist sect and boasts of having even right "apostles".

Dear Brother!

Your answer to my letter did not reassure me, but rather worried and saddened me. You say that you want to convert; who should not rejoice over this; after all, the dear angels in heaven rejoice over a sinner who repents, so how should I, as your brother, not rejoice? But the Scriptures speak of people who are converted, but not quite pants. 7, 16. The Lord says Jerem 4,1.: "If thou wilt turn, O Israel, turn unto ME." But you seem to want to convert to an Anabaptist sect. I do believe that you are serious and that you really mean to want to be saved on Jesus alone, but the Lord says: "If you abide in My words, then you are My true disciples. My sheep hear My voice, and they follow Me; but a stranger they do not follow, but flee from him, because they know not the voice of strangers." But your letter testifies that you follow the voice of the self-proclaimed apostles of the Anabaptist sect, who seduce innocent hearts with sweet words and splendid speech. Rom. 16:18. You say: I cannot be saved on Luther, or on a pastor, or on father and mother! I ask you, who ever taught you that you should be saved on Luther or a pastor or anyone else? No man has taught you that, but you have always been taught that you can be saved in the right faith through Jesus Christ alone. How do you come to such shameful slandering of your previous teachers and preachers? Your apostles have put this poison into your heart and mouth, and you thoughtlessly repeat it after them, and do not know what you are saying or doing, namely, shameful sin against the eighth commandment, which is ill-suited to righteous repentance and conversion. For when one stands in repentance, one is very careful not to-

Beware of such gross sins, and speak in the fear of God. But you make it much worse, and slander your God, and make him a cursed liar. For you want to be baptized again. You know that you were baptized in the name of the triune God. What has happened there? God made a covenant of grace with you, washed you from your sins, clothed you with Christ, reborn you and adopted you as His child, made you righteous and blessed, Titus 3, John 3, so that baptism is called the covenant of a good conscience, 1 Peter 3:21. For where God forgives sin, and justifies the sinner and adopts him as his child, there is also a good conscience, which can and should take comfort in faith in his Savior and the covenant of grace in him. Of this covenant God says Isaiah 54:10: "Mountains shall depart, and hills shall fall: but my grace shall not depart from thee, neither shall the covenant of my peace fall away." What God promises once, He keeps; He cannot lie. Even if you have not kept the covenant, his covenant remains firm; your unbelief cannot remove it from his side. Rom. 3, 3. He cannot deny Himself, 2 Tim. 2, 13, although we prevent the fruit of His grace in us through our unbelief. So if you have broken your baptismal covenant, but now listen to the voice of your faithful covenant God, which calls to you: "Return, return to your heavenly Father, as the prodigal son returns to his father, and like him he will receive you; but do not blaspheme him by being baptized again. For in doing so, you are saying nothing but this to your faithful Lord: Thou art as faithless as I am; I cannot trust thee in the first covenant which thou madest with me in baptism. If you want me to trust you, you must make another covenant with me. Oh, my brother, see to it that you do not get the curse instead of the blessing, deceived by your high apostles! Here it looks as if God lets himself be led by the nose by such false, conceited spirits, and does not care about it. But it is written: "Be not deceived, but God is not mocked. You say:

infant baptism is of no use to you, you have not received the Holy Spirit. Of course, you have received it from God's side in baptism, because baptism always remains baptism, namely the bath of rebirth and renewal of the Holy Spirit, because God's word and command makes baptism a baptism, your faith or unbelief takes nothing from it and gives nothing to it; you have not believed so far, or more correctly: If you later lost the Holy Spirit through unbelief, which you received as a child in faith, which God had worked in you through baptism, believe now, if God gives you grace, and the Lord will stand by His covenant, and keep and restore to you what He promised and gave you once for all in holy baptism. But you call infant baptism an open thing, and put it in the same class with confirmation. God forgive you this shameful blasphemy, since you know quite well that baptism is instituted by God, while confirmation is only an ecclesiastical ordinance, not necessary for salvation, but like many other things useful and good, and therefore is also kept by simple righteous Christians, where it is once instituted. How a reasonable man can get so excited against it is incomprehensible; but how a Christian, who in addition boasts of a special enlightenment and holiness, as all enthusiasts do, can call infant baptism an upset thing; And all those who fall into the hands of these enthusiasts learn nothing faster than to blaspheme infant baptism, and consider this to be great divine wisdom; the reason for this is precisely that God makes "fools" of those who, in their conceit, consider themselves to be wise, although their wisdom does not extend further than the tip of their nose. Oh, how it grieves me, my dear brother, that you have allowed yourself to be caught by these unfortunate people, and that you will hardly get out of their clutches again, for those who fall into the hands of such false spirits are "bewitched" by the poison of false doctrine, Gal. 3:1. For what reasons do these enthusiasts have to blaspheme infant baptism, and to tear apart the church of God by factions and divisions? You say there is nothing of this in the Bible. If you mean that there is no special command in the Bible, then show me the special command about any particular age at which the baptism of children is to take place.

chem is to be baptized! The Lord commands that the "nations" are to be made his disciples through baptism; I would think that children as well as adults also belong to a nation. Yes, where is there a prohibition to baptize the children? And if the Lord did not want the children to be baptized, He had to forbid it^ for the apostles, that is, the real apostles of the Lord, could not know otherwise than that also the children of the Christians should be included in the people of God by baptism, as formerly the children of the Jews were included by circumcision. But you say: How can a child believe, since it does not have its mind yet? It is a strange thing that the children of the Anabaptists should be born without understanding, that is, they are not really human beings, while all other human children bring the same understanding into the world as all the other faculties and abilities of the soul. What year did the Anabaptists set, so that God could hardly be guided by it? It is possible that the children have no consciousness of it, but one can deny them neither mind nor will. Why can't God also give them faith, even if they have no real awareness of it? But these are all human thoughts. The Scripture tells us that children can believe. This is proven by Psalm 8, 3, which is referred to by the Lord Match. 21,17. refers to the Pharisees. When it says Ps. 22, 10 - "You were my confidence when I was still at my mother's breast" and so on. When Ps. 71:5, 6 says: "You are my confidence, O Lord, O Lord, my hope from my youth; I have relied on You from my mother's womb", this is proof enough for a Christian that children can believe. As the example of John the Baptist proves, Luc. 1,44. The Scripture also tells us that the children who are brought to the Lord Jesus to be blessed really believe. In Marci 10, the Lord commands that children be brought to Him; He is unwilling and forbids it. He says that such children as are brought to Him are not of the kingdom of heaven by nature, for they, like all flesh born of the flesh, are not in the kingdom of heaven, but apart from it, even children of wrath; but because He receives them, because He gives them the kingdom of heaven. Now they cannot receive it without faith - for it is impossible to please God without faith -. But by nature no one has faith, God must work it. Therefore, when Christ commands that the children be brought to Him, promising them the kingdom of heaven, He is saying and promising that He will give them faith, by which alone they can receive the kingdom of heaven. And on this command and promise the Christians bring the children to the Lord in baptism, and ask him that he may give them the kingdom of heaven, and at the same time the faith by which alone they can receive the kingdom of heaven, for since at his ascension he appointed baptism for all nations as the means, by which they may become His disciples, that is, be received into the kingdom of heaven, we, at His command and promise, bring our children to Him for baptism, or through baptism, that He may bless them and receive them into His kingdom of heaven, knowing that He does not lie; but does what He has promised. Children, of course, cannot believe by nature, just as little as adults.

In both, faith must be worked from above, but precisely because natural corruption is not yet as developed in a small child as it is in an adult, the child, in human terms, is easier to bring to faith than an adult. And because Christ promises to give faith to the children who are brought to him, we Lutherans baptize little children quite confidently and with great joy. How your Anabaptists can baptize adults with a good conscience is not yet clear to me, since they cannot know from any adult whether he believes, for hypocrites unfortunately abound, and will not be lacking among them. Yes, who knows how many times you will have to be baptized again. Because that will not be so difficult for the devil. To arouse doubts in you, whether you really believed at your rebaptism - God may keep you from this abomination! - you must then be baptized again, and as often as the doubts come back. So you want to throw your true baptism, since you were brought to the Lord as a child at his command by our dear parents, at the feet of your dear Savior, and take upon yourself the ungodly rebaptism of your false brothers? God have mercy! I also do not see how these people even think of baptizing. According to their enthusiasm, baptism must be completely useless, and Christ must have set up a fool's paradise. For they must claim that children without faith and without baptism receive the kingdom of heaven. For they cannot believe, as you say, because they do not yet have understanding, and they may not be baptized because they cannot believe. But now the Lord Christ Marc. 10. says to the adult disciples who lead the people who brought the little children: Verily, and thou knowest that this is a strong saying in the mouth of the Lord, Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall not enter therein. According to the interpretation of your high apostles and those who let themselves be enlightened by their light, this means: Whoever does not receive the kingdom of God, that is, without faith and baptism, as a little child, will not enter it! I beg you, my dear brother, consider what you are doing when you join this mob! You will not only lose your old covenant of grace, which your faithful Savior, out of causeless mercy, established with you already in your earliest childhood through holy baptism, and in which he gave you his righteousness, by which you can stand before God, and the forgiveness of sin, and redemption from death and the devil, and eternal life, in short, himself and the whole kingdom of heaven, free of charge and without your merit, this covenant of grace, the greatest treasure of all, the most secure, Yes, the only consolation in life and death that you can have, you not only throw it at the dear Savior's feet through your rebaptism and renounce Him, but you also want to help as a true servant of Satan, as much as you care that the dear little children are deprived of the kingdom of heaven, for whom Christ died, whom He especially took into His favor and love, whom He earnestly commanded to be brought to Him, and threatened those who wanted to resist. For he who deprives the child of the means by which, according to Christ's order, the child attains blessedness, deprives also, as much as is in him, the child of blessedness itself. Are you not shocked in the depths of your soul by such a horrible abomination? And at the same time you still boast of a special achievement.

I don't know whose else! Otherwise you would not join this sect, but be content with your baptism and what you learned from God's Word and the Catechism in your youth, and only fervently pray to God your Lord that both Word and baptism, through the gracious help of the Holy Spirit, may become more and more fully effective in you.

You let yourself be seduced, dear brother, by the outwardly appearing life of your sect. For nothing seduces a serious person, who is not yet founded in God's word, and yet would like to become blessed, more than outwardly appearing holiness and piety. For it is in the nature of all men that there is no other way to salvation than a holy and pious life. Then he thinks, when he sees such an outwardly pious life in people: Surely these people must be on the right path; I want to go to them, learn from them, and go with them on the same path to heaven! This thought or delusion brought Luther to the monastery, and has always filled the monasteries with monks, and still fills them today. Now I do not want to say that all sectarians are hypocrites; God shall protect me from that, for I know well that the true church of believers is scattered throughout the world, where only God's word is still preached; surely there are also true children of God in your sect, whom God's grace will also know how to preserve in the midst of the errors among which they live. I only want to tell you this, that you should not look at the outward life of a community in the matter of your soul's salvation, but at the teaching that it leads, and check whether it is in accordance with God's word. For it is not the life of other people that you see, but the word of God alone that you hear that can make you blessed. If true piety were to be seen on the top, as butter on bread, the knowledge of His own could not be ascribed to God alone, who looks not at what is before the eyes, but at the heart. Therefore, the Lord and his apostles warn us Christians that we should not let ourselves be seduced by such outward appearances into false doctrine, for which we are by nature far more inclined than to the truth. That is why the Lord speaks of the sheep's clothing in which the false prophets come to us, who are nothing but ravening wolves for our souls. This is why the apostle Paul speaks of people who seduce innocent hearts with sweet words and splendid speeches, and although they seem to leave the right doctrine, they also introduce a doctrine that brings trouble and separation, so that they do not prove to be servants of Christ, but of their own belly. 1 Tim. 4, 2. He speaks of those who are liars in their own way; Col. 2, 18. 23. of those who walk according to their own choice in humility and spirituality of the angels, who have an appearance of wisdom through self-chosen spirituality and humility. In short, the Bible is full of such and similar warnings. For the devil cannot deceive a Christian by blasphemous life and speech, but must shine outwardly in life and speech. Read also 2 Cor. 11:13-15: "For such false apostles and deceitful workers pretend to be Christ's apostles. And this is no wonder, for he himself, Satan, disguises himself as an angel of light. Therefore it is no great thing if his ministers also disguise themselves as preachers of righteousness, which end will be according to their works."

Behold, this and more is what the Scripture tells us to do

Warning against the false spirits; we should take this seriously, and not immediately be so plump when such a man comes along with a special holy nature and sweet words and splendid speeches, and also makes much of Christ, regeneration, repentance and conversion and sanctification, etc., in his speeches, but in fact and truth understands nothing thoroughly about how the poor lost man becomes righteous before God. Instead, they concoct law and gospel, justification and sanctification, work and faith, all into one another, and if a man then allows himself to be miserably seduced by them, they make of him a twofold hypocrite and self-grown saint, who in the end, despite all the special enlightenment he has gained in his arrogance, has no understanding of the truth, which he thinks to have in his conceit, has learned nothing else than to rail against Luther and the faithful Lutheran preachers, to ridicule innocent or edifying ceremonies and ordinances which he does not understand, in his haughtiness, and to advance his nasal wisdom for divine wisdom with great importance, namely: "Infant baptism is an upset thing, for how can a child believe when he has not yet his mind." A cow could get that far without much study, if only it could talk. No enlightenment by the Holy Spirit is needed for this; unbelief and natural understanding fall to it of their own accord. A penitent, humble person, who does not trust his natural understanding in spiritual and heavenly things, and therefore, in the enlightenment of the Holy Spirit, hangs on the word of God alone, grasps this with joy, takes comfort in it for his own person, in life and death, and praises the Lord and praises His causeless mercy for it, namely:

1. that the Lord Jesus is the propitiation for the whole world, even for the sins of little children, and has purchased for all, even for little children, forgiveness of sins, redemption from death and the devil.
2. that we should be made partakers of all these things by grace, without works, through faith alone, for Christ's sake, and that again the whole world, even the little children, who are still especially dear to him, and of whom he expressly says, as if to punish the Anabaptists in particular, "Let the little children come to me, and do not hinder them, for such is the kingdom of God.
3. that for this purpose he uses the means of grace, namely the Word and the sacraments - but these also as the only means of grace to which we alone are referred, through which he at the same time gives us the goods we have acquired and works faith, through which alone we can partake of them, for he who does not believe will be condemned.

And you wanted to exclude the little children from this blessedness by rejecting infant baptism, and yet you do not know any other way from God's Word how they could come to Christ and His salvation?

May the Lord help you to sober up and get back on your feet, which is what he wishes and asks for.

Your

Brother who loves you but is deeply saddened.

(Submitted by G.)

Dear Cousin Christian!

You probably still remember how last year during our joint visit to your brother-in-law B. in K. we also came to talk about pastoral conferences, and with what mistrust you were filled against these conferences at that time.

It was especially a point that was heavy on your heart and about which you suspected the pastoral conferences. You thought that these conferences were mainly to blame for the very frequent change of preachers in our synod, of which your congregation in particular knows a thing or two, since you have had your third pastor for five years now. And it would probably also come to us that, as with the Methodists, the preachers would be replaced at conferences. You know that at that time I tried to mistrust you, but unfortunately I did not succeed. Yes, I confess to you now that you also infected me with mistrust on the point "of the many changes of preachers". Since then, I have often read the long series of advertisements in the "Lutheran" under the "Church News" about the calling away and introduction of preachers. As much as I had always liked it in the past that our pastor attended the conferences diligently, since our meeting I only thought of the conference with anxiety - I feared the change of preachers.

Then I got No. 1 of the current volume "Lutheran" and in its new, beautiful skirt I naturally looked at the old dear friend of the house even more closely than before. In the past I had hardly paid attention to the conference announcements (that was for the pastors); but this time I read them all, and thus also the following: "The St. Louis Districts Pastoral Conference is holding its meetings this year in Springfield, Ill

2. theses On change of office, by Pastor Fick."

I tell you, Christian, this announcement fell like an igniting spark into the powder of mistrust that lay in my heart, and it would have taken little to cause a real stupid explosion. You know me, Christian, and you also know a little of how many times I have had to beg forgiveness before God and man for the sake of this stupid hothead. Now, in my heat, I was close to making a noise in our congregation and to storming our pastor to leave the change of office at the conference in peace.

But I thought of something else and thought: S. is not a hundred miles from P., the state capital of Illinois you would have liked to have seen anyway, in the Lutheran congregation there you have you many compatriots; how would it be if you went? perhaps you could spy out something of the conference secrets. Thought, done. I went to Springfield, found friendly reception with our dear compatriot V., and soon heard, to my great joy, that the conference proceedings were taking place publicly in the church, where everyone was allowed to listen. So on Thursday morning I set off for the church in good time so as not to miss anything.

I would have liked it, of course, if the pastors had started right away with the "change of office"; but at the conference, No. 1 came before No. 2, and so private pastoral care was duly dealt with under No. 1.

Already during the discussions about private pastoral care, the cold distrust in my heart began to fade away. In the discussion about this subject, it was shown how a faithful and pious pastor, as a spiritual physician, must also use all his diligence to heal the great and serious damage to the soul of carnal security. For this, however, it is above all necessary that a pastor knows the actual seat of this pernicious disease and knows how to apply the right means against it. The seat of this evil, however, cannot be found anywhere else than in the human heart, which is completely corrupt by nature. Carnal security is not only found in publicly godless worldly people who do not care about their salvation, but also in those who outwardly keep themselves respectable, go to church, to Holy Communion, and thereby eat without boredom. They think that for the sake of their outwardly pious life they could not lack anything; as far as their salvation is concerned, they could sleep quite peacefully. And since, according to their roots, security can still be found even in true Christians, a faithful pastor must diligently take care that security does not reign again in his awakened church members. Especially at this time, godly pastors should take their pastoral office all the more seriously, because now and then, even in better congregations, carnal security threatens to break down to great distress. In short, Christian, what I have heard in a few hours about private pastoral care has not only made me look into my own heart; it has also made me realize what it means when Luther says at the end of his preface to the Small Catechism: "Therefore, pastor or preacher, our ministry has now become a different thing than it was under the pope*"); it has now become serious and salutary", etc.

Christian, let us thank God that he has delivered us from the pope and the rationalists and has once again provided us with pastors who are seriously "concerned about Joseph's damage" and who use all their faithful diligence to heal it. But since this spiritual cure of the soul is not achieved by human art and wisdom, we do not want to neglect to pray diligently and earnestly for our dear pastors, that they may be given strength and wisdom from Christ, our dear Lord and Savior, for their highly important and difficult ministry.

And now some of the negotiations about "changes of office". Do you perhaps think, dear Christian, that there were deliberations about which transfers among the pastors should be made again here and there in the near future? Such thoughts must certainly come to one's mind if one has set one's mind on such things being fixed at the pastoral conferences. - But things turned out quite differently at the conference in Springfield. There it was first shown that according to God's Word (1 Cor. 12, 28., Ephes. 4, 11., 1 Cor. 4, 1. ff. and Acts 20,

28.) the sacred office of preaching is of divine foundation, and that it is God Himself who calls people to such an office and places them in it, so that they may serve the church in God's stead; and that, on the basis of the passages indicated, not only the holy apostles and prophets, as directly called, but also the bishops; the pastors and teachers, as indirectly ordinarily called by the church, are appointed stewards of God's mysteries. From this it is also clear in the most definite way that

*) even when it was among the stinking rationalists.

only God, who places his servants and stewards in one place, can move them again or call them elsewhere.

You will of course think: If my cousin Heinrich cannot tell me anything else that he learned at the conference about the change of office, then he could have saved his paper and his effort. For I have long known from my catechism that the holy office of preaching is God's foundation, and that therefore a preacher of the gospel cannot be hired and fired like a cowherd.

I know, Christian, that the right doctrine of the holy preaching ministry and of the vocation to the holy preaching ministry is not an unknown thing to you. I know that the right doctrine of the holy preaching office and of the calling to the holy preaching office is not an unknown thing, which the so-called scientific theology of the nineteenth century must first find. But on the basis of this right and pure doctrine of the divine word, it was just shown at the conference in Springfield how seriously those preachers sin against God and their congregations who lightly and for earthly considerations desire or enter into changes of position. They sin grossly against God by encroaching on His regiment and wanting to know better than He does where the gifts are best used. Such preachers sin against their congregations, in that they not only cause them serious trouble, and cause the weak to lose sight of the divine order of the calling to the ministry, but also, as much as is in them, hinder the inner prosperity of the congregation, and so on.

What is to be thought of such preachers who, for earthly reasons, e.g. because of their low income, try to get away from the position assigned to them by God, was read out in several passages from a booklet, in which it said, among other things: "Where preachers leave the sheep commanded to them by God for the sake of a low income, then they must pucker up high, if they want to escape from the society, which St. Paul describes, namely, that their belly is their god, that their honor becomes shame and that they are enemies of the cross of Christ. Paul Phil. 3, 19. describes, namely that the belly is their god, that their honor is put to shame and that they are enemies of the cross of Christ. And let it not fail that they are brethren of those who make a trade out of godliness and the holy ministry. They will not lack much that they are brothers of those who make a trade out of godliness and the holy ministry: A little trade, says Luther in the margin of 1 Tim. 6, 5, so that one may seek honor and good and not serve God alone." Furthermore, it is said in the same book that this kind of preachers do like the sun crackers. Where the sun shines, and where they intend to make money, they untie the sack; but if a cloudy day comes, and the merchandise wants to be worth more at another church, he ties it again and leaves, God granting that mother or bride, on whom the Son of God has spent so much, remains where she wants.

It was also discussed at the conference that a faithful preacher should not try to leave his congregation for the sake of the unhealthy region; because the Lord of the church, who had called him there, could keep him and his people healthy even in the unhealthiest region. If he should find his early death in such a place, it would be something delicious to die in this way in the service of the Lord Jesus. In addition, it would be quite unchristian and unloving if a pastor, in order to get away from an unhealthy area, would take arbitrary steps. He himself wants to escape the hardship and danger, but another may perish there. My heart warmed, dear Christian, when it was mentioned on this occasion how some of our former pastors, who were very richly gifted by God, had joyfully followed the call to such places where, according to human judgment, they were likely to run into the jaws of early death, who also, after a short labor, have entered into blessed rest in heaven and now wear glorious crowns of honor.

There was also a lot of talk about the frequently occurring change of preachers, and it was also mentioned how this and that dishonest, carnal considerations might be involved in such changes. But of this, Christian, I am thoroughly convinced that such pastoral conferences are certainly not partly to blame, if now and then carelessness on the part of individual pastors has been involved in the change of office that occurs. Now I even have the fear that perhaps those pastors who rarely come to conferences do not take it too seriously with regard to changes of position. And you, Christian, are from now on certainly one of those who like to see their pastors attending the conferences quite diligently. From now on, I at least would be suspicious of my dear pastor that his faithfulness to his office would begin to weaken if he were to miss even one conference without the most urgent need.

My next endeavor will now be to invite our congregation to hold its pastoral conference meetings here. And if that happens, Christian, you will hear about it in due time, and I am already looking forward to your long-promised visit to me.

In the meantime I am fading

r cousin Heinrich, united in the Lord.

"Synodal Conference."

As dear readers know, several local faithful Lutheran synods want to unite under the name "Synodal Conference". To this end, representatives of the Ohio Synod, the Norwegian Lutheran Synod, the Wisconsin Synod and the Missouri Synod held a convention in Chicago on January 11 of this year and the following days and drafted the constitution of the church body to be formed. At the same time, it was decided that on the fourteenth to the sixteenth of November of this year, a preliminary assembly should be held once again and

everything that was still necessary should be prepared for the final meeting. This preliminary meeting was held on the aforementioned days within the congregation of Dr. SiHler at Fort Wayne, Ind. In addition to the members of the aforementioned synods, members of the synods of Illinois and Minnesota were also present, in total 67 preachers and professors, 2 congregational deputies and 9 school teachers. Pastor Sieker, president of the Minnesota Synod, Pastor Erdmann, president of the Illinois Synod, and Pastor Wolbrecht, member of the latter, appeared as representatives of their synods with the declaration that they had given their hearty consent to the plan of the synodal conference to be formed. There were two main items on the agenda of the meeting this time. The first of these was the discussion of the wishes expressed by some synods concerning the proposed constitution of the "Synodal Conference". All these wishes were recognized as justified and according to them the constitution was amended.

and decided that the same in the now (quite insignificantly) changed form should first be published by the secretary in the journals of the synods concerned and presented to the synods, and that the synodal conference, God willing, should enter into life on the basis of the same. The second main subject was a memorandum which Mr. F. A. Schmidt, professor of the Norwegian Lutheran Synod in Decorah, Iowa, had been commissioned to write by the convention in Chicago and which he presented to the assembly, in which the reasons are explained why the synods concerned have not joined one of the already existing associations of synods to form a synodal federation, but by coming together to form a "synodal conference" intend to found a separate ecclesiastical body. The memorandum was first read word for word without interruption, then sentence for sentence read out again and evaluated, finally, after the necessary changes had been made, it was accepted as the expression of the conviction of all those present, and it was decided that this memorandum be published in pamphlet form in German and English through printing, that in the preface the history of the Synodal Conference be briefly given, and that the names of those present be signed as the representatives of the memorandum. We speak the truth when we affirm that this convention in Fort Wayne reminded of that picture of the church which St. Luke sketches with the words: "But the multitude of the faithful was One Heart and One Soul". (Apofg. 4, 32.) It was not a question here of first establishing unity, much less of outwardly producing the appearance of such unity by all kinds of forced common resolutions and formulas, but only of giving expression to the unity that already existed. Those who were present were glad to recognize that it was not the council of men and church politics that had brought them together, but rather a genuine unity of faith and confession, so that what had been united inwardly might also appear to be united outwardly by the bond of peace. However, up to now it seemed justified when the enemies of faithfulness to the Lutheran confession in doctrine and practice scornfully declared that this faithfulness only causes division; but God, who demands nothing from his stewards but that they be found faithful, has helped so far that now everyone must recognize that faithfulness to his holy word does not divide but truly unites. We do not conceal from ourselves that in the various synods advocating the "Synodal Conference" there are still many defects which threaten to disturb the unity, but by God's grace all these synods are on the same right path to the One Right Goal; they are as little ashamed to admit their defects as to acknowledge the goal to which they are committed: So God, who promised that he would make the sincere succeed, will also make those succeed who give honor to the truth, although to the will must be added the accomplishment. The revised Constitution is now to be presented to all Synods which approve the plan of a "Synodal Conference", which wants to be Lutheran in doctrine and practice, whereupon the representatives delegated by the Synods will meet on the second Wednesday of the month of July 1872 and, the Lord willing, will constitute themselves on that day into the "Evangelical Lutheran Synodal Conference of North America". As the place of this first official meeting is, according to a friendly invitation of the congregation

According to Mr. Pastor Badings, Milwaukee, Wisconsin, was chosen for this purpose. God the Lord, who has helped so far in mercy, will, we confidently hope, continue to help according to His great mercy for the sake of Jesus Christ, His only begotten Son, our Lord and Savior. Amen. W. [Walther]

To the ecclesiastical chronicle.

The **obligation to the symbols**, which is demanded of every Lutheran preacher when he takes up his office, has often been badly condemned by the local sects as a compulsion of symbols and conscience, and yet the sects do the same. Yes, in the "Christlicher Botschafter" of Nov. 15, we read that the "Evangelische Gemeinschaft" (the so-called Albrechtsleute) requires every teacher in their theological institutions to sign the following declaration not only upon taking office, but also annually thereafter in the presence of the trustees: "I hereby solemnly promise to follow and uphold the constitution of the biblical institute" (that is what they call their seminary for preachers) "as a school of biblical theology in accordance with the teachings and church order of the Evangelische Gemeinschaft. Gemeinschaft, and I will not teach anything that is incompatible with the doctrines and church order or could undermine them as long as I am employed as a teacher in the institute." The first part must also be signed by the trustees. We do not censure this, but we declare that it is contradictory and unjust for the sects to hold themselves out over the fact that even in the Lutheran Church every teacher is strictly bound to the doctrinal confession of the same. W. [Walther]

The **General Council**, on the occasion of its last meeting on Nov. 2 and the following days, did not pronounce itself on the "four points", despite the request of the Michigan Synod, but referred the matter to the District Synods. The Iowans, however, have not abandoned their "wait-and-see attitude" toward the Council, but rather have declared that, in spite of their distant standing at the door of the noble assembly (to which they seem to be moved by the vexed inspection of the Missouri Synod), they "mean to go through thick and thin with the Council;" at least so reports the "*Lutheran*" of Nov. 16. This may seem puzzling to some, but not to us; rather, this behavior is genuinely Iowaish.

W. [Walther]

Canada. From the "Luth. Volksblatt", which is published by pastors of our synod in Canada, we see that the Missourian special conference there has decided to propose a three-day free conference in Berlin (Canada) for the discussion of doctrinal differences to the pastors of the Canada Synod; which is then announced by Pastor A. Ernst in Elmira on behalf of that special conference, by proposing that the free conference take place on January 16, 1872 and the following days. May God grant the dear brethren in the neighboring country grace and prosperity in their godly endeavor for the sake of Christ! W. [Walther]

Insurance companies. The "Fröhliche Botschafter" of Nov. 7 speaks about them as follows: "In our days it has become fashionable to put one's trust much in men and to take flesh for one's arm, and thus to depart from the Lord with one's heart. The various insurance companies also fall into this category."

insurance companies, both fire and life insurance. If one is in distress and embarrassment, the insurance companies are supposed to help out; if the house burns down or one dies, the fire and life insurances help. In itself, there may be nothing wrong with this, and people may often be helped by it in times of need, but it is all too often a snare, a security and a mistrust of God. - That all such institutions are unsafe has been proven again by the last great Chicago fire. The vast majority of fire insurance companies have failed, and the insured receive little or nothing. The same is true of life insurance policies as a whole. It may well be that they help out some in time of need, but if, for example, there is a plague or some other contagious disease that kills thousands and thousands, how will they survive? They must fall as well as fire insurance. - We hold in favor of this,

that a Christian should put all his trust in God, do the duty that is incumbent upon him, and then let God rule as the ancients did before the modern insu-

rance companies on earth became God's representatives. For a person who has no faith in God, it may do to engage in human inventions and speculations. For our part, however, we trust our God to continue to care for us and our descendants as He has done up to now."

The old New-York Synod, which still bears the misleading title "New-York Ministry," as if only the pastors were represented in it and the laity were excluded, made a very dangerous decision during its last session. For since in the course of the last few years a number of congregations have broken away from this body for the sake of the confession, in order to prevent such occurrences in the future, a law was made that no congregation, without the permission of the president of the synod, may change its constitution. Now the synod may decide what it likes; it may fall into false doctrine as it likes, but no congregation, even if it had to reject the doctrine of the synod, may separate itself from it. How does this agree with God's Word, e.g. Titus 3:10? And the New York Synod must admit that much, that it can at least fall into error. Indeed, the ideas that are now held in the New York Synod of synodal fellowship must be peculiar. Synod of synodal fellowship. Unity in the faith and in the conduct flowing from it does not seem to be demanded, but only acceptance of the same constitution and the same church government. "Just like us," the great Union man Hoffmann in Berlin will say. God

Thank God that here in America, however, such desires to bind the congregations have little prospect of actual implementation! For if a congregation wants to separate for the sake of conscience, no one and least of all such a paragraph can force it to remain in its present union. But this is how it is when people are not primarily concerned with the truth and unification in it, but with the largest possible group. If a congregation leaves the General Synod and joins the Council, it is gladly accepted. But if another wants to separate from the Council and go to the Missouri Synod, for example, they try to keep it against its will. Why? Yes, "that is quite another thing." (Wisconsin Parish Journal.)

The Roman Idol. The royal Commissarius General-Superintendent Dr. Wiesmann reported Sept. 16 at the opening of the Westphalian Synod that the following was recently said verbatim from a Catholic pulpit: "To him our songs exult, to him the millions of Christians shout in a thousand voices" (why not in a million voices) ": Honor and praise to the holy Father, eternal glory and honor to him who sits on the throne of God; Hosiannah!" - An ecclesiastical weekly, *La Semaine religieuse de Tournai*, in Belgium, chastises the indecision of the Catholic ministry, fibbing out the following sentence: "The living Christ is the one to whom it has been said: I am with thee all the days: he that heareth thee heareth me, he that despiseth thee despiseth me; - he in whose infallible mouth the incarnation of the Word continues on earth, the holy old man, ^whose throne is turned into a Golgotha." This was calmly accepted in Belgium without any contradiction. For the infallibility of a man necessarily presupposes the impartation of divine attributes.

(Münkel's Neues Zeitblatt.)

As is well known, **a kind of usury** is often practiced by those who rent out houses. The "Pilger" relates the following incident of a Berlin usurer in this manner: "A few days ago, a well-situated citizen and homeowner celebrated his birthday in a solid manner; various gifts arrived, among them a small, well-signed and locked box, which the letter carrier delivered. The recipient opened it joyfully, but who can describe his shock when he took out of the box a rope to which a note was attached with the unflattering motto: "Take this rope, you old miser, as a reminder of the fate awaiting you, for you shall hang once again as punishment for the eternal increases with which you have afflicted your tenants".

The Episcopalian preacher Dr. Morgan Dir recently gave a **testimony about the corruption that** currently reigns in our country in the Trinity Church in New York. According to the American Messenger, he spoke about Gal. 5:24: "Those who belong to Christ crucify their flesh together with their lusts and desires. Those who have crucified their flesh together with their lusts and desires. Where then are they to be found? I address this question with

I ask in this way, today, in this country and in this time, when people's first and last thought seems to be 'to have what they desire, to do what they desire, to read what they desire, to go where they desire, to believe what they desire, to talk what they desire. In this fatal age, where vice is in scarlet dress at every corner, where the drunkard is the object of a light joke for the neighbors, where the whore presses up against us on our own doorstep, where money is wasted like water on objects of the most useless luxury, where the moral feeling of the people sinks like the mercury in the weather glass before the outbreak of a storm; where low souls and inferior spirits hold the most influential offices; where the voice of the common, ignorant, and dissolute mob elects our rulers; where religion is driven out of the schools, and the youth grow

up in the habit of lawlessness and in the spirit of indignation against the authority of their parents; where the

38

The life of those who confess Christ is indistinguishable from the confession of the children of this world; where no one is afraid to read the blasphemies of unbelievers and the ravings of freethinkers; where people choose their church as they would choose a club or society, and accept a preacher as one would a servant; where no one seems to feel that he is under a law, and has a master who is able to corrupt body and soul for eternity; where the only inclination of the time is caprice, the only passion pleasure, the great aim - money! In this time I ask: Where are those who belong to Christ? Where are the crucified? Where are the crosses? Where are the humble who tremble at his word? Where are the simple who renounce their own wisdom and righteousness? Where are the meek whose walk is in heaven?" Excellent!

W. [Walther]

A screw loose in the Odd Fellow Order. The Columbus "Lutheran Church Newspaper" of November 15 writes, as follows: In the November number of the "Odd Fellow" we find an interesting essay, entitled: "The Puritans in Our Midst." In this lecture it is bitterly complained that in some lodges of the Order quite ugly machinations of "the temperance men" occur, which are especially directed against the freer views and against the way of life of the German brethren. The injustice of this way of proceeding of the Puritan Brethren towards the other, more free-minded Odd Fellows, is now sharply rebuked in the aforementioned article, so sharply that the writer, in his zeal, forgets the customary caution of the Brethren to cover up their infirmities 'and quite clumsily chats out of school. We leave here the conclusion of the touched article: "I am well aware to have used here a language which is nothing less than fine and not befitting a good Odd-Fellow. But I ask: Who can be indifferent when he sees that religious tendencies hostile to our noble principles are forcing their way with all their might into the heart of our beloved Order and threatening to deal it a death blow sooner or later? (The above sentence is obviously incorrect, but we copy it as we found it). Verily! One could exclaim with Orsina in Lessing's Emilia Galloti: -Good Odoardo, he who does not lose his mind over certain things, has none to lose.* Therefore, I would like to conclude by advising those puritans, if the pillars of Odd Fellowship are only somewhat sacred to them, to desist from their absurd charges before it becomes too late. For already one begins to be no longer proud of an order which contains such sectional elements; but soon one will begin to be **ashamed of it**, if their machinations become still more widespread." Well, it is not bad at all that the Odd Fellows (or "the foolish fellows" as the Prussian Minister von Eulenburg calls them in his answer to a lodge in Berlin, which asked for permission to establish itself) start to be ashamed of their order. It would have deserved this long ago. E. S.

Lack of Preachers. There are loud complaints about the lack of preachers in Germany as well as in America. The "*Lutheran Visitor*" of November 10, published in Columbia, South Carolina, also complains about it. After stating how urgently, but in vain, English Lutheran preachers are wanted in Kansas, Louisiana, Florida, Arkansas, etc., it continues: "Can our readers, young and old, find a preacher? Old, these sad and indeed us as Evangelical Lutherans accusing facts unmoved in experience? God plants the Lutheran seed through the land, but the church neglects it, and so it dies out. We are invited to go out and take the land, but we hesitate, put it off, and some even refuse to go. Recently a preacher said to us: 'I want a job', - 'Do you want to go to Florida?' - 'No!' was the answer. Another said to us: 'I am in embarrassment, and you are the cause of it.' - In extreme consternation, since we never bother anyone, we said: How so?' -They said, 'My profession is not to split bars, but to preach Christ.' - 'Well, wasn't I right?'-'Tell me where to preach.' - 'You are the man for Mississippi' - 'I can't go there.' - And as the old, so the young, We should have a hundred young men of various education for the sacred ministry, and we have not twenty of them in the whole General Synod (of the South). We are therefore inclined to ordain any pious man of good English education, well grounded in the truth of Christ as understood by the Evangelical Lutheran Church, to any field where he has a call. We must have more preachers." - Such complaints are, of course, serious accusations against the English-Lutheran church community here, and an urgent call for the German-Lutheran to also take care of this field, which has been neglected due to laziness, avarice and rent-seeking.

W. [Walther]

All sorts.

How to improve books for the public schools here, of which we notice a curious example just now. In the edition of the *Elementary Spelling-Book* by Noah Web

ster of 1857 still says on page 82: *Christ is the mediator between an offended God and offending man*, that is, Christ is the mediator between an offended God and the offending man. This sentence is omitted in the new edition of 1866 Probably for the sake of the Jews. In the first edition, page 101, it still says: *God will condemn the wicked and cast them into outer darkness, i.e.,* God will condemn the *wicked* and cast *them* into outer darkness. In the new edition, this sentence is also omitted! Probably for the sake of the universalists, who, as is well known, deny the damnation of the godless. On the same page, however, the pagan sentence is retained also in the new edition: *God will forgive those who repent of their sins, and live a holy life*, i.e. God will forgive those who repent of their sins and live a holy life. - Is this not a sad progress?

W. [Walther]

From New York, the "American Ambassador" reports: "The income tax on spirituous beverages consumed in this city is \$2,300,000. This sum is, of course, very far below that which the manufacture of these beverages cost and which those who drank them spent on them. One

consequence of this intemperate consumption of spirits is that last year the police had to arrest 75,692 persons who roamed the streets drunk and noisy.

Infanticide. The "Christian Ambassador" of Sept. 20 also speaks out about this terrible ameri

cani's sin out. He writes: "It is quite frightening how generally infanticide is practiced in this country. Most of these criminals want to be so 'decent' that they declare it an offense against 'good morals' if one calls attention to these things. They do not want to hear many speeches of Jesus from the pulpit (because of this). Of course, this is hypocrisy. There is a lot of talk in American circles about women's rights, they would better study what women's duties are. The terrible curse from which the American republic suffers is not the "disenfranchisement" of women by men, but their disenfranchisement by themselves. We know of quite a number who have fallen victim to their murderous handiwork. There are also certain women who pretend to be doctors, go around the country and give lectures about things that are only meant for women's ears, in which they teach how to fornicate in a clever way inside and outside of marriage without getting into "misfortune" (as these disgraceful women say). We know of cases where English churches were granted to them for this purpose. In this way thousands of hearts are poisoned and many families made unhappy. The condemnation of these child murderers must be terrible." We must add: Is it any wonder that in America such more than pagan abominations flood the land, since one sends one's children to such schools where it is forbidden to interpret the holy ten commandments of God to them? If there were just as many Christian parochial schools in the place of the religionless schools, America would then certainly not be "given to do that which is not fit" in a wrong way. (Rom. 1, 26-28.) As long as the church in America holds on to the system of religionless state schools, there is no hope for improvement, no help. These schools are the root of the tree of our ruin; to them the type must be put, otherwise all other measures are lost. W. [Walther]

Church News.

On the Sunday after Trinity, the 29th of October, Pastor J. J. Kern, who with the approval of his congregation in El Paso, Woodford Co. Ill, had accepted a call to the newly formed three congregations of the Lutheran Church in and near Chatsworth, Livingston Co. Ill, was inducted into his new office by the undersigned on behalf of the Reverend Bünge.

In order that the dear readers of the "Lutheran" may become more familiar with the new field of work and at the same time find cause to praise God for the introduction of a worker in this field as indicated above, I will add the following: It was last spring, before the meeting of the Synod, when, at the call of a faithful Lutheran, living not far from Chatsworth, I visited this new field of labor for the first time. Fifty Lutheran families I found residing on the north side of Chatsworth, some of whom, however, were already half seduced, and some entirely seduced, by the Methodist Albrechts and Mennonites. Perhaps all of them, not only those in the country, but also those in the town itself, where there are about 25-30 Lutheran families, would gradually have been completely swallowed up by these sects, especially by the Albrechtsians, if the gracious and merciful help of God, through the establishment of the holy preaching ministry, had not been given to them. Many faithful souls, especially among the Albrechtsites, would have been completely devoured by these sects. - Many faithful souls, especially among the East Frisians, had already used their little Lutheran catechism, Luther's and Heinrich Müller's Postillen and Stark's prayer book, in addition to the Bible, for themselves and their children daily and especially on Sundays for edification; For this had been urgently recommended to them by their pastors when they left the old fatherland, that they would rather build themselves up from pure books if they came to a place in America where their church would not be found, than that they should join the sects. - God bless all the faithful servants of Christ in the ancient

Fatherland, who by such faithful counsel guard their dear sheep, that even in this new world, amidst the tumult of sects, they may not fall away from the church of the pure word and confession! - This faithful counsel also proved to be a marvelous means of salvation for them, that they were never moved to the wonderful penitential bench at the Methodist meetings; but sadly, their children grow up without a thorough knowledge and instruction of the pure doctrine of our Lutheran church, and therefore they succumb all the more easily to the attempts of the sects. - —

These dear people were happy - and who could blame them? - when some years ago men went around with a list and collected for a Lutheran parsonage in Chatsworth; some of them gave 10 to 15 dollars, because it was said that a Lutheran pastor should be appointed as soon as the parsonage was built. When the parsonage in Chatsworth, mostly built by the Lutherans, was ready, a new list for the annual salary of a Lutheran pastor came soon after. Each Lutheran signed according to his ability, some 15, others 20 dollars; but when the new Mr. Pastor arrived, it was a Methodist Albrecht Brother. With such shenanigans our fellow believers have been baited for years in Chatsworth and vicinity. It is no wonder that some among them have fallen away from the faith of their fathers; but it is a wonder that God has nevertheless kept most of them steadfast in the pure Lutheran confession. - —

According to this, member reader, you can get a small idea of the joy of these people, which not only shone on their faces, but which also poured out in tears of thanksgiving to God, when the introductory sermon was heard last Sunday, first in the morning in the country and then in the afternoon in the city, before a large crowd of listeners. For now their own shepherd stood in their midst, now they were no longer to be visited only monthly, as before, with the sermon of the Gospel, but were to be fed every Sunday with the pure word of life from the mouth of their own shepherd. What a great happiness for them! But, dear reader, be moved hereafter also to ask the Lord of the harvest to send more and more faithful laborers into his harvest; for this new field, where we have placed this servant of Christ, is so large that he cannot fill the whole field. Not only do Lutherans live on the north side of Chatsworth, where two rural congregations have been formed, but also on the south side there are more than 50 Lutheran families, most of whom are not yet seduced by sects, and these also ask for the preaching of the Gospel. In addition, the new pastor has already visited Gilman, located at the intersection of the Toledo, Peoria & Western R. R. and the Chicago Branch of Illinois Central, and has announced services; furthermore, at Dansord's Station, on the Chicago Branch of Illinois Central, he has found 40 Lutheran families and has already preached to them; and finally, in Dr. Wilson's Settlement, Ford County, Ill, there are many Lutherans who have already set up two preaching places among themselves and who implore the new pastor to serve them with the preaching of the gospel. In short, his field of work extends over three counties, namely Livingston, Ford and Jroquois. Therefore, not only the newly called pastor has requested me, but also many of his dear congregation members have urgently asked me to express my heartfelt thanks to the synod in their name for sending a servant of Christ; but at the same time I would also like to present to it the request that it should furthermore see to it that its newly called pastor is provided with an assistant as soon as possible, because otherwise it must become impossible for him to serve and visit all these preaching places.

May God, the Father of our Lord Jesus Christ, strengthen this newly called servant of Christ by His Holy Spirit, so that his sowing, planting and watering in this field may be abundantly accompanied and blessed with His prosperity, so that also here much fruit may grow for eternal life! Amen.

Dwight, Nov. 2, 1871. c. H. G. Schliepsiek.

Address: Rov. ck. ck. Learning,

Ltiatsvoi-G, InvinAst-vn 60" III.

By order of the President of the Eastern District, on the 13th Sunday after Trin. Mr. Pastor F. W. Oestermier was solemnly installed by the undersigned as duly appointed pastor of St. Paul's Lutheran Parish at Tonawanda, Erie County, N.Y., according to our Agenda.

God bless the work of this servant of his for the gathering of his flock, and grant that shepherd and flock may be blessed!

I. Her, pastor at Martinsville, N. Yj.

After Pastor Ernst Richter, last pastor of an Evangelical Lutheran orphanage near Boston, had received a call from the Evangelical Lutheran congregation to the Emmaus Church in Dorsey Prairie, he was appointed pastor on the first Sunday after Trin.

by order of the honorable President of the Western District, by the undersigned, with the assistance of the Rev. A. Reinhardt of Bethalto, installed in office.

May the faithful God richly bless shepherds and flocks in heavenly goods through Christ! H. Fick.

Address: Usv. L. Uioüter,
vorso^, ^luckison Co, III.

Church dedications.

On the 17th Sunday after Trinity, the Lutheran congregation of Town Lowell, Dodge County, Wisconsin, had the great joy of dedicating their newly built church, a beautiful brick building, to the service of the Triune God. In the morning Mr. Pastor Strafen preached on Ps. 26, 5-8, in the afternoon Prof. Th. Brohm on Gen. 28, 16-17. The singing choir of the congregation of Mr. Past. Strafen's congregation, under the direction of teacher Fürstenan, contributed much to the solemnity by singing appropriate pieces.

Praise and glory be to God the Lord that he has given his will and accomplishment to this church building!

Friedrich Wesemann.

On the 20th Sunday after Trinity, the Lutheran congregation of St. John's in Ellisville, Missouri, had the joy of dedicating their new church to the service of the Triune God. Pastor Pennekamp preached the sermon. In the afternoon Mr., Stuck, lüool preached. Hattstädt in the English language. The church is 62 feet long, 32 feet wide, with a steeple 84 feet high. A "Stvsl Composition LoU" of 1000 pounds called the numerous revelers to the church. Dieselhe is built entirely in the Gothic style at a cost of more than 4000 dollars. It looks on a hill and is an ornament of the whole neighborhood. All who have seen this church are unanimous in saying, "It is the finest country church in St. Louis County."

May the Lord, who has given us this church, also be with us so that the lampstand of his gospel may always shine brighter in this place!

Ellisville, Mo. in November 1871, August Schuessler.

Mission Feast.

Also in this year the Lutheran congregations of this area celebrated by God's grace a mission feast, namely in the 14th Sunday after Trinitatis in the congregation of the undersigned. Pastors Wangerin, Köhler, Holtermann and Heiniger, the latter from the Illinois Synod, came with many members of their congregations to the general celebration of the feast. Prof. Brauer from St. Louis gave us the great pleasure of preaching the sermon in the morning, and Pastor Köhler lus Sigel edified the congregation in the afternoon with a lecture on the history of missions. With great joy and the conviction that such mission festivals contribute to the further building of our own congregations and to the closer fraternization of the synods connected with us, we will often think back to this beautiful day.

Effingham, Effingham Co, Ill

G. A. Feustel.

Conference - Displays.

The next conference of the teachers of St. Louis and vicinity is to be held, dear God, on Thursday after Christmas in St. Louis.

Leonh. Grüber.

The one-day St. Louis Local Conference, meets the first Wednesday in December at Concordia Seminary here.

E. D. C. Böse, Secretary.

Price reduction of Walther's Postille.

The dear Christmas feast is approaching and with it the custom returns that we, who have been so richly endowed by God, also give each other gifts. What could be more suitable for such a Christmas gift than the excellent postilion of our dear Prof. Walther with its many powerful testimonies of Christ, the Son of God who appeared in the flesh? But - as one often hears - the price is too high, not in comparison with the beautiful decoration, but in relation to the small means of many who most urgently wish to possess this delicious book themselves or to be able to venerate it to others. This is the reason why the undersigned Commission has reduced the price from A3.50 to A2.50, so as not to impair in any way the desired widest possible distribution of this blessed gift of God. The postage for a single copy is 50 cents.

The Committee for Printed Matter.

On their behalf:

M. C. Barthel.

Our new calendar for 1872

is ready and can be sent. As far as its contents are concerned, it contains a narrative and a not inconsiderable number of smaller notes. It can be had from Mr. M. C. Barthel, corner of Lafayette & 7th Streets, for 10 cents. The dozen costs 90 cts. with postage.

Orders for single copies can be executed only if the amount is enclosed.

Liturgies for a children's service

for the Celebration of Holy Christmas, presented by Past. F. Lochner for the benefit of the schools of Trinity Lutheran Parish, Milwaukee, Wis, to be had at F. Eißfeldt, 280 East Watcr-Street, Milwaukee, the piece at 5 cents, the dozen at 40 Cts.; postage per piece 2 cts, per dozen 4 cts, for 2 dozen 8 cts, for 4 dozen 10 cents.

Received in the Northern District treasury:

For physical instruments in Addison: From Past. A. Crull's municipality \$8.00. From the municipality in Frankenmuth \$10.00.

On the synodal treasury: By Past. E. G. Ch. Markworth \$2.00. Past. Multanowski \$2.00. Past. Dicke \$1.00. Teacher I. Wcge- ner \$2.00.

For teacher salaries: From Past. Hattstadt's municipality \$20.60.

To the Synodal - Building Fund: Collecte m Hillsdale \$2.50. From Past. Sievers' congregation in Frankenlust: Bon Herr Appold 5t) Cts., I. G. Arnold \$2.00, Beißer \$1.00, Eichhorn \$1.00, I. I. Eschenbacher \$1.00, Feinauer 50 Cts., L. Eschenbacher \$3.00, Fischer \$1.05, A. Götz \$2.00, from Mrs. A. Götz as Dwflkopfer for recovery of her sick family \$5.00, from I. A. GM 50 Cts, M. Götz 10 Cts, L. Gehringer \$1.00, A. Grammel 60 Cts, F. Grammel 50C1S., Grimm 50 Cts, Hecht

§1.00, Helmreich §1.00, Jung §1.00, W. Kernstock §1.00, Knörr §1.00, H. Koch 30 Cts, Krauß §1.00, Kuch §1.50, Auguste Laderoch §1.00, Mauser §1.00, Marklensen §1.00, Jul. Möller §2.00, C. Müller 75 Cts., E. Müller §1.00, M.Ncumeyer §1.00, Pfeiffer 50 Cts, A. Pound §1.06, H. Pound 50 Cts, P. Pound, Reuter each §1.00, 1st C. Schmidt §1.00, J.G. Schwab §1.00, B.Staudacher §3.00, I. G. Sturm 50 Cts, L. Wegener §1.00, Weqqel 50 Cts., Weiß §8.00, Zeilinger §1.00, Ziegler §1.00, F. Zill §1.00, I. L. Zill §1.00, Collecte at dedication of I. G. Arnold's house §4.56, Collecte at baptism of Zill's child §4.00.

For the Lutheran Hospital in St. Louis: Collecte auf H. Stelzried's wedding §7.00.

On the emigrant mission in New York: From Past. Schumann's congregation in Freistatt §5.60. K. Duclos in Saginaw City §1.00. A part of the Mission Festival Collecte in Watertown §10.00. By Past. Schumann's congregation in Freistatt §4.00. Past. Karrer's congregation at Hadley Hill, Mich. §2.50.

For the orphanage near St. Louis: From Past. Hattstadt's parish: from Mrs. R. Gottfried §1.00, Mrs. Niedermeyer §2.00; for pictures sold §2.10. Collected at infant baptism at C. Heinzelmann's in Grand Rapids §10.00. Coll. at H. Stelzried's wedding §7.00. From Frankenlust: Coll. at I. G. Sturm's funeral §1.65, from Fr. Zill §1.00. From the women's association of the parish in Grand Rapids, Mich., §10.00. By Past. Hattstadt: from L. Rummel §1.50, Teacher Simon §2.00, from Mrs. M. Gottfried §1.00, Mrs. Niedermeyer §2.00, collected at Kämmerlein's wedding §3.32.

Fir die heathen mission: Von Passft HMstädt's-Gemeinde. §2.35, G. Mohr 50 Cts.

For Past. Btunns Anstalt: By K. Duclos in Saginaw City §2.00. By Past. Partenfelder of N. N. §1.25, collected at infant baptism at Joh. Zube §3.75. By L. Freitag in Adrian §1.00. A part of Mission's Fest-Collecte in Watertown §15.00. By Past. Partenfelder's parish §10.00. Of Past. Hattstadt's congregation in Monroe §5.51.

For the new professorship in Addison: from Past. Hattstadt's congregation in Monroe §12.25. Past. Crull's congregation in Grand Rapids §10.00. Past. Biichele's congregation in Grafton §32.00. Past. Stamm's congregation in Kirchhayn §5.20. Past. Multanowski's congregation in Waterford §6.00. Past. Moll's congregation in Mequon §1.50. Past. Partenfelder's congregation in Bay City §10.00. Paj's congregation in Jda §5.00. Collecte in Frankenlust §8.00. Of Past. Stamm's congregation in Kirchhayn §4.00. Of Past. Schumann's parish in Freistatt §14.40. parish in Frankenmuth §16.00. Past. Aulich's parish in Howards Grove §13.00. Past. Crull's branch congregation in Town Caledonia §4.00. Harvest Festival - Collecte in Plymouth §10.00, in Sheboygan Falls §6.75. Reformation Festival-Collecte in Past. Lochner's congregation in Milwaukee §27.40. Of teacher Weigle's school children in Milwaukee §5.50. Of Immanuel's-Gem. there §11.08. Of Past. Bauer's Hefi. spirit congregation §2.50.

Contributions to the widows' fund: From the pastors: Denke §5.00, Multanowski §4.00, Rolf §4.00, Dicke §4.00, I. M. Moll §2.00, Stellhorn §8.00, Chr. Bauer §1.00.

For inner mission: From Past. Nennicke's St. Peter's parish in Granville §2.27. Mrs. Schneidewind §1.70. W. Weise in Sheboygan §1.00.

For the Hermannsburg Mission: From the Immanuel's congregation in Milwaukee §9.89.

For the Huntington congregation: from Past. Preger's St. Peiri Parish §4.50.

For the college student Wambganß: From the community in Freistatt §2.25.

For Mrs. Pastor Röbbelen: By I. M. Arnold in Frankenlust §2.00.

For the Watertown household: by Past. Hudtloff §5.00, G. Brumder §5.00.

For poor students in St. Louis: Collected at A. Bölders wedding in Bloomfield §2.35. For I. I. Walker Coll.

at an English evening service in Grand Rapids, Mich. K5.00. Collecte at Bcllin's funeral K3.00. Of Rev. Chr. Bauer's congregation at Swan Creek K1.75.

To the synodal treasury: From Past. Rennicke K1.00, from its St. Petri parishor .D3.43. From Past: Left parish N3.25'. Gem. in Waterford, Wis. o6.40. Kindtanf- Collecte at middle- berger in Saginaw City K3.1l>. AuSFrankenlnst. Cell. at M Förster's wedding .D13.23, at Kasten's infant baptism K1.05, at Keitte's funeral K5.03, at Eichhorn's infant baptism H7.26, at Meyer's infant baptism.D2.13, from Mrs. Ammon -Kl.IX), C. Selle S2.35. A part of Watertown mission festival cvllecte K29.69. From Rev. Karrer 69 Cts. From Rev. Stechers Gem. in Sheboygan K10.93. Past. Hügli's Gem. in Detroit .D17.00. I. Laubenstein in Sauk- villr- WiS., vt.00. Thank offering from Mrs. Langner !k1.00. Bon Past. Stamm's congregation in Kirchhayn P15.54, at Cedar Creek G'16.54. Reformation Feast coll. of congregation in Grand Rapids H24.00. From Immanuel's congregation in Milwaukee H10.75. Past. Bauer's Gem. in Swan Creek H1.80. Past. Schumann's Gem. in Freistatt O37.54, dehen Filial S4.36. Past. Crulls Filial in Caledonia K2.00.

To the preachers' widows' fund: From Mrs. Diebel in Saginaw H1.00. Mrs. Eva Schmidt 50 Cts. Fr. Zill in Fran- kenlust K1.00. Harvest Festival Coll. from the congreg. in Frankenmuth M0.40. DeSgl. from the congreg. in Adell K12.50. From Past. Jske's Gem. in Jda H5.75. Kirchweih-Cvll. of the Gem. in Frankentrost S13.32. Of Past. Bauer's Holy Spirit parish O9.14.

For the money received for the best of the abramnten Gkaubrnsgenoffen I will qutitire in the next number".

Milwaukee, Nov. 11, 1871. c. Eißfeldt, Cassirer.

For the seminary household received: From the miller Leonhard"<L Schuricht here 20 sacks of the best flour; collected by Pastor Wendt at Mr. Siveke'S wedding H5.60; from the parish of Pastor Swensen from C. Jost 4 gallons of apple butter, from A. Elbert 3 gall. do., from C. Fricke 5 gall. do., from Mücke 3 gall, Kamp 4 gallons, Lacke 2 gallons, H. Dickmann 2 gallons, F. Meyer 6 gallons, Vorderstrasse 3 gallons, Poggemöller 9 gallons and 1 bushel of dried apples, C. Trampe 3 gallons and 4 bush, dried apples, from N. N. 1 pot of apple butter, from I. Alsmeyer 1 piece of bacon; from Loweller Frauenverein 34 gallons. Apple butter; from N. N. P2.00; from Mrs. Köhler from Mr. Past. Lehmann's parish 1 sack sweet potatoes, 1 pearl onions, 2 dozen eggs; from Mr. H. Hesse of Lincoln j barrel Molaffes, from Messrs. L. Kreisler and L. Knöchel 1 barrel. do.; LLK drr-Wmkiude- of Mr. Prefect Erdmanu^ IllliuoiSsSyÄvdes' G'IOIOO as part of a Missionfcst-CoÜecte; by Mr. Rev. Ed. Lehman" Harvest Festival-Collecte of his congregation K7.40; from Mr. Burgdorf-auSRedBud- 23 Pfd: beef and- 9 Pfd. sausages, from Mr. Nagel daselbst 3 Gall. Pig fat; from Mr. I. F. Brockschmidt <L Co. there 12 ^>ack of flour, from G. Peckmann 2 p. do., from G. Dahl 2 p. do., from W. Steinfeld 2 p. do.; from Mr. Lange Sr. at Pleasant Ridge 10 bushels of apples; by Mr. Past. Heinemann Collecte of his parish P135.60; by the parish of Mr. Rev. Fredericking H16.00; by the congregation of Mr. Past. Sandvoß K7.00 and from W. S. D1.00; by Mr. Past. Nachtigall, collected at Friedr. Ruff's wedding, K11.40; from the congregation of Mr. Past. Achenbach 3000 pf. flour, 2 p. dried apples, 1 p. potatoes; by Mr. Gottfr. Merz from Mr. Past. A. Lehmann's parish 2 bush. Apples, 2 Bsh. Sweet potatoes, 5 gall. Vinegar, 1 shoulder, 1 bush. Reuben.

For poor students: From the congregation of Mr. Past. Matuschka M0.00; from the congregation of Mr. Past. Demetro P10.00; from Mr. Bekemcier in Staunton K1.00; from Mrs. Berking of Lowell L3.00; by Mr. Past. Knief HO 4.25 (of which K12.25 is combed on L. Ei Conrad^ wedding) for Drögemüller; from Mr." Past. I. Karrers branch in Oakland K7.25 for Trautmann; on dr.Hochzeit. des- Hrn., Lüdders, in, Adrian.. collected- K5M. for. Trautmann and Pfeifer; by Hrn. Past. F. Wyneken, collected at Mr. W.'s wedding, -17.50 for Hein; by.Mr. Past. Pifsel K8.53 from his congregation for Börnicke and O6.00 from the Creter Jungfrauenverein for Trögemüller; Reformationsfcst-Collerte in mrinerGemeinde K4 0.00 for Fort Wayne er pupil I. Krause; - by Hrn. Past. Wolbrecht slllinois synodf Harvest Festival - Collecte of his congregation H16.75; by Hrn. Rev. Osterhus, collected at a mission festival, K5.00 for deletion; by Mr. Past. Wünsch K10.00 as harvest festival collecte of his congregation, and H5.00 as thank offering of his l. wife for happy delivery; by Mr. Past. A. Krafft S10.75 as a collecte from St. John's parish in Henry County, H6.10 from St. James parish in Fulton Countv, K3.00 from Florida parish, and H5.00 from Mr. I. Leininger, Jr; by Mr. Past. Dörmann, collected on W. Wolter's wedding, K7.00, as a thank offering from Mrs. Welge -K1.00, from Mrs. Beck K1.00; by Mr. Past. Flachsbart, at Mr. Past. Wesche's wedding, P4.15 collected for Kolbe; by Mr. Walthe in.Lowell 6 large woolen blankets. A. Crämer.

For Michigan students and sophomores

Since November of last year, the following gifts of love have been received and distributed by the undersigned: Collecte at the harvest thanksgiving festival in Frankenlust H18.81; from Mr. Bieth from Detroit for Sch. H1.00; from the Women's Association of the Detroit Trini- tatis congregation G5.00; Collecte at Reuter's funeral by Mr. Pastor Sievers H2.18; from the Women's Association of the Detroit Trinitatis congregation H10.00; by Mr. Pastor Bauer's congregation at Sandy Creek P5.6ll, at Swan Creek K4.21Collecte at Mr. Rudolph Flükiger's HocMit in Frankenlust H10.02; by the Women's Association of the Detroit Triniläns congregation K10.00; Harvest Thanksgiving Collecte in Frankenlust K35.22.

Detroit, Nov. 6, 1871. K. L. Mol l.

Having received H4.20 through Mr. Pastor Bvsche from his parish, H. Bruer certifies with heartfelt thanks.

For poor students received from an unnamed as a Christmas gift H25.00.

For Pastor BrunnS.Anstalt received from an unnamed as a Christmas gift K'25.00 C. F. W. Walther.

Report

of the Cassirer of the General Synod of Missouri, Ohio, & other States, on Revenue and Expenditure for the Period from 1-Ma-i-bis-znm-1.'Nov.-1874.-.

Synodalcassee.

Intake:			
From Western DistrictZ1900	.00		
From the Eastern District	575.16		
From the Northern District	1181.79		
From the Middle District	2333.05		
From the -Norwegian Synod. - -.	.500.00		
Other revenue	9.25		
			K6499.25
Expenditure-			
Monthly salaries, pensions 2c. 8218.17			
Repairs etc. at the college in			
St. Louis	851.60		
Repairs etc. at the college in			
Fort Wayne	952.08		
Repairs:c. at the seminar in			
Addison	243.17		
			H10265.02
Debt according to last report-		22401^28	
Remains current debt	26167.05		
			32666.30 32666.3H

L. Csmmiittee for printed matter.

Total - income since last synod-	83175.45
Total - output since last Synod	52618.97
Remains current stock	30556.48

83175.45 83175.45

6. baucasse.

Intake:

From the Western District	131.67
From the Eastern District	17.08
AûS^the "northern" Listrict^.....	295.79
From the Middle District	1077.20
	1521.74

A ù sgabe:

For further expansion in Fort Wayne	2418.50
Necessary buildings at the college in St. Louis	3500.00
Repayment of debt etc. for Addison	910.50

6829.00

Debt according to last report	8306.14
Remains current debt.	13613.40

15135.14 15135.14

v. Missionary Fund.

Intake:

From the Eastern District	35.30
From the Northern District	69.60
From the middle district	44.45
For land sold, the mission belonging	249.Ä0
	-- 398.65
Inventory according to last report...	4517.17

Issue:

Instruction from Pastor F. Sievers90	.00
Remains present stock.....	4825.82

4915.82 4915.82

D. Inner Mission Fund.

Intake:

From the Western District	100.00
From the Northern District	107.31
From the middle district	45.72
	253.03
Stock according to last report...	1t>84.20

Issue:

To various pastors for be sten of the inner mission	363.00
Remains current stock	1:574.23

1937.23 1937.23

I'. Proseminar race.

Intake:

From the Western District	239.61
From the Eastern District	49.W
From the Northern District	115.93
From the Middle District	148.36

552.98

Inventory according to last report...	357.72
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Issue:

Travel money and freight of Brunn- scheu Sendlinge	419.80
Remains current stock	490.90

910.709b0 .70

John F. Schuricht, Cassirer of the allgcm. Synod.

With heartfelt thanks to GM and the unldeirGcbcr- certifies the St. Petri congregation here, the following gifts
for their church building to have erbrüten: Bon the congregations of Hcrn pastors: List 4'13.">(), Rohrlack 45.00, E. Lehmann 4'34)0, H. König 44.20, A. Chr. Bauer 46.00, Hild 49.85, Tramm 4'8.50, Brackhage 440.15, EvcrS 4'2.55, Hartmann 410.00, E. Riedel 420.00, E. N. Sicving 42.45^ A. Michaelis 41.50, Her 4'6-00, M. Mertz 4'4.50. Bon of St. John's Parish in New Orleans, La., 414.5"), From Messrs. Pastors Jüngel, Schäfer, Heinz each 4'1-Oll. From Fort Wayne: from Mr. H. Kanne and Bro. Kanne 42.50, Mr. W. Meyer 4'5.00.
Huntington, Ind, Oct. 30, 1871. L. Dulitz.

With heartfelt thanks to God and the benevolent givers, I acknowledge the receipt of the following gifts of love
to pay off our church building debt:
A portion of the collections made at the Rock Island mission festival of 432.00; from the congregation of Rev. Tinnenstein in New Orleans 417.00; from the (sem. of Mr. Past. Biewend in Boston 413.60; Reformation Festival CoUecte of the congregation of the Rev. M. Eirich in Nashville, Ill, 421.00; from the congregation of the Rev. Biedermann in Danville, Ill, 4'22.00. Summa 4105.60.
May the Lord Jesus be a rich reward for all kind givers I
Davenport, Iowa, November 13, 1871.

W. Vomhof, Pastor.

For the "Lutheran" have paid:

The 24th year: The gentlemen: Keisker, W Pottschmidt, H Schön, W Siemer.
The 25th year: Messrs Pastors: A Mennicke 42.50, A Herzbrger, W Drees, CFW Huge, G Reichhardt, M F Wiese, C F Seih.
Further: H Heuer 43.00, A Busch, Keisker, H Muhly, F Ma- scmann, F Dührn, H Fresemann, M Fellwock 414.50, W Huhn, F LiSker, Mrs. I Kratz.
The 26th year: The gentlemen pastors: O Hagestad, A Mennicke 4'29.50, I A Hügli 42.50, E M Bürger, F M Große, F W Pennekamp 413.50, A Herzbrger, F Keller 4'8-50, I Karrer 4'6.00, G Baumann 75 Cts, W Drees, W Stellhorn, L S Klep- pisch 435.50, I Herzer 47.50, M Guinther 4'27.50, G Wvlläger, I Moll 4'13.50, H Kanold 42.35, I E Gottlieb 4'16.50, C F W Huge 4'1.50, C L Knapp, M Guinther 414.05, 63 Reichhardt 417.50, G F H Meiser, I A Tarmstädtcr, H EverS 4'25.5"), M F Wiese, C F Seitz, P (Nobel, A C Gräber, C F Ebert, F A Ahner 413.25, E LecmhuiS, W Hattstädt 43.00, C Bauer, A Mennicke 41").00.
Furthermore: A Einwächter 431.80, C Ahlers 75 Cts, 6) Bernhardt 410.00, F Engelhardt 410-00, I 63 Böhm 416.5"), C A Frentzel 45.00, H Heuer 43.00, I Varklage, A Busch, W Schneider 4'75.00, Dittmer, sH Muhlv, I M Goppelt 4'3.""), I Bänm- ner 421.00, Th Eißfeldt 4'18.00, C Koch 415.00, W Huhn 41-00, I F Koch 4'40.00, F LiSker, M Fellwock 428.5"), Mrs I Kratz.
The 27th year: Messrs Pastors: I Trautmann 442.00, I F Biltz 45.50, H Meyer 4'9.35, I P Fackler, W Hattstädt 45.00, O Hagestad, I G Schäfer 415.00, I A Hügli 416.50, F W Scholz 46.00, W Husmann 410.00, H Wunder 4'58.75, A Detzer 417.50, E Wübbcn, L A Detzcr 410.50, I Seidel 416.50, F M "Nroße, H O Schmidt 4'16.50, L (Seyer 410.00, E M Bürger, P Fackler 43.00, S Estcl 46.">0, H Flachöbart, I Nupprcht 411.7"), JFN Wolf, F Küchele 4'16.50, F Keller, I Karrer 46.00, L 63eycr 4'19.5"), I Trautmann 425.00, KL Moll 46.5"), H Lemke 425.00, G Baumann, W TreeS, W Ltellhorn, C S Kleppisch 4'28.50, H Meyer 43.0"), W Kanning, E 63 C Markworth 43.">0, W Lübkcrt, E Beck 48.25, C Bock 4'3.00, A D Stecher 4'37.00, A Saupert 416.00, M I Tjaden, F Kaiser, IlC SauU, Th Mießler, E Sitzmann 410.50, G Präger 46.0"), H Witte, F Nuff 413.5"), W Hattstädt 418.60, I G Nichcl 49.25, H BaucrM.OO, B Burfeind 43.00, F König 425.00, I AN Moll 412.0"), rMkvng 412.00, JHjort, PBanngart, E Grothe 43.">0, H Kanold 4'21.00, G Landgraff 4'7.5"), P Eirich, J LDaib 4'15.">0, 6) Traulk'417.50, F W Eggerking, L J Markhus, A Winter 4'3.00, L Lochn/r 4'12.00, C F Waldd, H Henkel, G Prazer 41.50, E Wetzcl, F Schneider, I AFW Müller 4'1.5"), F Doscher 410.00, E F W Huge 43.00, K L Moll 41-")"), 6) Streckfuß 47.50, 63 lvnng, A Wagner 484.00, G Reichhardt 419.50, 63 F H Meiser, H Führ, I Meißner 5") CtS., I A Darmstädtcr, F W HnSmann 47.00, P Bredow, W Hattstädt 4'5.00, I I Kern 43.0"), E Ahner 44.50, I G Nützet, C ^apper 446.50, W Hattstädt 413.00, C Bauer 44.50, F W Schlechte 49.50, 63 Bernthal 4'10.00, L Lochner 49.00, F Ott- mann 4'19.">0, F H Reichmann 43.00, M F Wiese 41-00, E Tcgt- meier, S Swennungsen, C F Seitz, F Jske 410-00, C F Ebert, P Göbel, A L Gräber, M Stephan 48.90, I F Biltz 4'18.75, H Lemke 414.00, E Leemhuis, O Valdeland, I B Backhaus 420.00.
M. C. Barthel.

(Conclusion follows.)

Changed addresses:

Rev. O. Levi,

Lox 248.

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Ivev. ^4. hn idotii, deru'korn,

(onntv, jlieli.

4. unr^sris, teacher,

261 Cool 8tr, Boston

Ma88.

The "Lutheran" is published twice a month for the annual subscription price of one dollar and fifty cents for the out-of-town subscribers, who have to pay the same in advance and pay the postage. - In St. Loni, each number is sold for ten cents.

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6, NartNal, Oomer ot' 7tti andl
Im1'u.vett" hitrc-etu, 8t. l.nui.--, anberzuscnden. - In Germany, this publication is available from **Zustus Raumänn's Buchhaudluug** in Leipzig.

Printing Office of the Synod of Missouri, Ohio et al. St.

**To hear from one to whom God opened his ear at Christmas, and to sing along,
"Praise be to JEsus Christ!"**

It was Christmas Eve of the year 1703. Father Knesebeck, a respected chamberlain of the city of Rostock, was sitting in his red plush armchair by the bright fireplace. His white head rested on the high backrest. At his side sat his aged housewife and his daughter. On the table in front of them were two lighted candles, and the Holy Scriptures lay spread out. Everything was silent. Our life lasts seventy years, and if it comes high, it is eighty years; - with father Knesebeck it had come higher, because 82 years was the time of his pilgrimage. And if now outside around the towers of the old city of Rostock the cold Deccmberwind whistled and the weather vanes creaked: he heard nothing of it. For ten years he had gone completely deaf, and had heard no Christmas evangclium and no Christmas carol, but had sat there deaf and dumb, as today. And for ten years, the two of them had sighed and prayed on his side that God would be pleased, that his father would hear joy and gladness again, that his bones would be happy. - Now it was time for the holy Christmas celebration. With a wistful look at the head of the father, who sat with folded hands, the dear daughter took the holy scripture and began Luc. 2: "Now it came to pass at that time, that a commandment went forth from the emperor Augustus, that all the world should be done. - And every man went to be judged, every man to his own city. Then Joseph also set out from Galilee, from the city of Nazareth, into the Jewish country to the city of David, which is called Bethlehem - and so she read the whole holy festival history. Now the two, mother and daughter, began to sing their Christmas carol in a low voice, as it is customary in the house: Praised be you Jesus Christ... In the high room it echoed strangely, how the two started. But look, there were no longer two who sang, there were three who sang the second verse - and the third was the old father himself, who interjected with a trembling voice: that you are born man! For during the reading, the angel of the Lord, who in the holy night

stepped to the shepherds and called: Do not be afraid, behold I proclaim great joy to you - the angel of the Lord had touched him, JEsus the newborn King had called the Hephata over his aged servant. He heard and sang, and singing he worshipped and praised. There the three celebrated the holy evening so joyfully that also the bright tears of joy ran down their cheeks; and it sounded well when they sang: He has done all this for us, to show His great love. All Christendom rejoices, and thanks him forever.

How many a Christmas Eve has passed over Father Kneftbeck's head in this temporality since then, I do not know. But I do know that such a Christmas song remained with him during the rest of his pilgrimage, and I believe that when he was allowed to greet his Lord with the host of angels in his heavenly throne, he was still able to do so:

Blessed art Thou, Jesus Christ, that Thou wast born of a virgin, it is true; the angels rejoice: Hallelujah!

(Christophorus.)

O dear reader, that God would open the ear of our soul also at the forthcoming holy Christmas full of grace, to be able to sing this song with the dear Christianity from the full soul!

(Sent by, F. W.)

Letter from Ernst to Jakob.

My dear old friend and brother!

We are happily back home, I, and Lisbeth and the children, and the planing goes by my hand, as not for a long time, and my wife turns around in the kitchen and between the children as nimbly as if she had become ten years younger. That makes the freshly warmed friendship and the visit. Now, Jacob, my dear boy, you must keep your word and, if God gives us life and health, come to us next fall with your whole house: The faithful Lord will well grant us such pleasures; indeed, I think it is His good pleasure when old

We must keep our friends together, especially in this cold country, where money and good earnings are plentiful, but love and friendship are hard to find. God willing, you will come next fall.

I liked it very much in your whole household, especially that you keep such strict obedience with your children, and yet they are not shy, but so trusting with you parents and among each other, that was a particular pleasure for me to watch, and also made my Lisbeth, who, as you know, is often a bit too soft, aware of many things in her child rearing, I also learned many things from you. There was only one thing I was sore about, my dear Jakob, and I had planned to talk to you about it the evening before we left; but you know how the many visits made it impossible for us to have a proper conversation; so I have to make up for it by letter.

It is the poor attendance of the Christian teaching in your congregation on the part of the adults that I have noticed, and that you also belong to the rare visitors. Of course, I should not have noticed it, because years ago I was also a bad attendee of this service, but since my pastor once properly confronted me about it, not anymore, and I owe him great thanks for that, as for so many other things. For now I know from experience what a good Christian lesson is all about, and I attend it as regularly as I do the morning service. I owe it to the Christian teaching if I am a little more grounded in the doctrine and have a better grasp of the whole context, whereas in the past the individual doctrines stood so side by side and I often did not know how to rhyme one with the other. There was a great lack of clarity, and in the many trials that I had to suffer, especially in the past, I could not quite grasp the right consolation of our most holy faith, and was often quite desolate, and it would not have taken much for me to have done it in the spiritual, like many of our compatriots in the physical, who, as you know, like to run from one doctor to another in illnesses, and usually finally fall into the hands of a quack. I hope that by God's grace I am now safe from this, and that, as you know, I will not fall into the hands of a quack.

42

I owe this to the Christian teaching, even more than to the otherwise excellent and clear sermons of our pastor. The old Dresden Catechism of the Cross also points to this in its preface, when it says: "Therefore

Nevertheless, it is necessary that, in addition to the words of the catechism, the actual understanding of them be taught to the people and, at the same time, that they be taught from God's Word. God's word, to show the reason for the hope and faith that is in them. - This happens with the catechism sermons, but far more powerfully with the Eraminibus. - For since the latter "pour down like a downpour" (and what shall we then say of the other sermons?) "and little of it sticks with many, especially among the common man, the special teaching, which happens through friendly conversation and inquiries, penetrates deeper like a gentle rain and thus produces more fruit.

You yourself had to say, my dear Jacob, last Sunday at the end of the Christian lesson, "Through the examination a whole new light had dawned on you about the difference between the law and the gospel, and how one must use it if one wants to have and keep a clear conscience, and through it the comfort of the justification of a poor sinner before God without work and merit through faith alone had become much more certain to you. Of course, it is no wonder that one of us has a new light in matters of faith, for both of us had received little or no light at all in our youth, but it is astonishing that we are so boundlessly lazy on average to get it where we could find it best, namely in the Christian teachings. It is already a wonderful service, which every Christian, I am sure, would gain the longer, the better, if he could only once wrest it from his sluggish flesh to attend it at least regularly for a while. Is it not in these ragged times, when one is ashamed of the eternal, divine, beatific truth, and even the tender, noble saints may not let themselves be seen with it in public without a cloak and dressed up in modern fashion, - is it not there, I say, a proper act of faith, which refreshes heart and courage and all the senses, when the pastor before the altar turns to the congregation with the words: "Now let us confess the holy catechism," and the congregation, young and old, male and female, rise as one man, let themselves be quizzed piece by piece on the six main passages, and unanimously and unanimously answer the pastor's questions loudly and audibly by reciting them? This alone is so dear and important to me and strengthens my faith that I would never want to miss Christian instruction without urgent need for its sake alone). I also believe that we. I also believe that we cannot thank God enough for the fact that there are still such confessing congregations; they project into today's world like monuments of an old, glorious time and remind today's degenerate generation of what it has fallen from. Would to God they could be called back! Or is a free and open, unvarnished confession of a whole congregation not the most powerful voice?

When then the two boys (forgive me the "s", my dear Jacob, I am convinced, in spite of my old schoolmaster, it belongs there, at least in the saying,) step in front of the altar, in order to give each other a main piece, with the unsurpassable

*) The letter writer must live in a congregation like there are few. The "Lutheran" at least knows only a few congregations in which all members "confess the holy catechism". If only at least all would come!
D. L.

I am like our dear pastor, who is laughing in his heart, I can see it in his face. It is the exceedingly hearty simplicity of our dear Lutheran church with which it has understood the word of the Lord, Matth. 21:16: "Yes, have you never read: Out of the mouths of babes and sucklings thou hast prepared praise," and also lets the young children preach. Our pastor also expresses it now and then, when the boys have done well. "Boys," he says, "I am glad, and so is the congregation, that you have done your work well, learned well, and tested well. That's right, that's how it should be, for you must not consider it a small thing that the congregation lets you preach here so publicly, in spite of the man there in the pulpit, and that this pleases the Lord, for what I am preaching up there is, strictly speaking, 'nothing different from what you have just preached there before the altar, and certainly no better and shorter.'" You can imagine, Jacob, that after this the "Lord God, keep us for ever and ever" etc. is sung out of a fresh heart; for one is sure in his heart that to this, as to the prayer after it, in which the pastor asks the Lord to bless the planting garden of his church still further, the Lord speaks Yes and Amen. And what shall I now say of the Eramen? According to my thoughts, it would be wrong to give the sermon preference over the examen, or vice versa, to give the examen preference over the sermon. If both, sermon and examination, are of the right kind, then one helps the other, and each helps in its own way and in its own place for the edification of Christians. Since I have been attending the Christian teaching regularly, I understand the sermon better, and it makes a completely different impression on me than before. And every sermon makes me more eager for the exam, where I will find what I hear in the sermon further and more precisely substantiated, reinforced, and elaborated in detail. How much brighter, admittedly not more beautiful, the mirror of the law throws back the image of my old natural man, when each individual commandment is thus gone through according to its depth and scope, how the rule and guideline for the Christian's walk lies so straight and clearly marked out for the eye, How is one ever more thoroughly cured of self-righteousness, and thanks his God that in the wounds of Christ a refuge has been found from the wrath to come, and in the righteousness of Christ a garment that covers all our shame and nakedness before the eyes of the holy and righteous God, and. and transforms his terrible judgment into pure heavenly blessings of a dear reconciled Father! And when it comes to the sweet gospel in the other main parts of the precious Catechism, and to the exact interpretation of every single part of the doctrine, oh my heart - Jacob, how my heart breaks out in pure thanksgiving to the Lord, that by God's grace, yes, by God's grace alone, we belong to a church that is built on the foundation of the prophets and apostles, since Jesus Christ is the cornerstone and the church is built on the

foundation of the prophets and apostles. Christ is the cornerstone, and which also provides its children, as much as is dear to them, with the most delicious good on earth, a firm heart, and a conscience that is calm and quiet in God's grace and Christ's merit, through faith alone! All this is so easily achieved by a friendly conversation between the pastor and the children, by the correction of wrong answers, by captious questions and their resolution, by the presentation of the false doctrine of the various sects, the Pabst sect in the lead, and its refutation from the Scriptures, by proofs from the biblical

history and other incidents, that if one regularly attends such a catechism examination for even one year, one has collected a treasure of divine knowledge that cannot be balanced with earthly gold. In addition, there are many short side remarks by the pastor, which intervene deeply in the moral relationships of domestic and congregational life, which probably could not find their place in the sermon, and which hit all the more surely, the more surprisingly they are thrown at you.

The more excellent the treasure is, which one could raise from the Christian teaching, the more saddening and annoying it is that it is not raised, since the attendance of the Christian teaching on the part of the adults is probably consistently poor. And God have mercy, how much we would need it for ourselves and also for the seductive sects! They live in part from the frightening ignorance that is so often found among Lutherans. We cannot deny that such ignorance is to be found even in our congregations, especially among the young people. In spiritual matters they often know no more than the wooden benches on which they sit. And if such an impudent unbeliever or impudent enthusiast spews his filth and blasphemies in the Schöps, where they work together with them, - instead of shutting them up with a serious beating answer, they stand there like butter in the sun, keep their mouths shut, or come out with such clumsy answers that one must be ashamed, and they are glad when they can slink away like watered poodles. Oh, that is a misery! And you, my dear Jacob, are also partly to blame for this in your congregation. For if you attended the Christian lessons regularly yourself, and used your influence properly, as a Christian should, several would soon follow, and as far as knowledge and life are concerned, the congregation would soon take on a different form. We older Christians, with our irresponsible laziness in attending Christian instruction, are to blame for the fact that things are usually so miserable in our congregations, for where no proper foundation of knowledge has been laid, no healthy Christian life can develop, And where one is not able to give a righteous reason for the hope that is in us, and where in matters of faith one knows neither hats nor hats, there the impudent insolence and sanctification of the sects has free play, and - I would soon have said, good reason. But one more thing, my dear Jakob: You know that children have a sharp eye and a fine feeling, although unfortunately we often treat them very inconsiderately. My dear, do you think that your somewhat older children, like Ferdinand and your sensible Marie, do not notice the contradiction between your words and your actions? It must be very noticeable to them that you urge them with great earnestness to attend Christian instruction, and talk a lot about the importance of it, and yet never go yourself. May God in his mercy prevent the thought from creeping into their hearts that Christian instruction cannot be so important after all, since you and most adults do not attach any importance to it for themselves, or, what would be even worse, that the father is actually a hypocrite with his talk. My pastor reproached me for this when he read the text to me, and it frightened me to such an extent that I reproached myself most bitterly, and since then I have never been absent from Christian instruction. And from this I still have a special domestic pleasure. Sun

In the evening, right after dinner, when my Lisbeth and my oldest daughter have washed the plates and cups and cleared the table, we and the children sit down around the table, each with his catechism and hymnal, and there I play the pastor, as best I can, interrogate a main piece, and go through the teaching with my children, of which I know, I ask them how I learned it from my pastor, have them learn and recite the corresponding sayings, show them what they are supposed to prove and how they prove it, read a relevant story from Caspari or another book, and then we have a lot of fun together, especially since the children also ask all kinds of questions; Finally, we close with singing and prayer. You can imagine that this makes Christian teaching very important to the children. They go with great joy and expectation, are very attentive, and on Sunday evening, the Christian lesson is usually the subject of their conversation again, especially if they have done well with the answers.

In short, my dear Jacob, consider whether it would not be better for you and yours, and for the congregation, and more pleasing to God, if you gave up your indifference to Christian teaching, or your sloth, and attended it regularly? Yes, if I am to speak so freshly from the heart, it is quite a desperate contempt for God and His Word, this indifference and sloth. If He commands all the world to preach, He also commands all the world to listen, and if He lays out the table for us, who without His grace would long since have to languish eternally in hell, as abundantly as in the Christian lesson, and we, instead of coming, sit leisurely behind the stove with a pipe of tobacco and a cup of coffee, or go for a walk, or spend the time, If, instead of coming, we sit behind the stove with a pipe of tobacco and a cup of coffee, or go for a walk, or spend our time visiting other people and keeping them from the house of God, and chat about the price of gold or business, or other useless things, we are no better than the people in the Gospel, who also despised the rich food of the Lord, and against whom the Lord was angry, and swore that they should not taste his supper. Well, no hard feelings, old man; just get better, and you may get a little angry with me for my sake. Your honor is on my side, I know that, and it knows how to put you right. Now I wanted to serve you a funny piece from your little Pathin, the fat Pauline. But you see, the paper is running out and is the last letterhead in the house. Therefore, still warm greetings from house to house. May the faithful Lord be with you and your whole house.

Your

Serious.

(Sent in by Pastor Günther.)

Dr. Johann Gerhard's life,

according to E. Rud. Fischer, *Vita J. Gerhardi*.

"Prayer, study, and contestation make a theologian."

Dr. Johann Gerhard is without any doubt the third among the greatest theologians of our church, after Luther and Chemnitz. As "third reformation man after Luther and Chemnitz" even a Roman Catholic bishop in France, Jac. Benignus Bossuet, described him. And aptly writes the Lutheran theologian Dr. Mich. Walther: "Just as the earthly David had his strong ones and many extremely brave heroes, among whom three stood out above the rest,

which were not reached by the others, as much as they were otherwise courageous and strong, namely Jasabeam, Eleazar and Samma, 2 Sam. 23; thus also the heavenly David, Christ Jesus, saw and held from the time of the so necessary Reformation until now several truly intrepid and exceedingly learned theologians in the orthodox church; three, however, have without all doubt snatched the palm from all others, whose very special gifts and deeds none could well reach, namely the megalander (great man) Luther, Chemnitz and Gerhard."

No theologian, with the exception of Luther, has received such universal and great praise as Gerhard. He is called: "the great Gerhard, the arch-theologian, the most excellent theologian, the greatest theologian, the prince of the theologians, the adornment of the theologians, the banner and light-bearer of the theologians, the eye of the theologians, the teacher of the theologians, the theologian, whom none equals in this century, the pillar of scholars, the light and the pillar of the Christian republic, the crown of the academies, the evangelical trombone" 2c.

It is therefore right and just that this great theologian should also be honored in the "Lutheran".

1. Gerhard's parents, birth and childhood.

Gerhard was born on October 17, 1582 in the old Saxon city of Quedlinburg. He came from a noble and godly council family of this city. His grandfather, Andreas Gerhard, was court councillor to the abess of Quedlinburg, a learned, wise and godly man. His father, Bartholomäus Gerhard, was also a respected councilor of this city, in whom especially his charity towards church and school servants is praised. His mother, Margarethe (i.e. Perle), née Berndes, was in truth a pearl (Prov. 31,10.), a model of female virtues.

Even before our Gerhard saw the light of day, when he was still in his mother's womb, God's eye watched over this his chosen armor. "When my dear mother," he himself recounts in his diary, "went with me in a heavy body and I was still locked in my mother's womb, the farmhand was supposed to unload a cartload, but refused to do so before he was given a drink, and his father was commodified and threw a thick shillelagh at him, but the farmhand ducked, The servant, however, ducks, and so the shillelagh passes over him and immediately hits my mother, who is standing on the other side of the loaded wagon, across the face and the upper body, since everyone suspects that it would harm the child's life or bring an ugly mark, but both remained, and soon after she is graced with a happy sight from God."

On the fourth day after his birth, on a Sunday, October 21, he was brought to the Lord Christ through holy baptism. He was not given the names of his godparents, but the name John (i.e. kingdom of grace and mercy), no doubt in anticipation that something special would become of the child, because the hand of the Lord had been with him. (Luc. 1,66.)

His parents made it a point to keep him and his six brothers and sisters") in the breeding and

One of Gerhard's sisters, Dorothea, became the mother of the theologian Quenstedt. to the Lord. His mother in particular seems to have had a great influence on him, even in later years.

2. Gerhard as a student.

Until 1598, he attended the Latin school in his hometown, which at that time had quite capable teachers, Rector Heim. Faber, the Conector Mag. Fr. Abstorff and the school colleague J. Weidling, who faithfully taught him Latin and Greek and other sciences.

But because God wanted to make a capable theologian out of our Gerhard, and the school of confrontation is a necessary school for a theologian, it pleased God to allow him to learn in this school already in his fifteenth year (1597). He tells about it in his diary: "In the fifteenth year of my age, I fell into a severe challenge and great illness, as consumption, dropsy, did not speak to people for a whole year more than yes and no, slept little, ate little, cried constantly, prayed night and day without ceasing. At the end of the year I was saved by God's grace. Among my secret things one will still find a written prayer booklet, which I made at that time and well wetted with tears. In reference to this temptation, he made the heading to the sixth Psalm: "Spiritual temptation from the wrath of God because of sins," and the marginal note: "I once experienced such a temptation, but from the so deep abyss of that temptation my God has delivered me; O Lord, I am eternally your debtor!"

His comforter and advisor during this illness and trial was Johann Arndt, the author of "True Christianity", who was then pastor in Quedlinburg. Under the instructional and comforting encouragement of this great man, he vowed to devote himself to theological studies, provided God would save him from the fiery arrows of this challenge. After all, Arndt had also decided to turn from medical to theological studies after happily overcoming his illness. Therefore, Gerhard later (1615) wrote of his faithful confessor: "I honor and hold him now over the sixteen years as my spiritual father, since he initially advised me to study theology.

But Gerhard was to be tested by further tribulations. In the following year (1598) his dear father died. In the same year, the plague sweeps through Quedlinburg. Within a few weeks, more than 3300 inhabitants were carried off by the plague. Gerhard was also affected by it. He knew that those afflicted by the plague rarely recovered. He therefore prepared himself to die blessedly. But he should not die, but live and proclaim the work of the Lord. "It was by a strange divine providence," he himself wrote, "that I received a double dose of medicine, because one alone would have been too weak against the strong poisons," namely one from his worried mother, the other from the physician who was called and knew nothing of the medicine already taken.

The plague had also taken the Rector and Conrector of his school. Since their positions could not be filled immediately, but Gerhard did not want to interrupt his studies, he moved to the school in Halberstadt, where his mother came from. Here, as in Quedlinburg, he was an extremely diligent student. In Quedlinburg, he studied the entire Protestant history in

Latin, and in Halberstadt the story of the Passion written down in Greek verse, so skilfully that a great scholar of that time, when he saw and read these hymns, marveled at them.

He did not have to stay long in Halberstadt. His progress was so commendable that experts declared him, the sixteen-year-old, ready for university.

3. Gerhard as a student.

So in 1599 he moved to the famous university in Wittenberg. Here he was immediately so happy to find in *Mag. J. Kempf* a pious and learned roommate.

In his first year as a student, he devoted himself to philosophical, historical and scientific studies. That he also made good progress could be seen from the fact that in the following year (1600), after he had recovered from a three-day fever, with which he had been afflicted for almost four months, he was able to participate in philosophical disputations. And this was from the Lord, that he devoted himself with such diligence to philosophical studies; for philosophy, if it is practiced properly, is extremely useful and necessary to defend against the attacks of false teachers on the pure doctrine; and Gerhard, after all, was chosen by God to fight against the army of the Papists, Calvinists, Anabaptists, Socinians and others.

However, he did not completely forget theology, but also listened to theological lectures and attended theological disputations and noted down reasons and counter-reasons he heard in a special book.

However, he did not study theology exclusively in Wittenberg. He was persuaded by a relative, the Saxon vice chancellor, Andreas Rauchbar, and others to exchange theological studies for medical ones (1601).

For a while, he studied medicine with the same zeal with which he devoted himself to all his studies, so that in a short time he also made great progress in this field. This study was certainly not in vain. He later helped many poor people with medicines, "but without neglecting his office and without remuneration," as he himself wrote.

But God knew how to direct it in such a way that he was soon brought back to theological studies, from which he had been removed for a while. After he had completed the usual triennium in Wittenberg, around Easter 1602, the vice chancellor called him to Hemsendorf to take over the education of his children, for which he paid him a salary of thirty thalers. However, he did not stay here long. Already in September, Ve "Bicekänzikr died and Gerhard, whom he had endowed in his will with fifty thalers and a silk dress, had to accompany the eldest son, Michael, to the university in Jena at the beginning of the next year (1.603) and supervise his studies there:

Here in Jena, where he settled with his pupil Dr. Stromer, a professor of law, he thought again of the vow he had made as a fifteen-year-old boy, and urged by his conscience, he decided to become a doctor of the soul and to devote all his time from now on to the study of holy things. From his former confessor, Johann Arndt, who was now employed in Brunswick, he requested instructions for theological study.

With great zeal he now put himself to this study. He listened not only to the lectures on the doctrine of faith but also studied very diligently in his private life. In particular, it was the study of the sacred languages that he pursued with great diligence. He combined this with the reading of the church fathers and scholastics. He examined everything and kept the good and wrote it down in four large folio volumes according to the exact order of the articles. He never approached his studies without prayer; he regularly attended the services of the Lord. In the same year he became a master and began to teach others.

Soon, however, he was interrupted in this zeal. Around Christmas he fell again into a serious illness. He saw death before his eyes and drew up his will.

This testament is such a glorious testimony to his life of faith, so heart-warming, that we must share it in its entirety:

"In the name of God the Father and God the Son and God the Holy Spirit. Amen.

"Because the just and merciful God has afflicted me with weakness of body, and I may not know how the faithful God, according to His only wise counsel and divine will, would have me do it; so, in case I, being called upon by this world, should have to bless my dear mother, relatives and good friends, I will have this recorded for my information, all well-considered and with good sense, since I also, because of the greatness of the illness or otherwise, have been affected by it (which I fear, but ask God to spare me from it according to His holy will). If, for the sake of illness or any other cause of disruption (which I fear, but ask God to spare me from it according to His holy will), I should pretend or speak otherwise, it shall be nothing and hereby counted, and shall be attributed to the illness rather than to me.

"And first of all I thank my dear faithful God from the bottom of my heart that he created me when I was nothing, and that he has provided me with all the necessities of life in a very fatherly way until now. Likewise, I thank my dear Lord and God, my Redeemer and Savior Jesus Christ, that He has redeemed me from sins, death and eternal damnation through His holy raisin-colored blood. I also thank God the Holy Spirit from the bottom of my heart for announcing to me the benefits of Christ through the holy divine word and for distributing them through the holy sacraments, all of which benefits are so great that I can neither reach them with thoughts nor words. But pray to the faithful God, that he may please him with such a poor and lowly offering of thanksgiving for the sake of Christ.

"I also hereby confess myself guilty before God's judgment of all the sins which I have committed many and variously from my childhood until this present flourishing youth. Very many and great are my outward gross sins, but much more and greater are my inward hidden sins of the heart; many and grievous have I sinned against the other table of God's law, but much more grievous have I transgressed against the first table of God's commandments. I have sinned against the first table of God's commandments. And what needs much telling; in mind, will and heart I am darkened, corrupt and depraved, and I know for certain that nothing good dwells in me, that is, in my flesh. But I take comfort in the abundant mercy of God and the exceeding merit of Christ. Since all this would be too long for me to go into now, I refer to my Latin *meditationes* (reflections), which I have written in a small *octavo* parchment booklet, and the consolation which is written and exalted therein shall sustain me in the midst of death. Finally, I pray to the faithful God to forgive me all my sins for the sake of the sweet merit of Christ.

Forgive me graciously, keep me firm in the knowledge of God, in steadfast hope, true faith and trust until my last sigh, help me to overcome with chivalry, stand by me in my death throes and let his dear angels carry my soul into Abraham's bosom. Amen, amen, amen.

"Concerning my confession of faith, I refer to the holy divine Scriptures, which I alone (and especially the canonical books of the Old and New Testaments) recognize as God's true Word; which divine Scriptures, because they fully and comprehensibly teach and instruct matters of faith and life, and thus what belongs to our Christianity, I believe in my heart and confess with my mouth as the guideline and standard of all divine teaching and Christian works. Such divine holy scripture has taught me and made me certain in my heart that God the Lord is one in essence and threefold in persons, that in Christ there are two different natures, but one single person, which consists of and in two natures, indeed nothing else, but the two natures, divine and human, unmixed, unconverted, undivided, undivided and undivided, not by standing side by side or by love and friendship, or by mixing or blending, but personally united; Hence the sharing of qualities, which is a natural consequence of union. Of creation I believe that the world was not from eternity, but in the beginning God created all things, all visible and invisible things, by his word and by the spirit of his mouth, and sustains all these things by his power. Of the angels I believe that although they all created good, they did not all remain good. Of the providence of God, I believe that God sustains, governs, and orders everything voluntarily, wisely, and praiseworthily, but is not a cause but a punisher of sins. I also believe that the first man, though created in the image of God at the beginning, voluntarily fell away from God the Creator through the impulse of the devil, is now wounded in natural things and deprived of spiritual powers; Hence sin comes into the world, which God reveals by his law (though there are other uses of the law, nevertheless this is the noblest), but by the gospel comforts the penitent, broken hearts, offers them his grace and Christ's benefits, and seals them by the holy sacraments; which holy sacraments of the New Testament I regard and believe to be signs, which not only signify, but also grant grace to those who use them in faith. To speak more clearly, I believe that in the holy supper the true body and blood of Christ are administered and distributed to us in a heavenly, supernatural and in this life inscrutable way, but nevertheless true and certain. The unworthy partakers receive the whole sacrament, but not the grace of the sacrament. Although Christ's flesh in Himself is truly life-giving food, just as the gospel is to some, through their own fault, a savor of death unto death. I believe that holy baptism is a holy means by which we are born again and become members of the body of Christ and the Christian church. Since God's promise is certain, and he is not as a man, we must not (since we have been baptized by the Lord) be ashamed of ourselves.

We have been given a means to this end, namely repentance, which, although it cannot be called a sacrament, is nevertheless of such power that it can reconcile us to God, not out of the worthiness and perfection of our repentance, but because in all true salvific repentance there is at the same time faith, which takes hold of Christ's merit and makes it its own. For I believe with all my heart and confess with my mouth that we are justified without merit through faith in Christ alone, not as if faith in Him were such a worthy holy work that could merit God's grace and eternal life, but because faith alone is the salvific means by which we take hold of God's grace and Christ's merit and make them our own. From such faith spring right works pleasing to God, according to every man's profession and station. Now there are three kinds of holy estate ordained of God, the holy ministry, the magistracy, and the household. In such a state each one may serve and please God, and must not devise for himself his own peculiar worship, for God heartily rejects such subversions of our hearts and self-chosen worship. Whoever believes all this from the heart, and by the help of the Holy Spirit also does according to it, but in addition recognizes his great weakness and abjures God for Christ's sake, he, even if he dies here temporally, nevertheless has the certain hope that he will again be raised from the dead to eternal life, in which he will live with God and all the elect in unspeakable joy and glory forever. And because Christ our Lord himself promises us that he will not come into judgment, such a person must not fear purgatory, but his soul, if he remains in true faith in Christ to the end, will be carried into Abraham's bosom and no torment will touch it there. Because I now believe all these things with my heart and confess them with my mouth, I am of undoubted hope, which neither the devil, nor death, nor the misery of my sin, nor any misfortune shall take away from me, that through death I shall enter into the right life. But I pray the Lord God to keep me steadfast in his word, which alone is the truth, until the end, and if I should ever err or go astray in life and faith, to forgive me all this for the sake of the precious merit of Christ. Regarding predestination (which was omitted in the previous articles), I believe that God has chosen all true and constant believers in Christ, including me, from eternity in Christ to eternal life. As for the damned, it is not his fault that they are damned, but he does not want the death of any sinner, he gave his Son for all, he loves the whole world, Christ atoned for the sins of the whole world and commanded his apostles to proclaim this to all creatures. Therefore it is said that they did not want it, and so it remains certain that God's mercy alone saves the elect, but that the sole cause of the damnation of the wicked is their own will, and that God is not a cause of their damnation by any means. In the meantime, however, I will not deny that, as in the articles on the person of Christ, on God, on Providence, and others, so also in this one there are many mysteries which in this life cannot be understood by our reason, because we only know the

I have often repeated this in our theological disputations, in which I presided unworthily for the sake of exercise, and to which I now also wish to refer. I also thank my dear colleagues most kindly for all the friendship and will they have shown me, with the request that they forgive me for indulging in too much philosophical speculation or for ignorantly approving some false doctrine (which I do not hope for).

"I thank my dear mother that she has kept me studying with great difficulty until now. And because I do not know how I could repay her for such a kindness, I sigh in this weakness of mine to the dear God that he may repay her for all this in time and forever. Because I also give quite a lot of money for books, she can buy them (however, since Andreas *) has previously read out which would be useful to him) and pay with them the little that I still owe for clothes and books. For the funeral, she may think as if she equipped me for the wedding, since I am truly required for my dear bridegroom Christ's wedding. The good Lord has left her my dear brother Andreas, whom I hereby wish God's blessing and all welfare; and because he can do it with praise, I urge that he shortly take his doctorate, so that his mother may be able to enjoy her wedding. Mother in. her. I pray that God will give him his blessing for this as well. Amen. Likewise, I ask that he give double benefits for himself and also in my place to the mother and sisters. If he will do so, I pray now in my weakness that God will repay him a hundredfold. I also want to ask him, since he dares to do it, to finish the *collegium politicum* **) that he has started. To Mrs. Smoke Baroness †)

and to all relatives I wish many thousands of good nights, thanking them most sincerely for all their kindnesses, and if I have offended them, asking them to forgive me.

"Michaeln ††) I wish happiness and blessings to his studies. What has happened so far is all forgiven, which I also hope. God grant him a pious, learned and humble teacher; otherwise it is done. God grant him his blessing.

"The gentlemen students here, because most of them are my patrons and friends, I ask diligently, since my nesting bed would be here, they want to serve my last will and accompany me to my nesting bed.

"I wish Mr. Ordinario ‡), who is always well disposed towards me, also Mrs. Ordinarius, and all in the house a thousand good nights, and I thank him diligently for all his kindnesses; my dear mother will also do her best.

"This is my confession of faith and, as it were, my last will. May the faithful God keep me in true knowledge, invocation and confession of His dear Son Christ JEsu until my last sigh. Amen, amen, amen.

Mag. Johann Gerhard, from Quedlinburg, with his own hand.

Dec. 29, 1603." (To be continued.)

*) His brother.

**) A lecture about which he gives further orders below.

†) The Vice-Chancellor's widow.

††) The son of the vice chancellor, his pupil.

‡) Dr. Stromer.

Some thoughts about the glory and preciousness of the holy Bible book.

After the bestowal of His dear only begotten Son, the gracious God has undoubtedly bestowed upon us no greater and more precious gift than His holy written word or the dear Bible. What the world of the body and the eye would be without the sun, the world of the soul and reason would be without the written Word of God: a dark dungeon, a kingdom of death. With the dear Bible, however, God has opened up to all people a never-dimmed source in which they can draw light for their souls, from which they can draw water of life, purify themselves with it, strengthen and refresh themselves, and quench their soul's thirst for eternal life.

For three and a half thousand years, until the time of Moses, God had his holy word propagated in the world only orally; but this could only happen as long as the age of the divine messengers and preachers of truth covered centuries. And even then, how soon the light of divine revelation was almost completely extinguished and became a mere speck! How soon the clear stream of divine truth, which flowed through the impure mouths of men, was clouded! Therefore, at the time of Moses, God himself began to record his word for all times, and wrote with his own finger his holy ten commandments on the stone tablets, and then commanded most of his chosen prophets and apostles not only to preach to their contemporaries what he had spoken to them, but also to write it down in non-perishable scripture for all subsequent times.

What an unspeakable treasure God has thus given us, who dwell here below on earth, from His heaven!

It is true that the Bible has no standing before the world; it bears the imprint of the deepest childlike simplicity, so that every other book of an astute worldly wise man and skillful historian seems to contain incomparably more wisdom. But precisely without that childlike simplicity with which God's eternal counsels and works are presented in the dear Bible book, the Bible could not be what it is intended to be, namely, it could not contain the Word of God for all people, great and small, old and child, learned and unlearned. But through this language of simplicity, the Bible has become, as Gregory the Great writes, a river in which the elephant can bathe and through which the lamb can wade, that is, the Scriptures are such that the child understands in them as much as he needs to know to become blessed, and that the learned researcher finds in them bottomless, unfathomable depths of wisdom.

Of course, the Bible seems dark at first sight, but it is like a starry sky in which few stars seem to shine at first, but the longer and more steadfastly one looks into it, the more shining stars appear to the eye, until at last one can no longer count them. Yes, the Bible does not only

illuminate from the outside, but where it works properly, it lights a light in the heart of man, which shines everywhere, illuminating the night of his distress and even of death.

The Bible, moreover, contains so much that is exceedingly offensive to every man; it seems so incredible, so clumsy to persuade and bring the inquiring reader to believe in it, nay, so dry, as few other books: but it has so powerfully er-

46

The Holy Scriptures have proved to be more important than any book in the world, and are still proving to be so. Who can count them, the hungry souls who found perfect satisfaction in the holy scriptures, and the satiated ones in whom this heavenly manna awakened an unprecedented longing, so that they thirsted for it from then on? Who can count them, those who were formerly bound by sin with unbreakable bonds, who have been freed from their seats of sin and transformed into zealous servants of God and His righteousness through the holy book of the Bible? Who can count them, the formerly indifferent or sunk in unbelief, whom the holy Bible book attracted and overcame like a heavenly magnet with wonderful invisible power and in whose hearts this book planted such a firm, strong, unconquerable faith in it that in this faith they joyfully overcame all tribulations and were ready at any moment to lay down their lives for the truth and divinity of this book? Yes, who can count them, the noble blood witnesses, who even in the face of the executioner's axe, the lion's spear and the flame with which they were threatened, cheerfully confessed: The Bible is the Word of God! Heaven and earth will pass away, but this word will not pass away! - and who therefore sealed the despised book with their blood?

The Bible, although it has always had and still has so many enemies and disputes, inside and outside of Christianity, as no other book, yet it needs no human defense and no human protection. As many thousands of miracles have been done to confirm it, so many miracles and more it has done itself and still does. She is her own advocate; of her one can say in the highest sense of the word: "The work praises the master himself." To prove her divinity, no persuasion is needed, as little as with Christ. As Philip said to Nathanael, who still did not recognize Christ, "Come and see"; and as Nathanael and all who went to Christ finally had to exclaim: "And we saw his glory, a glory as of the only begotten Son of the Father, full of grace and truth": - so one can also confidently call out to all doubters with regard to the Bible: "Come and read it", and if they do not close their eyes and hearts wilfully, they will soon have to confess: "No man ever spoke like this; this is the word of the Lord!" But not only that; what have all the efforts of the mighty and wise of this world accomplished to drive the holy Bible book out of the world? No more than the straw thrown on a blazing fire does to dampen it. At the present time, the Bible is distributed in almost all languages of the earth in many millions of copies through all parts of the world.

Even 800 years ago, it cost house and home to come into possession of a Bible; to borrow it for a short time, one had to pledge one's possessions, and even 500 years ago, the price of a Bible was 500 crown thalers, and when the art of printing was invented 400 years ago, one could not buy a Bible for less than 60 crowns for a long time. And now? - Even the poorest person can have it for a small amount, even from charitable hands, for free.

Oh that we would rightly recognize and use this unspeakable benefit of this last sorrowful time!

O that we did not waste our noble time by "passing the time" with mere entertainment reading, as they say! O that we, as often as we can read, would like to read above all the book, of which

The prophet writes: "Search the book of the Lord and read; there will be no lack of any of them" (what it promises); "neither will this be missed, nor that. For it is He who commands by my mouth, and it is His Spirit who brings it together." Is. 34:16. Yes, then we would know what the first

Psalm promises: whoever delights in the law of the Lord (that is, in His written word) and speaks of it day and night, he is "like a tree planted by the rivers of water, which yields its fruit in its season, and its leaf withers not, and whatsoever it makes is good.

To the ecclesiastical chronicle.

Heathen Mission. At a mission meeting held in Ludwigsllrst in September, the mission director Hardeland from Leipzig reported on the Lutheran mission in the East Indies, including the following. The Lutheran missionaries baptized 242 persons in the past year. From other churches (from the Roman and English communities) 93 persons were received into the Lutheran Church. Since the German Lutheran mission in the East Indies is the oldest and the first German Lutheran missionaries were such excellent men, the German Lutheran mission in the East Indies is in good standing before others. After it had been suspended for a long time and was restarted in 1840, the rumor spread through the East Indies: "The old Transcendental Mother Mission is back", and many felt attracted to our mission. In addition, all the congregations in the south of the country, in the area of the Tamulian language, are unceasingly attached with wonderful love to the treasures of our old mission, namely to the Bible translation and the hymnal edited by Benjamin Schultze and Fabricius - these books are a bond that even the English congregations have with us, and which they do not want to have cut. Thus Mundschi Samuel, the most learned Christian in the English congregation in Madras, came to the Lutheran missionary with the request to preserve the old Bible translation of the blessed Lutheran Fabricius for the heathen and to keep the English Bible translation away; for "we regard Fabricius as our Christian bishop, he has done it so well, as we all together cannot". Thus a longing, a homesickness for us goes through the English congregations also. It is true that our people are forbidden to draw foreign confessional relatives over to us; all surreptitious ways are frowned upon. However, if people come of their own accord and with good motives and profess our confession with heart and mouth, we must not reject them for the sake of our conscience. In the vicinity of Madura, the Indian city of Athens, several families from the American non-Lutheran mission had turned to the Lutheran missionary Handmann in Tritschinopoli with the request to be accepted into the association of the Lutheran church; through abuses and severe aergernisse in the administration of the sacraments, they had first become aware that not everything was going

according to God's word among them. Handmann kept them waiting and inquired about the people from their missionary himself, who could not bring anything upon them, but complained that Handmann had not immediately turned them away completely. But we know no territorial limits in regard to the inner nature of our church. After 1-1/4 years

After waiting, the Lutheran missionary had the people come and also invited the American missionary. He asked to speak to them first and asked them if they had anything against his person. They answered in the negative, but complained about the aversions in the administration of the sacraments, e.g. also about the fact that moldy bread taken out of the travel bag had been used, and continued to profess the confession of the Lutheran church; against this the American missionary asserted that they could not understand the confessional differences in detail. The Lutheran missionary now turned to them, pointed out to them that they could not expect any earthly advantages, but would have to contribute and sacrifice to the expenses of the mission, in their personal circumstances even in an outstanding way, and that on top of that they could not expect any real spiritual care, since he could not send them a missionary for the next years, but only a teacher. But they nevertheless professed the Lutheran church doctrine so clearly and movingly that the American missionary jumped on his ox cart and led away. The people were then granted their wish to be accepted. - The number of our Christians in Zndia, including those baptized and received, was 8930 at the end of last year, so that it may now have risen to 9000 after almost 3/4 years. However, these numbers give a very small picture of our missionary activity, and the fruit of our work is not limited to them. God's word is like leaven and permeates the three bushels of flour; who can say how far the preaching of the gospel of Christ has come in India? There is a rumor of Christ almost in the whole country, even where no teaching and no baptism has taken place yet.

Pulpit fellowship. The "Sendbote" reports that on October 31, a community service (?) was held by the so-called "Protestant" congregations in St. John's Church in Cincinnati. "In honor of the celebration, the church was festively decorated with flags and, despite the bad weather, a very numerous audience had gathered to listen devoutly to the announced lectures by Nevereud Haedaeus of Columbus, Dr. Summerbell, I. B. Hermann of Hamilton, Granville Moody and Pastor Pohlmeier. - All the lectures were about Luther, his life and teachings, and enjoyed the undivided attention of the listeners, who filled the intermission with the recitation of hymns. - So the nationalist Kröll, the secretist Herrmann, the Unitarian Summerbell and the Methodist Moody in one pulpit. No one was missing there but the Reform Jew Wise to make the 'mutual admiration feast' complete. I wonder what Luther would say about such a Reformation feast."

Community schools. Among Baptists, too, there is an understanding that without the establishment of parochial schools, in which God's Word is taught daily, the youth will inevitably be lost to Christianity. A Baptist writes to the editor of the "Sendbote": "Not one of the many children of our local members is a believer, and almost all of the older ones, one even in the Roman church, have lost their faith. The younger children, however, grow up without religious instruction; unless one thinks that the exhortations of the parents and the Sunday school teachers, once a week, are religious instruction or at least religious instruction."

sufficient and in accordance with the purpose. Methinks the parents and preachers sin grievously against the youth, that the instruction is not more regulated and zealously pursued." The Redacteur replies to this, among other things: "As far as the neglect of instruction is concerned, the responsibility hits us here in America all the harder because the children in the free schools receive almost no religious instruction at all. Therefore, it is all the more distressing to hear such news as our brother brings, and it is necessary to save the youth. But this is not done by excitement and telling anecdotes, but above all by well-ordered religious instruction." The "Sendbote" goes on to explain that this is done, in addition to promoting Sunday school, "by regular weekly religious instruction during the week."

Baptist love. The following affectionate rhyme can be found in the Baptist paper "Der Sendbote" of 6 December:

"Altlutherthum und Christenthum.

Buffalonian and Missourian Lutheranism are now two in progress and in the ascendancy, But the doubt has long lasted, Where their Christianity is then."
What would these Anabaptists say if we denied them Christianity in this way? Then they would all the more want to prove that our Lutheranism is certainly without all Christianity. But if they judge and condemn in this way, it is probably to prove that their Baptism alone is true Christianity!
W. [Walther]

(Sent in by teacher Röcker.)

"Let the little children come to me!"

Devil (speaking to the school): You are quite a tasty morsel for me, I have snatched the Bible from you, and the philosophies from you.
Makes you free from your HErrGod.

Pabst

Youth is the support of the future, so I make use of the school. Even if I only drive realities, you will soon need relics.

State:

Youth does not need to form the state. Therefore, drive them away from the church; nothing else is necessary for man, but plenty of bread without worries.

Lutheran:

"Let the little children come to me!" Thus says the Savior, Jesus Christ. Therefore, we also hold schools for their piety, because it is still possible.

(Submitted.)

Acknowledgements.

Members of the Evangelical Lutheran Missouri Synod in the United States of North America have sent considerable contributions for distribution to those pastors of our synod in whose parishes there are members who have been damaged by the war of 1870-1871. The mediation was done by our dear brother pastor, Mr. Brunn in Steeden near Runkel in Nassau. The undersigned is certainly acting in the spirit of all recipients when he expresses his gratitude on their behalf for the brotherly and caring love shown to them in such an obliging manner.

I would like to express my heartfelt thanks to the brethren on the other side of the ocean, as well as to my brother, Father Brunn, for his mediation. May God, our Lord, for Whose sake this benefit was bestowed, bless the givers in all their needs. May such faithfulness be a reminder to all of us to do the same in similar cases!

Halberstadt, November 1871.

G. v. Kienbusch, Rev.

Filling stones.

An old, but very contemporary story. At the time of the first Napoleon, a landowner in Hohenlohe, who at that time lived in Franconia, where his father leased a Schwarzenberg estate, told the following: "At that time, scattered Austrians often came to us in search of night quarters. Even though they were defeated and fugitives, we gladly took them in; after all, they were the enemies of the French, who were hated because of their arrogance and their robberies. One day a fugitive Slovak soldier also came to us, a border He was put in the stable with us. When it was quite late in the evening, one of our servants went to bed after the other, without a single gesture of devotion. I, the son of the house, stayed up longer, because I still had to see to various things in the stable. Finally, I also went to bed without prayer. The soldier alone stayed up and seemed to wait on purpose until we were all in the camp. I soon pretended to be asleep, but still looked at the stranger with an attentive gaze. Then he threw a wistful, serious, contemptuous look at the sleepers around him and spoke several times softly to himself in his broken German: "Lauter Franzos, lauter Franzos! Then he prostrated himself on his knees and prayed with deeply moving fervor for another quarter of an hour, after which he also sought his camp. This Lauter Franzos was for me a deep embarrassment. So, I thought, the pious soldier, whose earnestly admonishing image still stands before my soul with indelible features, puts us in the same line with the otherwise so unbelieving, God-estranged French. What shame, what insult! And yet I could not help it, I had to agree with him. I had completely forgotten the beautiful children's saying Ps. 63: "When I go to bed, I think of you; when I awake, I speak of you! Since then, whenever I wanted to be lulled into prayer, that soldier who had perhaps long since passed from faith to sight would always come before me." - So much for the old story. We have had to deal with the other Napoleon and his Frenchmen, who are no better - externally. But what about inwardly? Must we, too, as saints, be louder Frenchmen, louder Frenchmen! - Or do we not want to vow to be good Germans from now on, holding on to the truth of the children's saying?

(From Stuttg. evang. Sonntagsbl.)

Polygamy. When an unnamed man by the name of Neobulus Tulrich published a pamphlet in defense of polygamy, Luther wrote a counter-pamphlet in which it says, among other things:

"Whoever now desires my judgment on this book, let him listen. Thus Dr. Martinus speaks about the book Neobuli: Whoever follows this boy and book, and

who takes more than one wife and wants it to be a right, may the devil bless him with a bath in the abyss of hells. Amen." (O^a. Dorn. XXI, 1581.)

Women's suffrage. Many consider the agitation for women's suffrage to be a completely innocent thing and do not realize what lies behind it. Nothing less is intended than the abolition of marriage. This was recently revealed by the author of a pamphlet published in Indiana, in which he wants to show "the uselessness and injustice of the marriage law. He writes: "I wish to call attention to the fact that all enemies of woman suffrage represent it as dangerous to the marriage law. Marriage law. They are absolutely right. Personal freedom" (of the woman) "is the end, the right to vote for women only the means. And as the women's suffrage will surely come, so the marriage law will surely go." - In a paper called "Revolution", organ of the Union - Women's Suffrage Society, is demanded for the woman among other things also the freedom to marry and after marriage to remain mistress of herself, the freedom to freely break the marriage yoke again. - Henry Ward Beecher, the infamous Puritan pope who married Richardson on his deathbed to the wife of a stranger, is at the head of the American Women's Voting Rights Society.

G.

The Reformed theologian Bullinger wrote a book "On the Origin of Error. Of this book, a monk who had seen the errors of pastoralism once said: "If one had no money to buy it, one should pluck out one eye and pay for the book with it, so that one could read it with the other eye that had been preserved. What this monk in his enthusiasm said about Bullinger's book can be said with full right about the dear Bible book. A Christian should much rather have only one eye, with which he could read the book of all books, than two eyes, without being able to read the same.

Necessity of good education. John the Constant, Elector of Saxony, who died in 1532, spoke the beautiful words: "How to hang two legs over a horse, how to fight off the enemy and wild animals, or how to catch a hare, that is something my horsemen and hunter boys can also do, and they can do it by themselves. But how to live godly, to govern wisely, and to preside over country and people in a praiseworthy manner, for that we need learned people and good books, along with God's spirit and grace."

A good rejoinder. Once, at a wedding at which the Lutheran Bishop of Zeeland, Caspar Brochmand, was present, some offenses were

told by a preacher. "There you go," remarked a damsel, "that's what our preachers are like." Immediately the bishop told of an indecent lady, and as everyone waited for the pointed conclusion, he ended by saying, "However, it by no means follows that our Misses are like that."

The mindset of the true faith. When the notorious papist Dr. Eck exclaimed in the presence of several princes during the Imperial Diet held in Augsburg in 1530: "You Lutherans, you Lutherans, I am surprised that you swim so against the current! Do you also think that your cause will endure? And where will you stay then?" then the Lutheran-minded Prince Wolfgang of Anhalt rose and spoke: "Our cause is good and

48

is God's. We trust in him; he will receive it well, come what may, and should we go down over it" - See, dear reader, this is what true faith does. He does not hold to God's cause because he hopes that it will then go well for him in time and that he will come out on top; rather, the true believer thinks: even if I, holding to God's cause, go down over it, I still know that God does not gamble and that I will therefore win with him in the end, even if it is only in that world. W.

Unholy excuse. In his sermons on catechism, old Dannhauer says that when a drunkard once wanted to excuse himself in court by saying that he had committed his crime while intoxicated and without proper reasoning, and that therefore the wine was actually to blame, the judge answered: "Yes, and since the wine did the wrong, I will have the bottle he was in opened." Dannhauer adds, "So too, one day on judgment day, the general, supreme judge will punish the bottle for the wine, that is, the man for drunkenness.

Princely words. If my Lord Christ had given such a word: See, in this stick, in this stone or wood, you have my body and blood, then I would have believed it and my reason should not have turned me away from it in the least, and if my Lord Christ had commanded something even more impossible, then I would still believe it, if only his word stood there, God grant, my reason say what it wants. He is almighty and true, therefore I do not have to speak into his word and the question is not how it happens, but only whether it is Christ's word and command. If they are his words, I keep silent and let him do it, he knows how to fulfill them.

Elector August I of Saxony.

Church News.

Rev. P. Karrer having received a call to the Evangelical Lutheran congregation at Maple Station, Allen County, Indiana, and having been dismissed from his congregations in and around Napoleon, Ohio, the same was installed in his new office by the undersigned at the supplication of the honorable Mr. Vice-President of the Middle District on the 24th Sunday after Trinity.

May the Lord promote his work through him!

S. F. C. F. Stock.

Address r D. Lurrer,

After Mr. Pastor Georg Heintz had given a proper be-

After he had received and accepted the call from the Lutheran congregation at Crown Point, Ind. and had been peacefully dismissed from his former congregations, I solemnly installed him in his new office in the midst of his congregation on the first Sunday after Trinity by order of the Reverend President Schwan.

May the Lord our God be kind to him and promote the work of his hands!

Gottlieb Traub.

Address: Uev. Lsint?, Lox 168th Ororvn Doint, Inck.

Church dedications.

Dear Lutheran readers will recognize that the Lord has his small group of believers here in Minnesota by the fact that houses of worship are built for the "glory" of the Lord and consecrated for his service. And I will report such a dedication of a place of worship to the dear Lutheran readers.

On the 17th Sunday after Trinity, St. John's Lutheran Church at Dryden, Sibley Co, Minnesota, had the great joy of dedicating their newly built church to the service of the Triune God. It is a frame church, 50 feet long, 30 feet wide and 18 feet high, with 10 lancet windows; it has a fine pulpit, altar, font, sacristy and chancel. The dedicatory prayer was offered by undersigned. Pastor Schulze preached in the morning on Psalm 26, 5-8. After the sermon, Pastor Sprengeler gave the confessional address, which was followed by the administration of Holy Communion. In the afternoon, Pastor Sprengeler preached on I John 5:4-10. The celebration concluded with a historical lecture on missions, which the undersigned gave at the request of his congregation.

Jesus Christ, the Arch Shepherd and the Head of His Church, be praised and glorified!

Dryden, Sibley Co, Minn.

C. Dam.

On the 24th Sunday after Trinity, the Lutheran congregation of Trinity in Centreville, Ill, had the joy of consecrating their newly built church, a rather nice brick building with tower and bell, to the service of the Triune God. The pastor loci, Mr. F. W. Holls, gave a short address to the congregation in front of the church, whereupon the hymn "Nun danket alle Gott" was sung under trombone accompaniment and then the church was unlocked by the pastor loci in the name of the Triune God. Pastor Holls held the consecration prayer and the undersigned preached in the morning service on Haggai 2:10. His topic was: The glorious promise with which the Lord welcomes us today in this new house of God; for it shall be for us 1) a place of great glory, 2) an ever-open fountain of peace. In the afternoon, Pastor C. S. Kleppisch from Belleville preached on the basis of Psalm 87. on the subject: The holy Christian church under the image of the 'City of Jerusalem, and showed 1) how highly it is esteemed before God, 2) how it builds up and expands.

All songs were accompanied by the Carondelet Trombone Choir, and hymns were performed at both services by the Belleville and Centreville singing societies. Carondelet, Mo., 4 Dec. 1871. C. F. W. Sapper.

On Monday after the 19th Sunday after Trinity, the Lutheran St. John's parish at Town Rockland, Manitowoc County, Wis. had the joy of dedicating their newly built little church to the service of the Triune God. Rev. Engelbert of Nacine, Wis. preached in the morning on the church dedication gospel; the undersigned in the afternoon on the gospel of the preceding: Sunday.

May the faithful God help that through His pure Word and Sacrament this house may also become a gateway to heaven for many! - E. C. Gorgii.

Conference - Displays.

The next conference of the teachers of St. Louis and vicinity is to be held, dear God, on Thursday after Christmas in St. Louis at Mr. Albach's schoolhouse.

Leonh. Grüber.

The Cleveland Specialconference will meet, God willing, at the home of Rev. H. Wyneken in Cleveland (west side) on the 9th and 10th of January, 1872. I. Rupprecht.

Our print shop

is unfortunately not in a position to supply any work other than that which it has to carry out directly for the Synod, such as journals, school books, publishing articles, etc. This would only become possible if the Venerable Synod were to accept the plan to expand our printing house. Therefore, all those whose relevant orders have not been carried out should explain the matter to themselves from this point of view.

W. [Walther]

The report of this year's proceedings of our Synod of the Eastern District

has just left the press. Since the main subject of the discussions concerned the question whether the mere formal legal recognition of the symbols of our church already makes a community a truly Lutheran one, this report should be worth buying, reading, examining and considering because of its so timely content. Price 35 cents.

The following gifts were also received for **the Lutheran Hospital in St. Louis:**

From the Virgin Association of the Immanuel District in St. Louis 428.75. From the congregation of Mr. Pastor Strafen, Collect on Harvest Thanksgiving 413.75. By Mr. Pastor Wunsch 42.00 From Mr. Gottfried Merz 1 Bushel apples. From the Virgin Association of the Trinity District in St. Louis 413.85. You half of a Collecte of the three congregations of Mr. Pastor Holls in Centreville, Ill, 419.00. F. W. Schuricht, Kassirer.

For poor students received by Mr. Härtel from the Sing chsr of the congregation in Cape Girardeau, Mo., 45.00. By-Hrn Pastor Böse in St. Louis, at the wedding of Mr. H. Horstmeier! collected, 43.00. From the branch congregation Pastor Flachsbarth's at Scotts Iron Works, Mo., 410.00. By Mr. F. W. Schurich from Mr. H. Weusel in St. Louis 6 Bushel hemlock. For Brunn sche: Through Rev. Bürger from Mrs. Wolfram in St. Louis 41.25. C. F. W. Walther.

For the college household and for poor students in Fort Wayne.

I have received the following additional gifts of love to date: From Past. Stock's congregation 4 gallons of apple butter; from Past.

Zagels parish of Ch. Plagge 70 cabbages, 6 sacks of grain, 4 gallons of apple butter, of Karl Westenfeld 35 cabbages, 2 st. bacon, 2 potatoes, of Anton Hoggemann 6 p. grain, 4 bsh. Beans, 2 gal. Apfelbutter; from Past. Jäbker's parish from Christian Grafs 1 quart beef, from A. Recße 1 quart do., from Ernst Eickhoff 104 lbs. lard, 3 p. grain, 1 p. wheat, 1 p. rye, 4 bush. Beans; from Past. Bode's parish from Anton Kuhlmeir 2 gall. Apple butter, 2 p. potatoes, 2 p. oats-IOBush. Grain; from Pakt. Bundenthal's parish of Valentin Mayer 13 p. grain, 1 p. wheat, 1 p. potatoes, 34 cabbage heads; from Past. Fritze's parish from H. Christiäner 1 quart of beef. By Past. Eirich, collected at C. Ninne's wedding in Minden, Ill, for Eirich brothers, Emil Petersen and Louis Schulze \$15.00. By Past. Sondhaus for the latter's son, at I. H. Ebler's wedding, collected, \$6.05. By Past. Bünger of N. N. for the same \$2.00. For A. Däsclein from A. Schmidt in Amelith \$3.00. From G. Schmidt there \$1.00. From Mrs. Wittwe Wittmann in Frankentrost \$5.00. From M. Hrcznr there \$2.00. From the laudable women's association in Dr. Sicher's parish 2 quiltö, 4 pillow zicchen, 2 pairs of stockings, 9 handkerchiefs. From Past. Evers' parish from Konrad Scheu- mann 1 quarter of beef.

Fort.Wayne, Nov. 30, 1871, Chr. Hengerer.

For the "Lutheran" have paid:

The 27th year:

Furthermore: Simon Aettor 25 Cts., C H Pohlmann 411.25, I H Bleck 419.50, I F Hoffman., 492.00, A F Loge 425.50, H Pritzlaff 435.50, S M Becker 43.00, H Bvupel, GOctter 46.00, I C Ulcich 420.00, C Strobel 419.50, 6) Schmidt 47.50, W Küchlin 436.00, I Dreyer, I G Böhm, C A Frentzel 421.00, I C Ulrich 412.00, H Heuer 43.00, A Busch, C Harsch, F BlasinS, C Schröder, G Winkler, H Muhly, H. Hesse 422.50, I C Ulrich, I Hafner 419.50, I Bauilner 422.50, F Reinhardt, G Wollä'ger, F Eißfeldt, C Hartmann 75 Cts., H AhrenS, I Eicheuauer, W Schuster, L Erb 49.00, Th Eißfeldt 430.00, I u. B Lanhenstein, I Müller, C Eißfeldt 48.90, P Th Bürger 430.00, P Muntzel, H Meyer, O Davison 414.00, F Rotber, N Schmidt 46.00, I Lux 413.50, W Paar 420.00, I C Ulrich 420.00, C W Trettin 46.00, I L Backhaus 410.50, E Eißfeldt 493.10, G Bartelt 415.00, I Ahlcnstorf 417.00, J TNeigenfind 410.50, S Nidel 418.00, CKoch 410.50, M Fritze 75 Cts., I M Goppelt, E Betz, I Edelmann, W Wennhvlz 424.00, F Fathauer 451.00, G Grätzer 47.50, S Garbisch 415.00, JMaicr, HKors 4'25-50, LLchenbauer 412.00, GBurgdorf 49G0, A Tamköhler 422.50, Herrling, G Habel, G M Fritze 75 Cts, S Garbisch 41.00, G Schimpfs 493.00, C Lohrmann, C Wüt, I . Militia, V Meyer 430.00, I C Ulrich 4-5.00, W L Becker, G-A-Nanrenberger 413.50, LJung 430.00, G F Hammer, F Eg-qcrS, H Bartling 48.30, C Knies 412.00, M Fcllwock 434i50, I G Wicdemann 46.1>0, H Bartling 417.20, F Stork, L Schnell 415.00, A Bohn 490.00, C Herrlich 4183.00, Mrs I Kratz.

The 28th annual: Messrs: H Rügenger, F Küchele, I Rennicke 43.00, H Schöneberg 460.00, E I Fleckenstein 47.50, I Bauch, N A Ouamen, H Radcmacher, F Lösche, Tb Mießlea 43.00, H L Neuer 41.00, I -Bundenthal, I M Johannes, I H Werfelmann 4'13.50, I Heiniger 41.50, A Döhler 75 Cts., A Becker, H L Meyer 42.00, H Schlesselmann 413.50, P Baumgart, Th Mießler, P Eirich, C L Wuggazer, G Landgraff 43.00, H Wunder 461.0>>, G Traub 437.50, I Dörfler, F W Eggerking, L I MarkhuS, A E Winter 41.50, L Krebs, L Vogelsang, C F Waldt, I Karrer 46.00, E Scucl 4'6.00, Stiegemeier, P Sprcngling, H Kühn 413.50, G Präger 50 Cts., A Kleinhaus, I D Jacobsen, B Fvlsh, H Henkel, F W Pohlmann, C L Berner 46.00, A Zagel 421.60, 6) Kranz, K L Moll 416.00, W P Engelbcrt 436.00, E Vetter 46.00, R Biedermann 4 >6.50, I Fleckenstein, W Dammann 46.00, H Fübri, I Meißner, C Oppen, C Hartmann 4i>.00, E Mnltanowski, E (9 C Markworth, P Bredow, I I Kern, G Göbel, E Ahncr 4'3.50, Dr. G Gvtsch 4'12.00, Ph I WambSganß 412.00, H_ Enaelbrecht 413.50, F H Reichmann 43.00, E Tegtmicr, S Swennungsen, I Wilhelm, C W Ernst, P Göbel, P SeucI 4'12.00, E Christensen, C G Mödinger 415.00, M Stepban 415.00, F Küchele 41-50, O Kolbe 46.00, E Leemhuis 41.00, J E">ulze, FH'Meister, W Friedrich H3rOO, H Jünger 4'18.00, N Brandt, L Junker, I G Nützet 49.25, I P Fackle 410.50, C Sallmann 419.5t>, W Hudtloff 41.50, W Vomhof 4'12.00, G H Hörnicke 44.50, L Lochner 411.00, G " Löber 419.50.

Further: C Schröder, I Bredehöft, G M Hermann, M Nupprccht 4'3.00, C Heischmann, I Wegner, C Meyer, W Wegner, F S Eggert, C F Carls, A H Bosch, H Grothe, I Kühl, Simon, Jetter 4 t.25, L Mohrmann, I Möller, C Harsch, C Hartmann, R Lüdke, W Schumacher, H AhrenS, H Wienbröer, I Werner, I Eckhardt, G Pfeiffer, M Mills, I Dehm, H Habeck, C H Winkler, P Mnntzel, N "chmidt 46.00, F Schaller, I Eichenaller, W Wirtrock, W Knoll, C G'örkS, I Meyer, C Senne, APaar 454.35, A Müller, B Birkncr, C Trier, F Auch, M Fritze, L Johannes, Z Martensen, I H McyerS, W Behm, H Saul, C Markmann, D Stamm 49.00, H Maschger, E H Brase 45.00, F AhrenS, A Kisker, I "cherer, H Trost, C "chäfer, PTb Bürger 425.00, C Drebcrt, I Unger, I Grüble, F Wink, G Habet, L Melke, F Juchthausen, W H Hoppe 4'20.00, F Vogel, H Hublv, I M Hubinger 443.00, G Flad 43.00, I Brase 4'5i>.00, A Cießmann, IM Schmidt 4'1-50, H Bartling 47.50, F Meyer, I D Block, F Clußmann.

M C Barthel.

The "Lutheran" is published twice a month for the annual sud" scriptionSxprice of one dollar and fifty cents for the out-of-town scribes. who have to pay the same in advance and bear the postage. At <L>t. Louis, each number is sold for ten cents.

Only letters containing information for the journal are to be sent to the "Re "daction, but all other letters containing business, orders, cancellations, money, etc. are to be sent to the address: >1. O. Lnrtil, Corner of 7th now Dnlr"ette Streets, 8t. Dnuis, Llo. to be sent to. - In Germany, this paper can be obtained through **Naumann's Buchhandlung** in Leipzig and Dresden.

* **Printing Office of the Synod of Missouri, Ohio, et al. St.**

Volume 28, St. Louis, Monday, January 1, 1872, No. 7.

(Sent in by Rev. P. Beyer.)

Christ's coming.

Night and darkness lay on earth, darkness enveloped the land. Godless lived the heathen herds, Blindly groping at the wall. Of the truth sunbeams, Of the eternal star light Was not a ray with them all: God they did not recognize.

Israel, prepared by him, to know him for glory, which he led by the hand as his precious property, long already hung on outer forms, took the shell for the core, sought salvation in Moses' standards, not in Christ, his Lord.

Then God's light from heaven broke through the dark curses, and the morning star shone like a thousand suns.
God himself came from the throne of heaven As a child, like ours, God's and Mary's son Ward power, glory and kingdom.

The people of the covenant stand amazed, Doubting first the glory, Hearing the words of his mouth: Day it is, up, now it is time!
And then lift up the eyes, on the hands with faith. Christ provides what all need, protection from the law's resentment.

Even the fears of the heathen people, their night frightens away the light, because they also receive the word, which speaks to the far-flung: God is love in the Son, mercy, forgiveness he promises. Good and faithful is his crown, His gift peace and rest.

And then? See, the people fall into this jubilant chorus: Praise and glory shall resound to You, up to the eternal throne, Jesus, to You, the fullness of God, who dwells with us in the flesh, so that it quiets God's zeal, so that he spares poor sinners.

* «- *

Night and darkness now lie again On the earth's wide round: Satan and his limbs shake the foundation of salvation. Jews, pagans, Christian crowds are again groping against the wall Without God, as they once were. And with Christ unknown.

And the people, who know Christ, go on pilgrimage among them, suffering mockery and scorn; they also call the tribulation already gain. But from the bottom of the heart sighs come with force, And it cries with one mouth: Lord, come again! Lord, come soon!

(Sent in by Pastor Günther.)

Johann Gerhard's life,

according to E. Rud. Fischer, Vita J. Gerhardi.

"Prayer. Study and challenge make a theologian."

(Continued.)

A few days later, on January 1, 1604, he wrote the sixth of his "Holy Reflections," which is entitled: "Consolation of a Penitent Sinner from the Passion of Christ. We see from this, as well as from his testament, how gloriously the Holy Spirit had his work in him, what glorious fruits the cross and temptation brought him, how well he was prepared for death.

Although he was prepared for death and ready to die, he did not refrain from using the proper means for his recovery. The doctors tried this and that, but none of them worked. Finally, God blessed a bloodletting so that he recovered after three weeks.

What kind of student Gerhard was, by the way, is proven by the above-mentioned booklet of edification, which he wrote during this time, before, during and after his illness, his "Holy Reflections, for the Awakening of True Godliness and for the Promotion of the Growth of the Inner Man. In the preface, he speaks about the reason that moved him, the 21 year old student, to write this booklet: "In order to awaken the godliness that was so extremely cold in this time of illness, he wrote the following

In order to stimulate the old age of the world, which is almost extinguished, and to give an incentive to those who are sluggish in the way of the Lord, and to remind myself and others of my duty, I have written this booklet of sacred reflections as a sideline.

Here you will not find difficult investigations, but earnest exhortations to a holy life; here you will not find buffoonery jokes, but spiritual riches of the inner man; here you will find nothing for the exercise of acumen in debate, but something for instruction in the way of humility."

After his health was restored, he and his pupil went to the University of Marburg in the month of May (1604), which was then in a flourishing state. In particular, it was the great theologian Balthasar Mentzer who attracted him to Marburg. He pursued theological studies here with his usual zeal. It was of great benefit to him that Dr. Mentzer and later also Dr. Winckelmann drew him daily to their lunch table and thus he was given the opportunity to gather rich treasures of knowledge in contact with these men.

Such a diligent and godly student must of course have been extremely popular with teachers and others. Mentzer, in particular, became very fond of him and was also warmly loved again. "Of our Mentzer," he later wrote once (1615) to his friend I)r. C. Meißner, "I have heard nothing for a long time, except that he has recovered from his illness. God preserve this light and pillar of the church, to whom, as I gladly confess, I owe more than to my parents."

When Mentzer embarked on a health journey in March 1605, he knew of no dearer traveling companion than his Gerhard. For him, however, the trip was of great benefit. In addition to the pleasant, stimulating, instructive conversation and the physical recreation so necessary to him, he also had the opportunity to meet many learned people, to visit many public and private libraries, and to become acquainted with many rare old books and manuscripts.

When he returned to Marburg with his paternal friend, he found the city in great turmoil. The Landgrave Moritz wanted to banish the Lutheran

University into a reformed one. Since the Lutheran professors could not comply, they were relocated to Giessen. The Landgrave intervened with his soldiers against the citizens who did not put up with the imposition of the reformed doctrine and resisted. Our Gerhard, however, went with his pupil back to Hemsendorf, not to stay there longer, but to resign from his office as court magistrate. He could do this with a clear conscience, because he had supervised the young Rauchbar's studies for more than three years with all loyalty and had supported him to a great extent. The widowed Vice Chancellor, who was well aware of this, dismissed him peacefully and gave him a gift of 26 Reichsthalers in addition to his regular salary.

He was not lacking in applications for new court master positions, but he did not accept any. He also did not lack applications of a higher kind. The Superintendent of his hometown Quedlinburg wrote to him that the Senate wanted to appoint him Rector of the school. Johann Arndt, who was then in Brunswick and had been called to Halberstadt, wanted him to be his colleague here when the Brunswickers dismissed him to Halberstadt, so that he could one day become his successor. Dr. Mentzer and the other professors in Giessen - who had gotten to know him well enough in Marburg - would have liked him to become a professor in Giessen.

After he had resigned his Hofmeisteramt, he undertook a journey to Magdeburg, Brunswick, Wolfenbüttel and Gröningen, and was willing to go to the University of Tübingen or Rostock, but out of love for his mother, who wanted him near, he returned to Jena at the end of October, where he again found friendly reception in the house of Dr. Stromer.

However, he now not only listened to lectures, but also began to give private lessons and lectures himself, and did so with such acclaim that an older professor, who looked askance at it, thought he had to express his disapproval. When Gerhard began these lectures, he had not even become an adjunct of the philosophical faculty, as was the custom. However, this happened soon after, towards the end of the year. That he did not begin these private lectures and disputations out of arrogance, not in order to push himself forward and be heard, can be seen from the fact that he had not even preached yet and that it required the "gentle coaxing" of his teacher and friend, Dr. John Major, as he himself testified in the funeral sermon.

He preached his first sermon in the village of Kunitz near Jena on Dec. 13 (1605) on 2 Petri 3,10., the second in the same village, March 14 of the following year, on the anointing of Christ in Bethany, the third and fourth only in Jena on Rom. 6, 3. 4. 5. Col. 3,1-5.

4. Gerhard as superintendent at Heldburg.

Around this time, Volkmar Scherer, chancellor of Duke Johann Casimir of Coburg, offered Gerhard the archdeaconry and the position of professor of theology at the Coburg Gymnasium. At the same time he had the prospect of a professorship of the Hebrew language in Jena. Although he would have liked to stay at the university in Jena, the chancellor urged him to make up his mind and, if possible, to come to Coburg immediately.

He went there on the advice of Dr. Major, his mother and other friends. Immediately after his arrival in Coburg, he was asked to preach on Romans 8:14 before the duke on June 11 (1606) in the newly built chapel at Oeslau, the ducal pleasure palace. After the sermon was finished, the chancellor Scherer and the court preacher Gnüge proposed to him to take over the superintendency of Heldburg and the professorship at the grammar school in Coburg instead of the archdeaconry in Coburg, and urged him to decide immediately.

But that did not happen so quickly. He had four objections in particular. Firstly, he protected his youth (he was not yet 24 years old), but the duke's envoys did not accept this. Secondly, he objected that he was used to university life. He was told that in the office he had been offered he could diligently pursue private studies and work out writings and that he had to hold theological disputations at the Coburg Gymnasium every month, in which the duke would see to it that the pastors would also participate. He further expressed the fear that by accepting this profession he would arouse suspicion against himself among his teachers in Jena, as if he were only seeking external comfort and fleeing the university work. He was told that there was no reason for this fear, since if he followed this call, he could serve God just as well as at the university, where, moreover, he had not yet been assigned a specific position. Finally, he objected that he did not yet have his mother's consent. The envoys, however, believed that this consent could be obtained immediately, and in order to calm him down, they promised him that the duke would write to the abbess of Quedlinburg that she would persuade the mother, if she was perhaps not in favor of accepting the appointment, to agree to it; which the duke did.

Now that all objections had been removed, he finally accepted the job; he at least wanted to try whether his shoulders would be able to bear such a burden of office. And he was very serious about carrying out the ministry entrusted to him with all the strength that God could give. After he had preached in Heldburg, he went to Coburg the following day to take part in the discussion about the establishment of the grammar school, whose leadership he was now to take over, and to preach.

Since the duke wanted him to become a doctor of theology, he traveled back to Jena. There came days of not little work for him.

The process of becoming a doctor was as follows: After he had entered his name in the Candidate's Book, the *tentament* was held, during which a sentence and a doctrine of faith, among other things, were given, and the trial lecture to be given was also determined. He held these lectures on Ephes. 4 and defended in particular the doctrine of the ascension of Christ against the attacks of the Reformed. More than 300 students attended these lectures, which he began on July 28. On August 10, he had to preach on Matthew 7 about the false prophets.

On the fifteenth he held the Doctordisputatiön on the Lord's Supper controversy. Although the theologians of Jena were convinced of Gerhard's ability, which they already knew from before, he still had to pass the *examen rigorosum* on August 18, according to university custom. In this strict examination, scriptural passages were presented to him for explanation.

He had to give speeches and answers about individual articles of faith, about concilia, theological disputes and also about pieces of practical theology. On November 13, in the presence of Coburg, Eisenach and Altenburg princely envoys, Dr. Piscator, after Dr. Piscator had given a speech on the important topic: "Whether the Calvinist Sacramentarians can be recognized as brothers by the Lutherans? Gerhard also had to give a speech about the proposition of the Reformed, with which they believe to be able to deny the impartation of attributes, namely: "To the flesh of Christ are imparted either all, or some, or no divine attributes." *) The costs for this doctorate - 650 gulden - were paid by the duke.

In the meantime, after he had completed his doctoral thesis, before the solemn graduation had taken place, he had traveled to Coburg, and soon after to Heldburg, in order to be ordained on August 24, on the Sunday of Christ's Tears, by Melchior Bischofs, the general superintendent of Coburg, in order to take up his office there in the name of God. "May the most gracious God grant," he wrote in his diary, "that I may produce much fruit in this my profession." The solemn inauguration took place on September 6, in the presence of 26 preachers who belonged to the diocese and who shook hands with him as their superior. From now on, his job took him often, almost every week, to Coburg. Not only did he have to help advise on difficult matters at the Consistory, but he also had to lead the scholarly disputations at the Gymnasium, which were held every month and in which the preachers also participated. †) He also held them with the greatest regularity. Before four years were over, all articles of faith had been discussed. Every time he was in Coburg, the duke invited him to his table. It is easy to imagine that these arduous journeys to Coburg, during 9 whole years, attacked his health.

Around the time he took up his office in Heldburg, the "pious and learned" wife of Duke Johann Ernst of Eisenach, Christina, daughter of the reformed Hessian Landgrave Moritz, was there for a visit. By order of his duke, he had to preach a sermon to this princess at Heldburg Castle. She was so attracted by it that she requested another sermon from him on Luc. 8,10. She followed the sermon with a three-hour disputation on the election of grace and Holy Communion. Since Gerhard noticed how eager she was to learn the truth, he promised her to continue the negotiations in writing. His duke was against it. But since the eager-to-learn princess asked him in a letter for further instruction, he asked Chancellor Scherer for an expert opinion. "Now it is," he wrote to him, "that I cannot find in my conscience how to answer to God that I should not give my answer to this writing, and I cannot understand in my simplicity to what end my gracious lord forbade such a thing to me. After all, it is God's command that we are to give an account to everyone who desires the reason for our faith, and what kind of reputation will it gain with the pious and learned princess if I do not keep my promise, if I do not instruct her in doubtful points that have been presented?

*) This speech is found in the *Locis*.

†) A proof that in that time negotiations about the fief were main matter at conferences 2c.

He answered her letter and explained the Lutheran doctrine to her in detail. So serious was the experience of truth to her, so much was the occupation with theological questions a joy, that she continued the correspondence with Gerhard for five years, that she implored him to write a book in which he should list all articles of faith that are necessary to know and believe for salvation and prove them with sayings of the holy Scriptures of the Old and New Testament, and in which he should also explain the sayings cited by the opponents of the pure doctrine, whose names, however, he was not to mention. Gerhard also complied with this request and worked out some pieces, especially about the election of grace and holy communion, and sent them to her, but because of much work he could not complete the book, although the princess had already made arrangements for its printing. In 1608 Gerhard, who had become so dear to her, had to preach before her again on the important question: "In what way does divine providence cooperate in the evil actions of men? It was in Eisenach, where Gerhard had come, on the occasion of the wedding of Pastor Himmel, to which she, the princess and her husband, had invited him.

It was no small workload that lay on Gerhard. "The frequent sermons, my dearest, exhaust you," Arndt wrote him already one year after he took up his post. He wrote a large number of his writings in Heldburg. Many theological opinions were obtained from him. The superintendent's business was also not small and we have already heard about the trips to Coburg and the work there.

Also the journeys, on which his duke took him, were not without work. Three times he took him to Dresden (1609, 1612, 1613), where he also had to preach (1609). In 1610 they traveled to Cologne, where he had to preach, as he did on the way. Here, in Cologne, they visited the church of St. Ursula and looked at the relics kept in it. When the priest, with special solemnity, brought out a relic held very high, which, according to his pretensions, was supposed to be a piece of Christ's crown of thorns, and presented it to the duke to kiss, the latter refused, saying, "How should I kiss that which has injured and insulted the body of my Savior!" - Whereupon the priest had to fall silent. In 1612 the duke traveled to Frankfurt am Main for the coronation of the emperor; Gerhard had to accompany him there as well and preach two sermons before the Saxon Elector Johann Georg.

In 1613 the duke, who had the welfare of the church of his country at heart, organized a general visitation in his Thuringian and Franconian possessions, and knew of no more capable man to place at the head of it than Gerhard.

The latter, however, did not prolong the visitation unnecessarily, but, in order to save the country the costs, visited at least two, sometimes even more parishes in one day. He did not proceed superficially, but thoroughly. This is proven by the visitation acts, which the conscientious man wrote down in detail and in his own hand. From these it can be seen that during the visitations he inquired not only about the behavior of the audience, but also of the preachers with regard to doctrine and life, was eager to settle disputes between pastors and parishioners, consulted about the upkeep of the church servants, and took note of the

I admonished those who were in an evil rumor, in short, I did everything in each parish as the office of a good visitor requires. The visitation lasted from July 22 to November 5. When it came to his parish, it was not passed over, but a visitation was also held here; the court preacher, Martin Gnüge, was assigned to him. How impartially this was done, we can see from what he wrote down in the visitation acts of his own person: "The superintendent has so far sometimes helped amen with medicines, but without neglecting the office and without payment; but since it is abolished, he will gladly abstain from it.

5. Gerhard as General Superintendent at Coburg.

Since Gerhard's already weak physical strength became weaker and weaker due to the many tasks, especially the weekly trips to Coburg, the Coburg councilors were already intent on moving him to Coburg in 1612. In a conversation attended by the duke, they suggested that he should only work as a professor at the Gymnasium. However, he modestly and decisively rejected this proposal for important reasons. Among other things, he stated that he did not want to be suspected by the old general superintendent there, Melchior Bischofs, as if he himself wanted to become general superintendent soon and oust the old man from his office.

But the duke did not rest until he had his Gerhard in Coburg. The old general superintendent became weaker and weaker and could no longer preside over his office. People were patient with him, but because there was no hope of his health improving and the deacons could not do all the work, he was honorably dismissed from his office and retired. Gerhard was now to be his successor. In the month of June (1614), the duke's councilors therefore began to negotiate with him and left nothing "untried to persuade him to accept the office. But the year came to an end and he still refused. We can best learn his reasons from some of his letters To the chancellor Dr. Ernst Fomann he wrote on July 14: "I have experienced up to now in fact how the work of preaching because of narrowness of the chest, weak voice, constant flows, dry heat of the body and low forces is so contrary to my nature that already strong affection for serious accidents arose and easy to consider that to preach in such a large congregation and wide church would be unbearable for me. And whether it might be objected here again that the work of preaching could be entrusted to someone else, I still cannot find it in my conscience that I could refrain from this most noble part of the ministry (1 Cor. 1:17), namely in this place, since we are close to the papacy, whose bishops, as highly reproachable, have justly advanced that they put this part of their ministry aside. Since it would also be impossible to remind the congregation with punishments and warnings, this could not be done. Therefore, another person, who is charged with preaching, could also do the other work in the consistory, gymnasium and the inspection. And even though old superintendents who have passed away are sometimes assigned such substitutes, to whom a part of the work, especially in preaching, is assigned, however

I would not know how to be modest that such a division of labor would have taken place in the first beginning of the office, not to mention the fact that two others would have to be held in addition to the current superintendent. Thus, on December 29, he wrote to the Coburg councilors: "The heavy burden of this high and noble office and my few and insignificant qualities are always before my eyes. Another reason was that by accepting this office he seemed to be cut off from all hope of ever working at a university, where his heart had always longed to go.

In vain were the presentations that the two Giessen professors Mentzer and Winkelmann made to the duke; in vain they pointed out the great services that Gerhard could render at a university and which would also benefit his country, in vain they pointed out his weak health. In vain Gerhard himself asked the duke to leave him in Heldburg until he would be appointed to a university. The duke did not change his mind.

However, the old general superintendent had died. On January 7 (1615), Gerhard was sent the letter of appointment and he was once again besieged. He now accepted the appointment, but expressed the hope that he would be dismissed in peace if he were ever appointed to a university. With regard to this, the Duke remarked very nicely in a postscript to the letter of appointment: "However, the present appointment has passed from us out of certain misgivings and motives, and future matters are to be placed in God's hands and what then may require the best and welfare of the state of your entrusted General Superintendence of Churches, may be more edifying to the common nut, and may also be more tolerable to your conscience and physical strength.

(To be continued.)

(Submitted.)

The law as a bar.

Our catechism says that the law, the holy ten commandments, are also given to us as a bar. - Now what does that mean? What is the use of a bar? And what does the law do as a bar?

I will make this clear to you with an example, dear reader, if you are satisfied.

Think about going with me to a circus where they show wild animals, lions, bears, tigers. They don't let them run around freely. They have them in solid boxes with iron bars, and they put good, solid bolts in front of the doors of the cages. Now, why do they put up the bars? Is it so that the wild beasts will become tame and pious? No, they are not that stupid. There are other means to make them tame, but they do not become tame through the bar. Or just look at the tiger. How restlessly he walks back and forth in his box, how treacherously he squints in

all directions, how his red tongue thirsts for blood, how his paws claw, how he devours all the spectators with his eyes - how he howls and roars with rage that he must not come out and tear everything apart! Has the bolt made him tame? No, indeed not. The bolt does not turn the tiger into a lamb, he is a tiger and remains a tiger and becomes a tiger all the more, only becomes even wilder and more evil than before. Why does one push him then however the bar before? Alone therefore, so that

52

He does not break out, so that he can not let out his malice. The bolt does the tiger itself no good, does not make him good; but it is still a good thing about the bolt. It does good to others, much good to others. For just think what would happen if the latch were not there, if the tiger were to come out and cool his little mouth to his heart's content! But the latch is in his way. It holds him. And that's why the latch has been pushed up.

Now notice: What man wants with the bar with the wild beasts, that, just that God wants with his law with the people. The law is supposed to be a bar. This is not all that God wants with the law, indeed, it is not even the main thing, but it is nevertheless one of the things that God wants with it, and actually the first: the law is to be a bar for the wild beasts. "But where are there wild animals among men? There are enough, more than enough. Where do you find them? In the heart, in the heart of all natural men. There is the lion: anger, the tiger: There is the wild bear, the treacherous, hungry wolf, the cunning fox, the false cat, the poisonous snake, the insolent sow, the lustful goat, the stingy hamster, the glutton, the lazy donkey - and who can count them all, the evil, nasty beasts, the wild, carnal lusts, urges, desires and passions, which dwell in the small room of the heart with each other and all would like to break out and cool their little mouths!

God the Lord now puts a bar in front of them and his holy law is this bar. The word: "You shall not kill! You shall not commit adultery! You shall not steal! Cursed art thou if thou doest it!" - This is the bar.

Now tell me, what does God actually want by putting His bolt in front of hearts? Does He want to make people better through this? Does He really expect that by saying, "Thou shalt not kill," anger will become pure love, and the roaring lion will become a gentle lamb? Well, the circus people would be wiser than the great God! No, He knows as well as they do, this does not happen, this cannot happen. Of course, there is no doubt, God wants love to dwell in the heart instead of anger. But He does not expect this from the law. He has a completely different means for this. By saying: You shall not! He does not want to bring it about. He knows that this is impossible for the law, because it is weakened by the flesh. He knows best that there is no law that can bring life, i.e. give strength to do voluntarily what it demands, as we human beings once are.

He knows that, and we know it too, if we want to know it. Whoever pays attention to himself experiences what St. Paul experienced in himself. He writes in Romans 7: "Sin took its cause in the commandment and aroused all kinds of lust in me. For without the law sin was dead.... But when the law came, sin came to life again..... It happened that the commandment was death to me, which was given to me for life. For sin deceived me and killed me by that same commandment. . . . Sin became exceedingly sinful by the commandment." And in another place, "The law only causes wrath." What did Paul learn? He learned that it was not the goodness of God's commandment that perhaps still existed in man that caused him to have a holy desire for God's law, but rather that sin caused him to have all kinds of evil desire against the law.

law. He learned that instead of the sin that was alive before the law becoming dead. Instead of the previously living sin becoming dead through the commandment, the sin that was dead without the law and therefore did not stir, became alive when the commandment came; indeed, through the frequent and constant hearing of the law, it was not only not dampened, killed or improved, but rather only became more alive, more evil and more poisonous. He learned that the law, far from instilling in us the love for God that it commands and allowing us to enjoy God's love as a reward, just the opposite, by deceiving the devil and sin, stirred up and incited the anger against God that was dormant in him, and for this, as just punishment, gave him a taste of God's terrible wrath, summa: that instead of giving life, it drove him all the more to death.

This is what Paul learned about the effect of the law as a bar, and this and nothing else is what all Adam's children learn who take care of themselves. Whoever does not allow himself to be blinded by Satan to such an extent that he imagines that he has fulfilled the law of the holy God and earned life and salvation by refraining from a few gross works of sin and by doing a few external things that God demands; Whoever has the least bit of open eyes notices with himself that he does not become any better through the bar of the law, but that on the contrary the law with its prohibition makes the existing but dormant evil desire all the more alive, impudent, wild, hot and fiery, that it now thirsts all the more ardently for what is forbidden, and desires it sacrilegiously and blasphemously, oh! that God would not be with his law, that therefore the law would all the more stir up the enmity against his Creator hidden in the natural man, bring it to an outbreak and thus reveal in a gruesome way what is in the heart.

Behold, this, ah-this is what the law does when it is put as a bar to the sinner.

But, you will perhaps say, would God not do better to leave out the bar, which only makes evil worse? Dear reader, it is true that the law does no good to a man even for his person, to whom it hurls its prohibition into his conscience with a curse; it does him no good inwardly. But it is a good thing about the law, even if it is only a bar. It does good to others, it prevents many a terrible sin, it protects many thousands from the worst outbreaks of sin. Just think for a moment what would happen if there were no law of God with its curse and terror everywhere, if all the bestial lust and passion of men could rage freely and unhindered, because every bridle and reins were missing! What a terrible war of all against all would that be? Who would be able to live on earth? No, thanks be to God a thousand times that his holy law is there, even if it

serves for nothing else than an outward bar. Thanks be to God, who says: Thou shalt not kill, thou shalt not steal, and sees to it that at least the grossest misdeeds are punished here by his governor, the authorities. Now it is possible to live on earth, now human society can exist. Not everyone and not all can be prevented from gross misdeeds by this, but some can be defended and frightened by it. How many irascibles there may be who had already clenched their fists for murder, when all at once the bolt intervened: "Whoever sheds human blood, his blood shall be shed again - and they lowered the already raised arm. How Man-

When he had already stretched out his hand for other people's good, his conscience said loudly, "Thou shalt not steal," and he withdrew his hand. How many, who walked in the night and darkness on adulterous ways, may have turned back, because it went through their conscience: "God will judge the fornicators and adulterers. This did not help them themselves, neither inwardly nor before God, for whoever refrains from the evil deed merely out of fear and fright, while at the same time the evil desire burns all the more hotly in the heart and the heart curses God for resisting him, it certainly does not help him - but it did help others, protecting and saving the neighbor's body, life, wife, child, possessions and goods. And that and nothing else is why God needs his law as a bar.

But that this is really God's intention with the law, St. Paul says with explicit words: "But before faith came, we were kept and shut up under the law. In other words, this means nothing else than: the law served as a bar. And not just the police or ceremonial law. For when Paul speaks of the law in such a general way, as he does here, he never means just one part of it, but always the whole law, and thus also the law of the ten commandments. In this respect, God also looks in the New Testament and also through the Ten Commandments to the external welfare of civil society, so that He lets it do this service.

The same is said by the holy apostle 1 Tim. 1,9: "No law is given to the righteous, but to the unrighteous". Here we first hear what the law is given for. After the foundation, the apostle says: "the law lies on them, lies on their necks, like a burden or like a yoke, which prevents them from making free leaps and going right and left wherever they want. But what is this but another expression for the same thing, namely, that the law is a bar? - But we also learn here to whom the law is given as a bar? Not to the righteous, but to the unrighteous. The righteous, as the just, do not need it for this purpose. For them, the law serves something completely different.

But do not misunderstand this word, dear reader. Do not say: If the law is a bar only for the unrighteous, this bar is none of my business. I am righteous; I believe in Christ." Happy are you if you believe in Christ from the heart; then you are certainly righteous, and then the bar has nothing to do with you as a righteous person, insofar as you are a righteous person. But it does not follow in the least that the law has nothing at all to do with you as a person. For how are you righteous? According to the new man, for the sake of the new creature that believes in the Savior of sinners. But what about the old Adam? You know that you still have him hanging by the neck, don't you? But he is and remains unrighteous. In the heart of the old Adam are and remain the wild beasts. But where the wild beasts are still found, there also still belongs the bar. So the law is given to the unjust. But for this very reason it is given to all men as a bar, because in all of them, even the best, there is still the old Adam. So if at times you feel that the wild beasts are stirring in your heart, then confidently reach for the ban and curse, quickly push the bar forward! This is not forbidden to you at all and is a means that is not to be despised at all.

brood does not kill.

Finally, however, notice, dear reader, if you are still one of the people who have nothing, nothing at all, of the holy law of God so far, except that it drives through your conscience as a bar at times to your great annoyance, keeps you here and there from gross works of sin by its threat, but at the same time only stimulates the desire to sin and the reluctance and enmity against God all the more fiercely inside, if you have had nothing else in the law so far - oh! then be frightened of yourself! For there you have a quite infallible sign that you are still nothing but an unrighteous, a natural man and a child of wrath. But do you want to remain a child of wrath? Impossibly you can want that. If you still have ears to hear, then hear: the law is not only to be a bar. The great God also wants to do something else with his law, also something else to you, which is more useful to you. His law should now also become a mirror for you, which first shows you something very sad, namely that you are a great sinner. But then, God grant you grace, it will also drive you to the Savior of sinners, to Jesus Christ, so that you may receive forgiveness of sins, life and salvation from Him - but about that another time.

H. S.

Reflection on ceremonies.

"Useless ceremonies!" Of course, what is useless must go. And under the title of ceremonies, what the heart has no understanding for is now generally discarded. For example: blessing the house, praying before and after meals. Or, how many Christians still pray to the prayer bell? In the first place, they have no time, and in the second place, they say, it is basically a ceremony. As for the elderly, they took their hats off their heads, praying the Lord's Prayer, or: Grant us peace. The young people nowadays - their caps sit so tightly on their heads, as if they had birds underneath, which would fly away quickly if they took off their caps. Yes, it is true that the birds are a nuisance. There have always been many of them, including Hanberend Meyer zu Grashausen. He and his servants had no time for ceremonies and could not stop working, he said. Well, but all at once, one shoved at this, the other at that, and be that as it may, he will probably have caught a violent cold while washing sheep, enough, Hanberend will go - deaf. No superstition helps, and no blessing helps. Fortunately, someone finds him, points him to the right doctor, and says: Jacob, you must pray. Jacob prays, and righteously." And what happens? He faithfully reported it to his priest. Once, years later, he was lying in bed in the morning. Everything is quiet around him. All of a sudden, think of his joyful trembling, he hears the prayer bell! God's hour has come, and calls his Hephata. But he feels as if he were dreaming like Jacob at Bethel, and there were all the angels of God descending to him. But no, it is the prayer bell. Like the dear voice of his God, it beats in his ear and in his heart. He can hear, he can hear! Now he straightens up, takes his cap off his head, folds his hands to his God, prays for the first time with the prayer bell. And how he praises and glorifies! - From then on until his gentle and blessed end, he was able to hear, to pray, and to do so he held his hat in his hand with devotion. And I think that will be dear to him, that he has learned to be bearable.

53

He is not afraid to stand before the holy God, when he sees them in the upper sanctuary prostrating their crowns before the one who sits on the throne and saying: Lord, you are worthy to receive glory and honor and power. Wouldn't the reader like to be with them? Let him give honor to whom honor is due.

For it is basically the same with other things, which they call ceremonies, as for example with the bowing of the head at the name of Jesus. Namely, it is about the honor of God. It is said that at the name of Jesus all the knees of those who are in heaven should bow, so even the angels should bow. I think, actually, we should immediately fall on our knees at the mention of the most holy name. That would probably come to us. But now we let it be enough with bowing our heads. To whom this is still too much, or a "ceremony", well, he can hardly call Jesus a Lord in the power of the Holy Spirit. There is nothing more to ask: But he who can call Him a Lord has his heartfelt joy in this anointed name, which is sweeter than the perfume of the ointment poured out in the house of Simon the leper, and fresher than the sound of the bright thrush in the dewy forest, and mightier than the devils gnash and stagger back howling, and the angels in the eternal tabernacles sing praise after praise to Him - and man bows his head in shame and silence.

O a beautiful "ceremony"! The congregation stands together in the house of God, and as the holy name sounds, all heads lower in celebration, adoring, as in the rich field, white for the harvest, when the evening wind softly passes over it, the forest of ears bends shuddering, bends. - A few empty straw heads always stand here and there straight as a die in the air. But they are also empty before they are threshed. When they are first threshed, who knows, they might be a little more limber.

Oh no, such ceremonies come from the spirit. So I cannot blame the old, good souls if they stick to the custom of their ancestors - that they completely fast in the morning, on the day when they want to celebrate the holy night meal with Christianity, so that the blessed food from the Lord is their first food of the same day. No, this is a praiseworthy discipline. There they may learn to understand even better:

Oh, how my soul hungers, human friend, for your goodness, Oh, how I often long for this food with tears, Oh, how I thirst for the drink of the Prince of Life, Always wish that my bones unite me with God through God.

Body and soul should be nourished! Admittedly, it is a strange thing that one has to advise the "fine, external discipline", fasting. But what can it help! We do not please those who smell piety in all such "ceremonies. No, they should make us very fresh and cheerful. But if this new generation laughs at the old generation, which is still fasting and preparing for the holy meal with reverent trembling and restraint, let it beware. The old generation speaks, coming to the altar:

Both laughter and trembling can be sensed in me now.

The new generation, since it is not yet the end of the day, might have to speak again:

Both, howling and trembling, can be sensed in me now.

The trembling is actually what it's all about. Once must be trembled, or trusted. It's better that man stops it here. Here it can be temporal, there it should be eternal. Better a Passion-time celebrated here, than a Passion-eternity lamented there, so without Easter. There are children of the world, for whom it is a pestilence or "ceremony", about which one has to laugh, when God-fearing Christians put on their black clothes in Lenten churches or on Christian Friday, with which only by heart, dear to God, what moves the heart shall be shown. And there is also reason for this, for if this happens to green wood, what will happen to dry wood? - I must say, where one is used to the congregation dressing in black on the Lord's days of suffering, it is like a magpie walking in, where such a magpie with colorful skirts and ribbons comes lightly into the church. There is no seriousness in it. But I know, where the whole congregation is together in mourning clothes - unanimously all black, like in a house of mourning, where a son lies in the coffin, yes, there goes even a hard man a shiver through the bones, and trickles through him, when the mourners now slowly rise:

O world, see here thy life hovering on the trunk of the cross! Your salvation sinks to death, The great prince of honors willingly lets himself be weighed down With bands, blows, scorn and mockery. - —

Oh, sometimes the same people who are so upset against these ceremonies for God's sake, make ceremonies enough themselves for the sake of the great lords. They are quite happy to take a cross as a medal on their chest, although they do not care much about the sign of the cross otherwise. When Duke Heinrich Julius was buried in Wolfenbüttel in 1613, not only the nobility of the country with mourning staffs in their hands and Mr. Basilius Sattler and the rest of the clergy in white choir robes preceded the coffin, and there were not only the satellites with black halberds and timpanists with black-covered timpani, but the bandmaster Michael Prätorius and two of his companions carried high black crosses in front of the corpse. This was also a ceremony. I wish it were still common, as it is in other countries, that even a corpse is not taken away, the cross goes before. This is a ceremony, and yet also an edifying sermon, when the dear cross precedes the funeral procession through town and village and field and forest. No one needs to explain what this means, it is soon learned. It is the sermon:

JEsu, go ahead on the path of life, And we will not tarry to follow you faithfully, Lead us by the hand to the homeland.

Whoever does not like such things suffers inwardly, has heart disease, and may beware. For him, the usual church service and altar service with chants and responsories will have far too many ceremonies. If it were up to him, no crucifix with lights would have to be placed on the altar, and the altar would have to be so bare and bare, like the one in the church of St. Michael in Lüneburg, that a Christian would be

miserable. And according to this the whole service would have to be. Doctor Luther, of course, was of a different opinion. The Crucifix was so dear to him that he said he believed that many of them had been blessed in the papacy, whom, since they were

who wrestled with death and wanted to die, the Crucifix was held up to them and said to them: Put your hope in Him. - They truly do not know the papacy well, who alone dispute the old ceremonies and want to confirm their gospel by rejecting the harmless church customs. So said Doctor Luther when they began in Switzerland to remove the altars and images and hosts and pericopes from the churches, as well as priestly vestments and organs, and when he heard that in Anhalt they retained the old Passion chants during the week of martyrdom. A ducal dowager of Brunswick-Lüneburg, however, also did the right thing. I mean Elisabeth Magdalene. Her husband, Duke Franz Otto, the eldest son of Ernst the Confessor, had already died in 1559, so she was a young widow. But not young in wisdom. Her preacher Prunner tells thus: "Whether Your Princely Grace was probably not unaware that this convent's ceremonies and intentions must have the appearance and afterglow of a papal being with some, however, she remembered what the dear man Lutherus once declared against her father about such ceremonies. Her father was namely Elector Joachim II of Brandenburg, and the wife of Duke Julius of Wolfenbüttel, Hedwig, was therefore her sister. However, the court preacher Prunner continues in his report: "In particular, however, I remember that her princely graces said to me several times that they did not want to drop any of these church customs in advance, because they hope that as long as such ceremonies remain, the Calvinist arrogance in public church office will also cease". There this princely woman had a right view. Just as Doctor Luther also said when he was once in the church at Eisenberg, where the old chorale and text were abolished at the altar service. There he said: "I am to the people, who always arrange one new thing over another in ceremonies. These are the same people who, in time, will change the doctrine. This is the truth out of reverence. The Calvinists saw us as still being half in the papistical, and their preachers and invading snappers still do. That could not be changed. But let us rather hold on to what we have. They have always had a great importunity, and of course it was on German soil that they first introduced French ways and customs. This came over from the reformed courts of Nassau - Orange, Palatinate to the Hessians. But there is much to sing and say about this.

The other day, a reformed professor was sitting on the kneeling benches in our King's Court Church in Hanover. Does he not know the words of the apostle: "For this reason I bow my knees to the Father of our Lord Jesus Christ? He who prayed at Ephesus on the seashore with the elders of the church knew well what was proper. Our ancestors were on their knees during the confession, the litany, and our knees should not be too stiff either. They sang:

Hail to me a thousand times, who ever loved me, Jesus, who atoned for what I grieved you with, Oh, how I feel so good, when I kneel and lie at the cross where you strive, and work for my soul.

And we can still do it. But the Lord says Rom. 14,11: As surely as I live, all knees shall be bowed to me. All? Yes, the time will come when, without requiring further proof, the emperor will fall to his knees beside the street sweeper, and a professor beside the shoemaker's boy, for the Lord will judge by fire, so that the ankles of the strong will shake and the loins of the wise will shake. He is the Lord. - —

If I were mayor or a city councilor, I would see to it that such ceremonies as the orphan boys singing the hymn of God through the streets in Currende, where such had fallen asleep, would be reestablished. This is a resounding sermon that penetrates more than one person's heart, especially often when it is needed. Or I would never let that go, that the town musicians blow the chorale from the high tower in the evening into town and field. How deserted, and without such song ornaments, stand so many towers at this time, from which, in old times, the watchmen very high on the battlements with trombones and bright tines above the throng of pointed houses and small people in between, let the church songs sound! They descended like a holy host from on high, and it was as if the Lord spread his hand over the city at evening and the wings of his host, for otherwise the watchman watches in vain. The wanderer of all on the road, still far from the gate, already heard the holy song, silently carried to him, across the fields, stood still, listened, folded his hands. It was like a gentle homeland greeting to him.

(Christophorus.)

To the ecclesiastical chronicle.

Life Insurance. In the "Pilgrim" of Read- ing there is an article with the heading: "Why a Christian must not participate in the so-called life insurance." This article concludes: "I maintain that life insurance is a hopeless lottery with life. No matter how much the defenders of life insurance may protest against this assertion; no matter how boldly they may claim that such a gamble on life does not take place with life insurance any more than with a legacy or bequest, which also only come into effect upon the death of the testator or testatrix, they must nevertheless admit that with life insurance the size of the profit is largely determined by the life span of the insured, so that, for example, the person who dies a year after the death of the testator or testatrix may not participate in the gamble on life until the death of the testator or testatrix. Thus, for example, he who dies one year after the insurance wins proportionately far more than he who dies thirty years later. Thus, the life span plays a greater role in this game of chance than even the money invested. That is why some insurance companies point out so emphatically in their circulars and pamphlets that they only accept 'first class life'. Now, my dear, imagine a Christian who is anxious to look after his life one day, when the one who gave it demands it from him again, still in the sum of money! Imagine a Christian who knows that his heavenly Father has written all the days of his life in his book, that the beginning, the continuation and the end of his life are in the hands of

him to whom he says: Thou Lord of my days - Thou Lord of my life'; who consecrates his life as his highest earthly good to him who bought it at a high price: and who now uses this life of his as a commodity with which money can be won! Imagine a Christian

who allows himself to be led in the yarn of the insurance agents in order to have his life, this his sanctuary, assessed as to whether it is a 'first-class life!' Oh, how the shameful idol Mammon can beguile a Christian heart, so that it completely forgets its Christian dignity!" - God bless the writer for this beautiful fearless testimony. W. [Walther]

The new article of faith on the infallibility of the pope has so far made few Catholics in America misgivings about their church. At least, almost all those who at first protested against it, as it seemed, with great earnestness, as against a ridiculousness and distastefulness, are now cowering. Recently, however, a respected American Catholic has decided to renounce the newly fabricated article of faith and to join Döllinger. This is the Catholic writer Mansfield Tracy Walworth. He is the son of the well-known chancellor and judge of the high court of the state of New York of that name, who was a Protestant. He, the son, converted to the Roman Church in his younger days mainly because he desired a church that really had the One Old Unchanging Faith, which he thought he would not find in any Protestant community at that time, but in the Roman one. Now he sees with horror that he was mistaken and that the Roman church continues to change its faith. Walworth says that shortly after his conversion to the Roman Church, he himself wrote a book in defense of it, in order to persuade others to join the "never-changing church". In this book he declared it to be a lie if one claimed that the Catholics regarded the pope as infallible. That it should now be otherwise, therefore, angers the poor deceived man now very much. He writes: "When I wrote that book, I denied the infallibility of the Bishop of Rome and admitted the infallibility of the assembled bishops of the world when they define articles of faith. I had full freedom to do so at that time. But if I were to do so today, I would be declared a heretic and denied Christian burial!" - How many a convert to the Roman Church may feel that way now! But, alas, once a man has taken this fatal step, he must then say yes to many things with his mouth, to which his mind, heart and conscience say no; but this must soon so devastate his conscience and so stifle all honesty and love of truth in him, that he cannot now bring himself to return, ashamed and repentant, to the truth he has abandoned and perhaps already often despised. But then the peace and tranquility of the soul is gone forever, and how many may then finally die miserably in silent despair! Luther rightly says: "It is easy to get into the sects, but difficult to get out again.

W. [Walther]

"Peace Conference in Minnesota." Under this heading the following highly gratifying advertisement is found in the Wisconsin church bulletin: "At the request of the pastors of the Minnesota Synod and the Honorable Missouri Synod, a joint conference will be held at St. Paul, Minn. in the congregation of the Rev. J. H. Sieker, commencing January 10, 1872, to which all concerned are hereby most kindly and urgently invited. It is, however, necessary that all who intend to attend this conference register with the local pastor well in advance, so that accommodations can be provided. - Main

The subject of the negotiations will be the question: How should the congregations and pastors of two confessional synods, in one and the same area, behave toward each other according to God's Word? - In the name of the above mentioned pastors: I.H. Sieker, President of the Minnesota Synod." Let us intercede, dear brethren, that the Lord may bless this conference of peace! W. [Walther]

Canada Synod. As we have already informed our readers, the pastors of our Synod officiating in Canada have proposed to the members of the Canada Synod to hold a conference with them in order to settle the pending differences. From the "Church Bulletin of the Synod of Canada" in the number of December 1, we see that some in this synod are concerned that some of them might accept the invitation to that conference; therefore, such are already warned and threatened. Thus, for example, in the number referred to, it says: "The brethren who want to go are breaking ranks, are volunteers without call, are acting as an independent Free Corps, and could very easily meet the fate of a Free Corps"

The Bible in the public schools. In Hunters Point, the children of Catholic parents have virtually rebelled against the reading of the Bible. It has gotten to the point that these children raised a hissing and screaming during Bible reading and one among them shouted to the teacher, "Let him take his Bible and go to hell." The rebellious children were expelled from the school. From this they uttered life-threatening threats against the principal of the school, and at night they smashed all the windows and some window frames. - One would almost say that one cannot blame the Catholics for acting in this way, for they know quite well that if one reads the Bible, one must come to the realization that the papacy is of the devil. From such events, however, one also sees what loyal citizens the papists are, and that, if their insolence is not controlled, they will ruin the Union. W. [Walther]

Church News.

After Pastor G. Markworth had followed an ordinary call of the Lutheran congregation at Wyandotte, Michigan, he was inducted into his new office by me on behalf of the Reverend Presidium on the 24th Sunday after Trinity.

May the merciful God bless the work of His servant for the salvation of many souls! W. Hattstädt.

Address: 8c;v. (4. Isarlcivortü,
Lox 275. 4Vvaut1ottö, 2lic<li.

Mr. M. Halboth, hitherto pastor of the Lutheran Trinity congregation at Wyandotte, Mich., having followed a regular call to the First Lutheran congregation at Dearborn, Mich. was installed in his new office there on the 25th Sunday after Trinity by the undersigned on behalf of the Presidium.

May the Lord make him a blessing for many! H. Lemke.

Address: lisv. 21. haldotü,

Dk!avljorn, Vavm; Oo., 2lic4i.

On the 21st Sunday after Trinity, Pastor H. Ernst, having received and accepted a call from the congregation in Blue Island, was introduced by the undersigned on behalf of the Lord Vice-President Pastor Francke.

Likewise, on Wednesday, November 8, Pastor Martin was introduced to his present congregation by order of the President, Pastor Bünger, assisted by the Rev. Ernst by the undersigned.

The HErr crown Beldrr Ärbrrt'mit'Srmem-Srgelv!

E. Riedel!.-

Addresses: Uov. 8. li-usb,
Lluo IMuck, III.

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Li one, 6ook oo., 8l.

The Rev. W. Vomhof, hitherto pastor at Davenport, Iowa, having received a regular call from the congregation near Mount Carroll, Illinois, and having accepted the same with the consent of his congregation, was installed in his office by the undersigned on the second Sunday of Advent, by order of the Reverend Büniger, President of the District.

May the Lord give His servant strength and joy to faithfully feed the herd newly entrusted to him, and may He bless his work!

C. A. Mennicke.

Address; Usv. "W. Vomhof,

2louut Ourroll,
Oarroll Oountv, Ill.

On the 25th Sunday after Trin. the Rev. C. H. W. Stärker of Narrowsburg, N. I., was duly installed in the congregation at Wolcottsburg, Erie Co., N. I., by the undersigned and by the Rev. I. Her, by order of the Presbyter, C. Gross.

May the Lord be his sun and shield for him and his dear congregation! H. C. A. Kanold.

Address: Ü6V. 0. 8. ktaerlrer,
6lur6n "6 Ontrs, Lrlö 60.,

On the second Sunday of Advent, Rev. B. Burfeind, formerly of Clayton, Adams County, Ill, was installed in his new congregation at El Paso, Woodford County, Ill, by the undersigned, by order of the Most Reverend Presidency of the Western District.

May the Lord grant him much grace and wisdom and give his planting and watering blessings and prosperity!

I. I. Core.

Address: Hov. L. Ovi-loinll, M Daso, Issooakoi-ä 60th, Ill.

Church dedications.

On the List Sunday after Trin. the St. Lucas congregation at Kewaskum, Wisc. branch of the Rev. Schilling, had the joy of dedicating their beautiful new church, a brick building, to the service of the Triune God.

The 25th Sunday after Trinity was a day of joy for the Lutheran congregation of St. John's in Ebelsville, Wisconsin, the main congregation of Pastor Schilling. On that day, their new, magnificent church, built of fieldstone, was consecrated to the service of the Lord.

May God grant that these churches may be and remain true houses of God, in which His holy Word may be proclaimed continually, pure and clear, with proof of the Spirit and of power, and the holy sacraments may be administered according to Christ's institution, for the salvation and blessing of many immortal souls!

I. Li st.

On the 24th Sunday after Trinity, the Evangelical Lutheran congregation in Pekin, Ill, had the great joy of being able to consecrate their newly built church to the service of the Triune God. In accordance with the invitation issued by the congregation, many participants from the neighboring sister congregations also attended this celebration. The guests from Peoria arrived by special train, three cars full; from Past. Sieving's congregation also arrived by special train with one car full. Thus, also from the congregations of Secor, Limestone, etc., faithful people had come to the celebration. Limestone, etc., had gathered for the joyful celebration. The following pastors arrived: Sirving, Recker, Loßner, Eggeeking and the undersigned. The dedication took place according to the usual manner in our synod. The undersigned preached in the morning, Pastor Sieving in the afternoon, and Pastor Loßner in English in the evening. The church was packed each time. The singing choruses of the congregations of Pekin and Peoria contributed much to the elevation of the celebration by singing appropriate pieces.

The church thus inaugurated is a frame building. It is completely built in gothic style according to a plan supplied by Mr. Past. Stephan supplied plan. Its length is 60 feet, its width 36 feet, its height at the sides 18 feet, in the inner vault 26 feet. The tower in the front is 85 feet high; it carries a bell that weighs 1225 pounds. The interior of the church is likewise friendly and lovely, everything is finely arranged and splendidly executed. The eye is especially captivated by the fresco painting, which is truly ecclesiastical and therefore quite beautiful. The dear congregation in Pekin, which numbers only 30 and a few voting members, has indeed spared no sacrifice to present their church as a lovely dwelling place of the Lord, even on the outside.

May God grant that the most beautiful ornament, the pure doctrine, may always be found in it, and that the dear congregation may love and keep its church primarily for this reason!

Paul Heid.

Iowa News.

On the 23rd Sunday after Trinity, November 12, the newly formed Lutheran congregation at Warrentown, Bremer County, Iowa, had the great joy of celebrating a double feast. On that day their newly built church, a frame building, 24 feet wide and 36 feet long, was solemnly dedicated to the service of the Triune God, and their newly called pastor, I. L. Crämer, who had been dismissed in peace from his former congregation in Charlottesville, Virginia, since he can be served as a branch by another pastor, was publicly and solemnly installed by the undersigned on behalf of Mr. Praeses Büniger and according to the regulations of our official congregation calendar. The congregation consists in part of former members of the congregation at Schaumburg, Illinois. These people approached Pastor Heinrich Schmidt there and asked him to help them form a true Lutheran congregation. Mr. Pastor Schmidt came and the Lord blessed his effort. The congregation already numbers 30 voting members and has good prospects for growth. Probably some more congregations can be gathered in the surrounding area.

God bless the shepherd and the flock!

On the Sunday following, as the 19th of November, my congregation here at Fort Dodge was able to celebrate a double feast of joy. For on the forenoon our dear teacher, I. P. Rademacher, formerly of Hartem, Cook Co, Ill, was publicly and solemnly installed, with commitment to the Confessions of our church. In the afternoon the newly called assistant preacher, Rev. G. Barth, who had recognized the calling received from my congregation as a divine one and had accepted it with the approval of his congregations near Chicago, was solemnly inducted by order of Praeses Büniger and according to the precepts of our agendas. The great expansion of our mission field made the appointment of a second assistant preacher absolutely necessary. The area which is traveled from here covers approximately the third part of Iowa. The number of preaching places is between 40 and 50.

May the Lord strengthen the dear traveling preachers with his power and Grace!
I. F. Doescher, Pastor.

The addresses are:

Itsv. 3. D. Onanier,

^Venverl^, Leiner 6o., Iova.

üev. d. Lnrtili,
l'ort Dockte, Iovn.

3. D. Rnäernaelier, teacher, lbürt Dockte, Iowa.,

Conference - Displays.

The Cleveland Specialconference will meet, God willing, at the home of Rev. H. Wyneken in Cleveland (west side) on the 9th and 10th of January, 1872.

I. Rupprecht.

On the first and last day of January, 1872, God willing, a joint conference will be held at St. Paul, Minn. between the preachers of the Missouri and Minnesota Synods. All pastors of the two synods in Minnesota are most urgently invited to attend.

On January 9, our Special Conference will meet at the home of Pastor Rolf.

K. Schu l'z e.

The Fairfield Specialconference will meet, God willing, on the 9th and 10th of January 1872 at the home of the Rev. K. Mees in Columbus. L. E. Knies.

The honorable Pastoral Conference of Northern - Illinois will, God willing, hold its next meetings at the congregation of Mr. Pastor Körner at Chicago from the 9th to the 10th of January, 1872. G. Traub, Secretary.

The Iowa Specialconference will meet, God willing, from the 30th of January to the first of February inclusively at the home of Pastor H. Kaemmerer in Iowa City.

I. L. Osterhus.

Lutherthum vor Luther und das neue Römische durch Luther aufgedeckte Pabstthum, by D. August Pfeiffer.

Samt Louis, Mo., and Leipzig.
1872.

It gives us great pleasure to be able to report to our readers that Mr. Dette in St. Louis has renewed his zeal for spreading good books by again selecting and reprinting the book of the above title.

With this book it has nemlich the following Bewandniß. About 200 years ago, a Jesuit priest named Engel published a small map in doggerel verse, in which he spoke of the

56

Lutherans, in order to embarrass and ridicule them, demanded three things: 1. to state exactly which pope and at what time he had first fallen away from God's word; 2. to name those who had believed like him before Luther, and 3. to prove whether any man had ever been saved by the Lutheran faith. The Jesuit thought that he had thereby presented the Lutherans with such difficult and captious questions that no one would dare to burn his fingers on them. So the great theologian Dr. August Pfeiffer made a point of it and answered those questions so thoroughly in the book indicated, thereby proving the apostasy of the Pabstacy from God's Word so strikingly and showing the correctness of the Reformation so convincingly that the Jesuit answered it so lamely that now everyone saw how he had caught himself in his own trap. Everything that Dr. Pfeiffer has written has, so to speak, hands and feet and is written in a spirit of faith, also this writing: "Lutherthum vor Luther." Whoever wants to read something thorough about it, should get hold of it; he will not regret it. Even now the Jesuits often raise the question: You Lutherans, how old is your church? Where was it before Luther? and they think they have said and asked something quite clever, to which we Lutherans would have to owe the answer. But Dr. Pfeiffer has sent such questioners home in such a way that they can only throw stones of blasphemy around them, as the Jews once did. Joh. 8, 59.

Dr. Pfeiffer was a professor of Oriental languages first in Wittenberg and then in Leipzig and finally became superintendent in Lübeck, where he died in 1698. When he was still a five-year-old boy, he took such a hard fall from the top floor of the house that he was thought to be dead and arrangements were already being made for his burial; but when the eldest sister was busy dressing him in his death garment and accidentally pricked his finger with a needle, the supposedly dead man moved, withdrew the pricked finger and, to the inexpressible joy of his family, returned to full consciousness. - —

The thickness of the book is 261 pages in small octavo. The printing is excellent. It can be ordered (bound for 75 cents, sent by mail for 85 cents) at the address of the publisher, Mr. Fr. Dette, St. Louis, Mo.

W. [Walther]

Received in the treasury of the Western District:-

On the synodical treasury: from Past. Pissel's congregation in Mat-teson, Ill, \$13.00. From N. N. in Chicago, Ill, \$2.00. Rev. Tirmenstein's congregation in New Orleans \$55.00. Trinity District in St. Louis \$20.15. Collecte in Past. Meyer's Gem. in Leavenworth, Kansas \$9.50. Past. Meyer himself \$1.00. Collecte in Past. Katthain's comm. at Hoyleton, Ill, \$5.00. Collecte in Past. Nacktigall's parish at Waterloo, Ill, \$9.40. Collecte in Heinrich Lücken by Past. Bergen in Jacksonville, Ill, \$5.00. From H. Haupt through Past. Harmening in Dessen, Mo., \$1.00. Christmas Aabe from an unnamed person by Prof. Walther \$100.00. From Past. Döderlein's congregation in Chicago \$10.35. Past. Biltz's Gem. in Lafayette County, Mo. \$25.00. Past. Horn's Gem. in Geneseo, Henry Co. of Ill, \$20.00. Past. Riedel's Gem. on Sandy Creek, Jefferson Co, Mo, \$4.20. Past. Gräbner's Gem. in St. Charles, Mo." \$27.50. Past. Schwensen's Gem. in New Bielefeld, Mo., \$14.15. Past. Matuschka's Gem. in New Mile, Mo., \$14.50. Past. Streckfuß's Gem. in Washington County, Ill, \$49.-70.

To the college maintenance fund: From the Dreieinigkeits District in St. Louis \$11.00. Immanuels-Distr. there \$22.00. Past. Riedel's comm. in Homewood, Cook Co, Ill, \$6.60.

To the Synodal Missionary Fund: Half of the Missionary Fixed Collecte by Past. Seuel in Lyons, Iowa, \$17.10. From Joh. Blum through Past. Cousin in Cole County, Mo., \$1.00. From Past. Matuschka's Gem. in New Melle/Mo., \$20.00.

For inner mission: From G. Deterding in Chicago \$2.00. Mrs. Balbon there 40 Cts. Gratitude offering from E. Lampe there \$1.00. From the school children of Teacher Jung in Collinsville \$7.75. From Trinity - Distr. in St. Louis \$1.05. From Bro. Löhrdmg- mWmrdvph-County, Ill, \$3.00. H- Drterkmg in Chicago \$1.00. From Joh. Blum through Past. Vctter in Cole County, Mo., \$1.00. From Wittwe Harter by Past. Bartling in Chicago \$10.1X).

For Past. Brunn's institution: From G. Deterding through Past. Wagner in Chicago \$1.00. H. Lücken by Past. Bergen in Jacksonville, Ill, \$5.00.

For the Hermannsburg Mission: From Past. Streckfuß's congregation in Washington Co, Ill, \$25.00.

Zur SDno'al - Baukasse : Von Past. Matuschka's Gem. m.New. Welle, Mo., \$70.5G.

On the emigrant mission in New York: From I. Ehrmann through Past. Wagner in Chicago \$5.00. From H. Kem- mann in St. Charles, Mo., 50 Cts.

On the emigrant mission in Baltimore: From G. Fischer through Past. Körner in Chicago \$1.10.

For the seminary in Addison: A portion of the Harvest Festival Collecte in Past. William's comm. in Break Neck, Butler Co., Pa. \$2.50.

For " rme S t u demt eu: Vsw Ms-N. N. mSchaumburg, Ill, \$3.00. I. D. Block in North Topeka, Kansas, \$3.25.

For poor students in Fort Wayne: By Mrs. N. N., Schaumburg, Ill, \$3.00.

For needy preachers: s Welhnschtsgabe from

For Mrs. Past. Kleinegees: From Past. Flachsbart's branch parish in Iron County, Mo., \$5.00.

To the seminary household in St. Louis: Collected at Fried. Kull's infant baptism by Past. Schlechte in Shelby County, Ill, \$4.70.

For Past. Wunders congregation in Chicago: From Past. Manaelsdorf's parish in Bloomington, Ill, \$54.00. Past. Bad's Gem. in Shelby County, Ill", \$29.05. Mr. I. D. Block in North Topeka, Kansas, \$5.00. F. Meyer in Barre Mills, Wis. 90 Cts. Past. Hahn's Gem. in Staunton, Ill, \$25.00. Past. Matuschka's Gem. in New Melle, Mo., \$45.00.

For the congregation in Manestee, Mich.: From the Virginians' Association of Trinity Distr. in St. Louis \$40.50. From Past. Frederking's Gem. in Prairietown, Ill, \$7.75. Past. Mangelsdorf's congregation in Bloomington, Ill, \$54.00.

For the burned communities in Wisconsin: Wedding collecte by Past. A. Sirving in Lincoln, Benton Co, Mo, \$17.35. by Past. Mangelsdorf's comm. in Bloomington, Ill, \$54.00.-L . Ra-schcke,. Cassirer.

Received in the Middle District Treasurer's Office:

To the synodical treasury: from Ch. G. in New Haven K1.00. Past. Buehl in Massillon -D1.00. G. Mueller in Fort Wayne .P5.00. Past. Jabkers parish üLudams County, Ind, Al 5.00. Past. Strietcrs Gem. in Peru A4.07.' Past. Jox's Gem. in Logans- port O23.50. Past. Detzer's Gem. in Delaware P7.30, in Defiance H25.00, in South Ridge K31.00. bequest from the late Mrs. Cäcilia, widowed Sruel in Cleveland O50.00. from Rev. Sitzmann's Gem. in Pomeroy O10.00. Past. Sauers Gem. in Jackson County H27.15. Past. King's Gem. in Cincin- nati G47.00. Past. Horst .P1.00, whose branch parish O6.20. Past. Franks Gem. in Lancaster O9.00. Past. Hochstetter's Gem. in Indianapolis O88.83. Dr. Sihler's Gem. in Fort Wayne H42.34. Past. Schoenberg's Gem. in Lafayette H22.25. Rev. Rupprecht's Gem. in Union Township H10.00. Rev. Kniech's congreg. in Neu Dettelsau K12.50. Of some members from Past. Mres' congregation in Columbus K30.00. From the women's club of the same congregation.P15.00. From Past. Merz' congregation in BrownS- town K15.10.

For the preacher's widow's fund: From Past. Lothmann's parish in Liverpool O10.25. Part of the wedding collection at Zollinger in New Haven 'H5.00. From Past. Buhl in Massillon S1.00. From Past. Bauer's former congregation at Fort Wayne SZ.OO. Past. Ueischmann's Gem, in Kendallville -^10.00. Mrs. Pastor Jor in Logansport .D5.00. Past. Steinbach's congregation in Fairfield H1 I.16. By Past. Frank m Lancaster P25.00. Rev. Zagel's Gem. at Fort Wayne P12.92.

For inner mission: From H. Zippelmann in Cincinnati K15.00. From mission fund hxr congregation of Dr. Sihler in Fort Wayne.D20.00. From Mrs. GeiMver in Aurora K1.00. Pastor Schöneberg's congregation in Lafay "IK3.0(i).

To emigrants - MissiW in New York: From Past. Jüngel's congregation at JonesvillWI3.00. From the mission fund of the congregation of Dr. Sihler Dmort Wayne K12.00. From A. Jsselhardt in Aurora H2.00. M

To the Emigrant - MissWä in Baltimore: From the School Children of Teacher Zitzlaf^Ävspville K8.00.

For the Leipzig Mission: From Teacher Zahn's School Children in New Have. H2.53.

For Hermannsburg Mission: 'Half of the Mission Feast Collecte at Massillon H10.50. Half of the Mis- sion Feast Collecte at Farmers Retreat H41.50.

For the heathen mission: From Past. King's congregation in Cincinnati H5.00. From the pagan bag of Otto King 75 Cts.

For Past. Brunn's Institution: Half of the Missionary Festival Collecte in Farmers Retreat H41.50.

For the orphanage near St. Louis: A part of the Hochzeit's-Collecte at Zöllinaer in New Haven K6.50. By Past.Jäbker Thank-offering for happy delivery of N.N. H5.00. By Past. Stock on G. Hitzemann's wedding collected K11.18. Coll. on I. Ott's infant baptism in Lanesville O2.25.

To the general building fund: From Past. Sitzmann's Gem. at Pomeroy K6.00. Past, lüngel's Gem. at Jnesville 3.50. Past. Maack's Gem. in Sugar Grove K10.65. Past. Runkels Gem. in Aurora P40.00. Past.Jor' Gem. inLogansport K17.50.

For poor students in St. Louis: From Mrs. I. in Aurora -D2.00. Past. Bühl's congreg. in Canal Fulton .D4.76. Whose congreg. in Massillon .D15.25. Past. Stock's congreg. for G. Gohringer H5.25. Past. Weyels Dreieinigkeits - Gemeinde K16.90, St. Petri-Gemeinde -D5.35, Emanuels-Gemeinde -D3.35.

For poor students in Fort Wayne: From A. Brück there H2.00. Past. Jüngel's Gem. for H. Jüngel O15.00, for F. Vonstrohe K15.00. By Past. Bauer O5.25, for A. Schmidt P3.00.

For a room in the new addition: From Past. Stock's congregation for C. Great "D5.00.

For the new piano in Addison: from Past. Jäbbers congregation in Adams County -H14.00.

Fort Wayne, Nov. 30, 1871, C. Grahl, Cassirer.

Thanking God and the dear donors, we certify the following gifts afterwards

for our church building: By Mr. Roschke from N.N. in St. Louis H2.00, from the Gemeinde- in North East, Pa., W.25, by Louis Eglinger in New York K25.00, by Mr. Past. Baden in Brooklyn O10.00, by Mr. Friedr. Friedhoff in New York K15.00, by Mr. Jakob Ehm in College Point, N. I., IKl.OO, by Mr. Kassirer Schuricht in St. Louis S9.50.

Paterson, New Jersey, December 10, 1871.

H. Walker, Pastor.

G*Principal

G. Dchwoy, > '

For students from Michigan has been received by me: From the congregation of the Rev. Chr. Bauer H5.70. From the women's club of the same congregation H4.00. From the women's club of my congregation GDI. 57.

0HaNstLdt

For the Lutheran orphanage near St. Louis

the following gifts have been received:

By H. Niebrügge 10 Bushei Aepfel, M. Haas in St. Louis
Bor soap, L. V. 6 mission barfen, G. Greb 1 Bush. Apples, C Koch 2 Bsh. do., M. Mertz 3j Bsh. do., Gottfr. Mertz 2Z Bsh. ditto, M. Merff 1 Peck sweet potatoes, 1 Peck onions, 10 Gall. Cider, Gottfr. Mertz 10 gall. do., Joh. Lochhaas 1Z Bush. Apples, Wittwe Rauscher and Fr. Kath. Meier 2 gall. Vinegar, 2 sacks of apples, 1Z B. onions, 1 side of bacon. From the sewing club of the Con- cverdia-Districtö in St. Louis 3 dresses, 1 apron, 1 shirt, 1 pr. children's stockings. From Kaiser for KruseS children 1 dress and shirt stuff. From Mr. and Mrs. Daumer for John Strobel \$3.00. From Phil. Rauscher Z Bush, green beans. Mr. Tindal 6 bsh. Apples. M. Ruck 8 lbs. beef. L. Schrumpcr cabbage kypfe and 1 bush. Potatoes, 10 busb. Apples. Phil. Rauscher j Bsh. Potatoes, 4 bush. Sweet potatoes, 1 gall. Fat, 1 gall. Cider. L. Koehler 1 bush. Sweet potatoes. C. Cook 1 p. apples, 1 p. yellow beets. From friends of the orphanage from New Melle 18 Bafh7 apples, 10 gall. Peach butter, 18-gall. Apfelmtnkee. From Mr. Meier there 1 gall. Apple butter. From Wulfekistter daselbst 1 zacket. From Eime Bush. Potatoes, 1 bush. Sweet potatoes. From teacher Ulrich in St. Charles 1 bnshcl dried apples. From Wittwe G. Mertz turnips, 1 shoulder, fresh pork. From Andr. Bopp 1 bor of shoes. From Mich. Borsch 1 gall. Fat. From Wißmann here as thank offering for happy delivery of his wife K2.00. By Pastor Schlechte, collected at infant baptism at Fried. Bauer, \$3.10. By Past. Lh. Buszin collected at Filial El Paso H5.00. By Rev. Schlesselmann, Communion Collect at Hamilton, H8.50. Through Past. Zske, Harvest Festival Collecte, H5.75. By Rev. Traut- man for sold Zubel sermons, li.00. By Rev. Freder- king, Kindtauf-Collecte at Mr. Ka'mperwerth's, K1.25.

t thanks and God's rich blessings to the dear donors! A. Lehmann, orphan father.

For the Lutheran Orphanage near St. Louis, the following additional gifts have been received by the undersigned since October 27:

From Mr. Titkemeyer in the ZionS District 410.00. Collecte on the wedding of Mr. Pastor lanzow with Fräulein Müller in St. Louis 46.50. From Mr. A. Schwartz there 42.00. From the estate of Wittwe Mastermann for her children 48.45. From Ernst Meyer abschlägich on the bequest of his blessed father 4'50.00. from Wittwe Orban in St. Louis 45.60. from Sch. in St. Louis thank-offering 410.00. collected by the emigrant missionary Lt. Keyl in View Jork for Wittwe Bachmann and her children 4100.00. Collecte on the wedding of Mr. Aug. Kuntz with Fräulein Bünger 410.80. from Mr. Ernst Brink- imyrr .D53X). From an unnamed person through Past. S-euel in Lyons, Iowa, 43.00. Thank-offering by Mrs. Ehrlich in Blooming- tvn, Ill, 45.00. By I. Th. in Chicago 4'5.00. H. Zutter- meister there -42.00. Johanna John 42.00. Bertha Müller 42.00. Heinrich Koke 43.00. H. Kammevcr in the congregation of Mr. Rev. Blitz in Concordia, Missouri, 1 barrel and 10 gall. Molasscs. Mr. B. F. Hänichcn 6 bedsteads with rolls, procured by lItM from the factory and paid in cash 431^59. Mr. Herz 42.00. Of the school children of Mr. Teacher Falch at Wol- cottsville, N. I., O5.50. Jakob Biscoff in Darmstadt to a beautiful Christmas tree 4'15.00. By Mr. Teacher Emmerich in Lowcll collectirt 43.00. Collecte at the wedding of Mr. Michael Wells in Palmyra, Mo., 46.15. Thank offering by Mrs. Teacher Müller for happy delivery K2.50. By W. Stein- feld 41.00. Heinr. Twelbeck 50 Cts. From Georg Beckmann's children from their piggy bank 25 Cts. Heinrich Bchrcns 42.00. Half of a Collecte of the 3 parishes of Mr. Pastor Holls in Centerville, Ill, 4'19.00. From father H. Pauhorst 4100.00.

Warmly thanking the kind donors on behalf of the orphans and wishing them God's rich blessing

St. Louis, 9 Tec. 1871. I. M. Estel, Cassirer.

For poor students received as Wcihnachtsgabe by Pastor Beyer from the werthen Jungfrauenverein der Pittsburger Gemeinde 415.50. By Pastor Hügli in Detroit from the werthen Frauenverein seiner Gemeinde 415.00. By Past. Stamm from Mrs. C. Retzlaff in Kirchhayn, Wis. 41.00 and by the same, collected for Stud. Stiemke at the wedding of Hrn. David Pipkvrn'S there 412.00. By Pastor Hochstetter from the werthen Frauenverein in Indianapolis 10 shirts and 5 pairs of woolen stockings. From Mr. Peter Schaaf in Baltimore 43.00.

C. F. W. Walther.

Correction.

In the poem of the previous number it must read instead of The youth must not form the state - The youth must form the state once.

Changed Morrslenv

Hev. 8. n nncler,

3338t .. OlüouAy, III.
Xaomursrer, OsStzo, lloirnepru 6o., 8:nix.
^Vm. Howlro, 78.

Furors, 8an6 6o., III.

The "**Lutheran**" is published twice a month at the annual **subscription price** of one dollar and fifty cents for out-of-town subscribers, who must pay the same in advance and pay the subscription fee.

Only letters containing information for the paper are to be sent to the Re. daction, but all others containing business, orders, cancellations. Grtdler^e. contain? under the Ndreffe^ (i. i. urtv.est, Oouin-u of 7tk uim l.a'a^ottv 8treet8, 8t. I.nriis, Llo., anberzuscnden. - In Germany, this paper is available through **Zustus Naumanns Buchhandlung** in Leipzig and Dresden.

Printer -er Synod of Missouri, Ohio u. a. St.

The delicious thing, a solid heart.

Sermon preached at the opening of the Missouri 2c. Western District Synod at Altenburg, Perry Co., Mo. on May 3, 1871 and communicated by order of the Synod by C. F. W. W.

Lord God, Father in heaven, we praise and glorify You that You have created us, caused us to be born in Your holy Christian church, preserved us until now, provided us with all necessities and nourishment of body and life abundantly and daily, protected us against all dangers, guarded and preserved us from all evil, led us, although wonderfully, yet always fatherly and gloriously, and have chosen us for eternal life.

Lord God, Son, Jesus Christ, we praise and glorify You that You have redeemed us lost and condemned people, purchased us, won us from all sins, from death and from the power of the devil, not with gold or silver, but with Your holy, precious blood and with Your innocent suffering and death.

Lord God Holy Spirit, we praise and glorify You for calling us through the gospel, enlightening us with Your gifts, sanctifying us in the right faith, and keeping us until now.

O great, eternal, living, only true, most holy, triune God, we praise and glorify You that You have begun the good work in us, and we ask You to carry it out in us until that day, to keep us in Your truth and grace until the end, and to finally help us out to Your heavenly kingdom after the hot struggle of this life. Then we will thank You completely and praise You more gloriously with all angels and chosen ones from eternity to eternity. Amen.

Text: Ebr. 13,9.:

"Be not carried away with divers and strange doctrines: for it is a precious thing that the heart should be established, which is by grace."

Venerable and beloved fathers and brothers in the Lord!

We have gathered this year on a strange ground; among a population of our faith and confession which has a history of a rare kind behind it. As I stand here now, as required by my office, to speak the word of the Lord among you in preparation for our common deliberations this year, a picture of the earliest history of this congregation comes so vividly before my soul that I cannot resist the urge to speak of it at this moment, as inappropriate as it may seem-

When I too belonged to the inhabitants of this region a little more than 30 years ago, it was a scene of a completely different kind than at present, a scene of great distress. Hundreds of souls who had left their dear home in tears and fled here to save themselves from the apostasy of their people, found themselves here at that time as in a desert. While death held a rich harvest and soon the most cultivated field was the God's acre, most of the survivors sighed under the pressure of the bitterest lack. If the healthy man was barely provided with his meager bread of tears, the sick man was completely deprived of the refreshment so necessary to him on his deathbed. The future lay dim and dark like a storm cloud before all our eyes. And ah! that the distress of the young settlement had been only the bodily one! How easily it would have been borne! For - to the honor of the Lord be it known - the jewel of faith and love for Christ was unmistakably carried by most of us in our oppressed hearts. But through terrible experiences it had become obvious to all of us that our exodus from the land of our birth had not been an exodus of Israel from Egypt by the command of the Lord. Even the comfort that our great distress was a distress for Jesus' sake was gone. Covered with shame before the world and tormented by reproaches in our conscience, we hardly dared to seek refuge in the helper in all distress in full childlike confidence. For the most frightening thing in our sad situation was that in it we lacked that delicious thing, a firm heart, that many-

more, doubt had crept into almost all souls "like a gnawing worm, whether our faith is the right one, whether our comfort and our hope are founded, whether our church services are pleasing to the Lord, whether the holy office administered among us, which preaches reconciliation, is valid, whether we are children of the church or whether we are outside of it, and thus whether all our believing, loving, hoping, tolerating, going to church, teaching, listening, reading, praying, singing is rejected by God and therefore in vain and lost. I now think back to that time with a shudder. No one can count the hot tears that were wept here in silence before God and with which these hills were moistened. - But what has happened? - The Lord has done everything well, so that today I must call out to you with David: "Recognize that the Lord leads his saints wonderfully"; through darkness to light, through sin to righteousness, through shame to glory, through hell to heaven. For as hot and painful as the fire of that time was, it was not a consuming one; rather, it was only a fire of trial and probation, and this region was only the furnace ordained for us by God from eternity to purify and heal our sick love and to strengthen, steel and fortify our wavering faith.

So then, venerable and beloved fathers and brothers, in view of those experiences, let it be my privilege to present to you today from this place based on our text:

The delicious thing, a solid heart;

I will show you two things here:

1. wherein a firm heart consists, and
2. whereby this delicious thing alone
obtained.

I.

When, my brethren, our text first says: "Do not be carried away with various and strange doctrines," and when then, as the reason for this admonition, it is added: "**For it is a precious thing that the heart should become firm,**" then our question as to what a firm heart actually consists of is already answered by the Holy Spirit Himself.

58

For if a believing Christian is not to be driven about by various and strange doctrines, because a firm heart is such a precious thing, then this must necessarily consist, in short, in the fact that a believing Christian has not only accepted the pure doctrine of the church, his spiritual mother, in faith, but has also become so certain of it that he is no longer driven about by various and strange doctrines.

As certain as it is that only he who has a believing heart can have a firm doctrinal heart, it is also certain, according to our text, that a person can have a truly believing heart and still lack a firm doctrinal heart. Daily experience also teaches this. Unfortunately, there are all too many Christians who believe with all their hearts that the writings of the apostles and prophets are the word of the living God and that Jesus Christ is their Savior and Savior of salvation, and who are nevertheless "driven about with various and strange doctrines" like a weak ship by roaring storm winds. They may have willingly accepted the truth preached to them, but when they see that only a few or only people of low esteem in the world profess the truth they have accepted, or that many fall away from it again, or that the contrary error is preferred and highly praised by many and also highly respected people, they are tormented by the worry that their doctrine may not be correct after all and that the foreign doctrine may be the truth after all. Every new sect that appears, especially if it has the appearance of great holiness, immediately puts such Christians into uncertainty and restlessness. Although they see that their doctrine cannot be refuted by God's word and that the new doctrine cannot be proven by God's word, the multiple contradictions they experience make such a strong impression on them that they sway uncertainly on the waves of constant doubt. Why is it that they lack that delicious thing of which our text speaks, a firm heart? And what is the consequence of this? Such dear Christians are not only never really happy about their faith,

But many, like the Galatians, are shipwrecked after wandering for a long time on the sea of their doubts about their faith, and are thus lost.

On the other hand, how different a picture is presented to us in a Christian who has attained the precious thing, a firm heart! No matter how few there may be who confess the truth with him,

He is not swayed by those he has recognized from God's word, and even if there are many who follow the foreign doctrine, he will keep Christ's word: "Fear not, little host, for it is your Father's good pleasure to give you the kingdom. Furthermore, if those who are of one faith with him are only lowly, despised, simple-minded people, while those who adhere to the foreign doctrine are the most highly respected, most wise and most learned people, this does not make him uncertain either; he then keeps the word of Christ: "I praise you, Father and Lord of heaven and earth,

that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. May the small group of truth confessors lack every appearance of high holiness and every fame of great works, yes, may even among its small number of members a Judas finally be revealed and thus the cause of the truth be lost.

of the truth be covered with shame and disgrace,

On the other hand, the great crowd of opponents may be surrounded by a great halo of saints and shine with great deeds: even this does not mislead him who has a firm heart; he only looks at the certain, never changing word, not at men, and therefore says with David: "Men are nothing; great men are also lacking; they weigh less than nothing, as much as there is of them.

Biblical and church history are full of examples of such believers with a firm heart. What a firm heart must have been. Noah, the preacher of righteousness, must have been, who proclaimed the great general flood for 120 years under the opposition of the whole world, built the ark in the middle of dry land under the mockery and scorn of all those who thought themselves wise, and finally entered the ark alone with only seven souls under the laughter of his contemporaries! What a firm heart Abraham, the father of the faithful, must have been, who, when all his people had sunk into idolatry, still believed in the Lord alone and immediately followed his call: "Go from your father's country and from your friendship and from your father's house to a land that I will show you"! What a firm heart all the holy apostles must once have been, these poor, unlearned, simple laymen, who received the command: "Go into all the world and preach the gospel to every creature," and who now proclaimed to the high and the low, to the wise and the unwise, to the saints and to the obviously ungodly, in short, to the whole world, that it was in darkness and was condemned; with them, the apostles, alone was light, in their teaching alone was salvation and blessedness! What a firm heart, moreover, must all the countless holy martyrs have had, whom all that was great and high in the world laughed at and cursed as fools, hypocrites, and boshasts, and who nevertheless preferred to go to the most agonizing death than to deny, even with an expression or a gesture, the doctrine which they recognized as the truth of God! What a firm heart must have been the little band of those teachers, one Athanasius at their head, who, when in the fourth century almost the whole of Christendom was seduced by the Arian heresy, still stood firm alone, preferring imprisonment, banishment and death to the denial of the pure doctrine! When, among others, the Arian emperor Constantius mockingly asked the bishop Liberius: "How many parts of the world are you, who stand alone with the godless Athanasius and disturb the peace of the whole world? For even once there were only three who opposed the royal command of Nebucad Nezar." To these examples let me add only one more; the example of our Luther, shining until the last day. What a firm heart, almost without equal, was this man! Luther preached a doctrine as the only ecclesiastical one, which all those who ruled in the church at that time, or were considered its most faithful sons, condemned as godless heresy. Luther preached a doctrine as the only Christian one, which had been

almost completely silenced in Christendom for almost a thousand years, so that it seemed as if he wanted to make heretics of all the holy fathers, to think himself wiser than all the concilia, yes, to reproach and condemn the whole church to a thousand years of apostasy. Luther preached a doctrine as the only beatifying truth of God, which not even a high dignitary of the church accepted, and which even all those who had rejected the papacy from a human point of view had rejected.

Luther was one of the first to reject the doctrine of the "prudence", to which only a small, despised part of Christianity fell and which even many who had initially fallen for it, such as the Swiss, now partly fought as a papist heresy, a doctrine, finally, which was soon shamefully abused by thousands and thus covered with shame and disgrace as a godless doctrine. And what did Luther do? - One might shout: Church! Church! Fathers! Father! Conciliar! Conciliar! May all universities with their doctors of divinity and worldly wisdom condemn him as a false teacher; may all holy orders brand him as an enemy of holiness and expel him from themselves; may all rulers in the church banish him as a heretic and the rulers in the world empire declare him as a rebel in the imperial dungeon; His own former co-religionists might fall away and finally turn against him and call him a half-papist; his own friends might finally make his teaching stink by carnal abuse, yes, his most faithful co-workers might waver and waver in the highest danger, in the decisive hour, and leave him alone: Luther stood firm. Also, not once in his entire life do we hear him recant a truth once recognized by him, and never do we see him waver even for a moment. A single clear word of Scripture was more certain to him than the agreement or contradiction of the whole world. "The word they shall let stand" - "one little word can fell him", that was and remained the shining inscription of his battle armor in the face of all the onslaught of the devil, the world and the false brethren against the truth. And when he was finally asked solemnly before God on his deathbed: "Venerable Father, do you want to die to Christ and the teachings as you have preached them?"

Behold, this is the precious thing of which our text speaks: a steadfast heart that no longer allows itself to be driven about by various and strange teachings. Blessed, blessed is the man who has attained this jewel! His ship of faith steers safely toward the harbor of eternal peace without wavering, no matter how impetuously it is tossed about by the stormy winds of foreign doctrine, and no matter how rough the waves of persecution may be. Peace.

II.

But, my brethren, the important question now arises: by what means alone can a man obtain this delicious thing, a firm heart? Let me now speak to you about this secondly.

Our text also answers this question for us, in the short clear words, "Which is done by grace."

Wonderful answer! Would one not think that in order to obtain a firm heart against all the various and strange doctrines in the world, great acumen, thorough scholarship, or a high degree of Christian knowledge would be required above all? Shouldn't one think that, since a firm heart is such a precious thing, it will certainly cost much, very much, to obtain it, great effort and work, especially a long and deep research? But behold, our text mentions none of these things. Rather, it simply says, "Which is by grace." No man can and should give himself a firm heart; God alone can and will do this; and he wants to give this small heart.

nod not for a man to toil for it himself, or to make himself worthy of this jewel by good works or perfect sanctification, solidem merely by grace, by his mere free divine grace.

But this is not meant to say that only certain chosen ones can attain the precious thing, a firm heart, to whom God wants to bestow this grace alone before others as his favorites. Oh no! Rather, the exact opposite is to be testified here, namely, that since no man can earn this treasure, God wants to bestow it on everyone, including me and you, by grace. For, say yourself, what is the whole of Holy Scripture but a testimony to the fact that God's grace is a heaven spread over the whole earth? David joyfully exclaims in the 108th Psalm: "God, your grace reaches as far as the sky, and your truth as far as the clouds go", and to show where this grace can be found by all, Paul writes: "The saving grace of God has appeared to all men", namely in Christ.

Behold, the open, certain, sure way to obtain the precious thing, a firm heart, is thus: You must first recognize that you are by nature a thoroughly corrupt, lost and damned sinner, for whom there is help only in free grace; you must secondly recognize that this free grace has already appeared to all men and also to you in Christ, namely that Christ has already acquired grace for all men through his death on the cross, and that God the Father, through Christ's raising from the dead, has himself also publicly, solemnly and actually confirmed this acquisition; You must finally recognize that the preaching of this or the gospel is nothing but the God-commanded proclamation of this grace acquired by all in the whole world, that baptism is the inscription of your name, too, in the list of the pardoned, done by the hand of God Himself, that the atoning body and the atoning blood of Christ in the holy meal are the divine seal and pledge of your pardon, that absolution is the ever new presentation of the same to you, and that finally the entire Bible is nothing but God's letter of pardon for all of redeemed mankind, also addressed to you through God's Spirit with God's own blood. This knowledge, this faith is what will give you, as God lives, that delicious thing, a firm heart.

No amount of science can help here. Yes, that now, especially in our old fatherland, so many seek to become certain of their doctrine by scientific means, this is rather the cause that now so many "are always learning, and never come to the knowledge of the truth, or yet fall away so easily. As long as the sun of grace that has risen in the gospel does not yet shine in a man's heart, as long as he has not yet become certain of his state of grace through his teaching; as long as his teaching has not yet brought him this fruit and has not yet proven and sealed itself to him so that he can triumphantly exclaim: "I have now found the foundation that holds my anchor forever: as long as he can have a heart that is hesitant, wavering and wavering in doctrine; but as soon as his doctrine has become the rock for a man who is terrified of God and hell, on which he could save himself from the shipwreck of his sin and righteousness and on which he could find security and peace of mind, his heart will also immediately become firm and certain.

What once made all the prophets, all the apostles, all the martyrs so firm and constant? Nothing other than the grace of God in Christ, which they not only preached and confessed, but which they also faithfully appropriated themselves. A strange example of this is again our Luther. Luther had already recognized many papal errors and many a foolish truth, and yet he still wavered back and forth for a long time. Of this time he himself says: "When I heard the name of the church, I was frightened and offered to leave. *) Now where did it come from that Luther was later on influenced by the shouting: "Thus confesses the church! This is how the universities teach! This is how the Fathers write! This is what the conciliar authorities have decided! Luther tells us this himself. At last the word of grace, "The righteous lives by faith," rose like the sun for him. "Here I felt," he writes, "immediately that I was born whole and new, and now I had a wide open door to enter paradise itself. †) Behold, this was the moment, so blessed for him and for the whole church, in which that delicious thing, a firm heart, was born in Luther. For through this doctrine of grace, Luther had now found the right key that locked out the whole of Holy Scripture for him, and the sure touchstone by which he could now test every doctrine, and thus that rock of which Christ says: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

Well then, my brethren, the church which bears Luther's name, and to which we also belong, possesses that doctrine of universal free grace in a purity and fullness like no other: Let us then faithfully guard and keep this crystal bright precious fountain in the sandy desert of this world and time as good watchmen, but above all let us drink from it ourselves daily and hourly, quench the thirst of our souls from it, and refresh and refresh our weary hearts from it: so shall we also experience what our text says: "It is a delicious thing that the heart becomes firm, which is done by grace." The various and strange doctrines are in the last analysis all without exception contrary to the one doctrine of free universal grace. Either they come from the fact that this doctrine is rejected outright, or from the fact that one does not want to be satisfied with it and lusts after supposedly higher things, deeper wisdom, sweeter consolations and more glorious hopes. Therefore, as long as we hold on to the doctrine of free and universal grace as our highest treasure with fear and trembling, as long as we examine every other doctrine to see whether it carries this doctrine as its innermost core, so long will we not allow ourselves to be deceived and moved by any other doctrine, and so on, While everything around us wavers and sways and, like a weather vane, is blown about by every wind of new doctrine, we will wave the heavenly banner of eternal truth with a firm heart and foot until we finally see and enjoy with delight what we have often believed and confessed here amidst tears and hot temptations. May Jesus Christ, the King of grace and truth, help us. Amen.

Valet blessing:

The God of peace, who brought forth from the dead the great Shepherd of the sheep through the

*) XIV, 472.

†) XIV, 462.

The blood of the everlasting testament, our Lord Jesus, who makes you ready in all good works to do his will, and creates in you that which is pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

(Sent in by Pastor Günther.)

Dr. Johann Gerhard's life,

according to E. Rud. Fischer, *Vita Gerhardi*.

"Prayer, study, and contestation make a theologian."

(Continued.)

So he finally came to Coburg (in February), after he had resisted for nine whole months. His inauguration took place on the Sunday of Invocavit.

Although his ministry in Coburg did not last long, it was a great blessing. After the end of the great general visitation, he was given the task of writing a church constitution for the lands of Coburg. He was the most suitable man for this task, not only because of his theological ability, but especially because he had become thoroughly acquainted with the conditions of the congregations in the entire country on the occasion of the visitation.

His wish to teach at a university was soon to come true. Even before his departure from Jena to Heldburg, Dr. Piscator had assured him that, as soon as a professorship would be vacant in Jena, they would take him into consideration. However, as much as he was always drawn by force to the high school, he did not want to go his own way. When he had once been asked to reveal his wish to the university in writing, he had modestly refused; he did not want to step in the way of God's providence. In 1610, the visitors of the University of Jena had proposed him as the fourth professor. In the following year, he had been proposed for one of the positions left vacant by the death of Professors Debel and Piscator. He had also not concealed his inclination to accept the profession; only he had not wanted to know that he had been offered such a high position; he had believed that he could accept not the second, but the third and lowest position. When the appointment had arrived, he himself had asked the duke for a peaceful dismissal, but the duke had denied him the same and sent back to the university the lecture it had held against him on an earlier occasion: "How it would be the highest inequity that one should rob one altar and cover the other with it.

After four years (1615), another position in Jena became vacant. And now the Elector of Saxony himself, as guardian of the young princes of Altenburg, wrote to the Duke of Coburg asking him to dismiss Gerhard. Then the Duke remembered the promise he had made to

the Elector more than two years ago, when he did not want to dismiss Gerhard, who had been appointed to the University of Wittenberg, namely the promise that he would not keep him if he were appointed to Jena. But nevertheless, he now believed he had to refuse his consent.

Gerhard, firmly convinced of the divinity of the calling, after receiving the same, asked the duke for dismissal from his service. He told him that he could no longer endure preaching in such a populous congregation and would finally have to succumb to the work, that in his present position he could only

60

that he could benefit a part of the church, but in Jena he could serve the whole church, that he could also do a lot in Jena for the welfare of the Coburg scholars and help train teachers in churches and schools for the Coburg church, that his service to the Coburg church was not so necessary, since others could easily carry out what he had ordered, that he could not refuse the call with a clear conscience, since he had gotten into many difficulties since he had not been allowed to follow his first calling to Jena.

So the duke finally agreed, albeit with a heavy heart. But since Gerhard had only been in charge of his new office for a few months, he had to stay in Coburg for a few more months, do some visitation work and help to find a capable successor.

Only in May of the following year (1616), after he had worked in Coburg for a year, did he receive his letter of dismissal. In it, it was determined that he would remain a Coburg church councilor and, as often as his presence was necessary at visitations, synods and other meetings, would be employed in Coburg at the Duke's expense, attend the examinations twice a year at the Coburg Gymnasium and hold disputations, and in particular supervise and promote the studies of the Coburg and Eisenach students in Jena, and that he would receive an annual salary of 100 gulden for this work. Gerhard also had to promise the duke that at his last end he would stand by him with comfort from God's word and close his eyes.

On Cantate Sunday, he preached his farewell sermon. Before his departure, the duke prepared a farewell feast for him, in which he himself took part, and granted him "200 imperial thalers for his departure, because of the spiritual visitation that had been held and carried out with special praise and benefit, and also because of the well-written church order.

6. Gerhard as professor at the University of Jena.

He went to Jena before the end of May. Now his hottest wish was fulfilled. Now he was in his element. Now he was in his right place according to the judgment of competent theologians as well as physicians.

With extraordinary zeal, with great loyalty, with great love, he devoted himself to his new office. All his worries, work and prayers day and night, at home and on the road, were directed toward the welfare and flourishing of his dear university. He gave more lectures than the other teachers. He did three things in particular with his students. First, he diligently explained the Holy Scriptures to them; second, he explained the doctrines of faith and proved them from the Holy Scriptures; and third, he taught them to recognize the false teachings of the Papists, Reformed, Anabaptists, Socinians, Arminians, Weigelians, Chiliasm, etc. and to refute them from God's Word. However, he did not leave it at the mere lecture, but took care of them in other ways, promoted their studies where he could, put his rich library at their disposal, visited the sick to comfort them and bring them medicine.

How highly he was esteemed at the university could be seen from the fact that he was unanimously elected Rector as early as 1617. Later he was appointed Rector three more times with great festivities in the presence of princely persons and their envoys. Still it was considered a great honor to be invested with the doctorate by him.

He was also concerned about the temporal well-being of the university and did not mind making arduous and dangerous journeys to princely houses in order to increase its income. He obtained from the dukes of Weimar and Altenburg that they donate the offices of Apolda and Remda to the university. He persuaded the abbess Dorothea Sophie of Quedlinburg and the old duke of Coburg to bequeath large sums of money. "If our university," said Dr. Joh. Major in the funeral sermon, "had to look for something to do with princes and lords or otherwise with noble people, then the pious Dr. Gerhard, who was willing to serve, had to go and do the best.

If the university had to be represented at a celebration, it usually had to represent Gerhard, e.g. at princely weddings, at the funeral celebration of Gustav Adolph and his old Coburg duke.

Thus he also endeavored to avert danger and evil from the university. "If any harm threatened," said Dilherr, "Gerhard was the protector; if a blow was feared, he was the protector. Gerhard, the Shield; if a weather went out, Gerhard was the roof; if a downpour fell, Gerhard was the sun." When in the Thirty Years' War the imperial army was advancing against the city, he went with vr. Joh. Major to meet the enemy general to ask him to spare the city with plunder and destruction. On the bridge they met with the same and presented their request to him in a footsteps manner. When he closed his ears to their request, Gerhard came to his side and said to him with great courage: "If you will not hear me, hear me our Lord God," which words are said to have softened him somewhat.

Gerhard was so attached to the university that no matter how many jobs he received from other places, he accepted none. So much was he interested in its welfare

Dr. Joh. Major could repeat after him: "The blessed Dr. Gerhard was more concerned about the welfare of the university on his deathbed than about the health of his body. And his son, Johann Ernst Gerhard, had to confess that the whole time he was lying down, the concern for the welfare of the university and the church left him no peace at all, and that he seemed to have had no or very little concern for them (the children).

And Gerhard was also an extremely learned professor. He possessed a sharp judgment. This is proven by his polemical writings. That is why he could not be absent from so many theological meetings. He knew how to shut his opponents up so well that none of them dared to

get involved with him during his lifetime^a Only after his death did papists, Calvinists and others gain courage to write against him. He did not lack a lively imagination and a good memory. Since to these gifts an untiring diligence was added, his erudition could be no small one. His catechetical, dogmatic, polemical and exegetical writings, his books of sermons and edification, his theological opinions on important questions of conscience sufficiently testify how well he was versed in all branches of theology. In his knowledge of the writings of the church fathers, no one has surpassed him. His knowledge of the writings of the Scholastics and other Roman writings has been

a proficient connoisseur of church history. Of the ancient languages, he thoroughly understood Hebrew, in which the Old Testament scriptures are written, Greek, in which the evangelists and apostles wrote the books of the New Testament, and Latin, in which the textbooks were written at that time and in which instruction was given in the schools of learning. He also understood Chaldean and Syriac. The pope L. E. Du Pin cannot but acknowledge Gerhard's great erudition, his excellent knowledge of the languages, his skill in explaining the Scriptures, and his knowledge of the writings of the ancient church teachers, and confess that the learned Jesuit and advocate of the papacy Robert Bellarmin had no opponent before whom he should have been more afraid than Gerhard.

(To be continued.)

Justification and Testimony of the Lutherans who left the Saxon State Church. *)

On February 17 of this year, the Lutheran Associations of Dresden, Planitz, and Zwickau, united on the basis of their faith and confession, addressed the High Regiment of the Saxon Regional Church with requests and petitions:

1. to recognize the grave sins against the confession of the Lutheran Church, as they have been brought about by church practice up to nowz.
2. to introduce the doctrinal discipline that is indispensable for the observance of the Lutheran confession, and
3. to issue unambiguous ordinances in accordance therewith.

In this year's February number of the journal "Evang.-lutherische Mission und Kirche" (Evangelical Lutheran Mission and Church) by D. Brunn, as well as in a separate print, we brought this step to the public's attention and now consider it our duty to publish in the following the further progress of this matter and to report what has happened since then.

I. of the Saxon High Church Regiment, II. of the Saxon Regional Church and
III. has been done by us.

I. After the Royal Ministry of Culture had left us without an answer for a long time, we received the following reply to a repeated request:

"The undersigned Ministry has to reply to your letter of February 17 and to the renewed submission of July 22 that it is not in a position to listen to the requests and petitions expressed in those presentations, but rather leaves it at the decision issued to Pastor Fröhlich and comrades on May 24, 1869, without addressing in any way the regrettable consequences which you incomprehensibly want to draw from that decision."

Dresden, August 10, 1871.

Ministry of Culture and Public Education.

For the Minister:

Dr. Hübel.

According to this decision, the High Church Regiment therefore announces that it is not in a position to

*) Mitgetheilt aus einem in Dresden bei H. Naumann erschienenen Pamphlet des obigen Titels.

The Lutheran Church is not authorized to introduce the doctrinal discipline necessary for the maintenance of the Lutheran Church and to issue ordinances in accordance with this, but rather declares, with confirmation of the decision of May 24, 1869, the united communion of the Lord's Supper as the practice recommended by Him.

II. This year's Saxon regional synod, as representative of the entire regional church, in perfect agreement with the church regime and its pronouncements, transformed the present oath of religion of the preachers, which had already been weakened in comparison to earlier times, into a vow, which allows every servant of the church to determine to the best of his knowledge and conscience, i.e. according to his own personal conviction, what he likes to consider the true gospel of Christ and the doctrinal norm of the Lutheran church.

For a clearer understanding of what has happened on our part, it is permitted to note the following with regard to the statements and facts fixed under I and II:

If the Saxon regional church in its decline had kept the same sad pace with the other German regional churches in that it also tolerated the betrayal of the pure confession within its borders, then it has now, through the acceptance of the aforementioned vow formula, recognized and privileged this betrayal in principle and with full consciousness, and just thereby stripped itself of its Lutheran character. According to 1 Tim. 3:15, the church is the best and a cornerstone of truth, which irrefutably means that in the church only the one truth may have right and toleration, that is, that Christ should rule in it with the straight scepter of His pure word and unadulterated sacrament.

If now all kinds of false doctrines have right and toleration in a church community, then this has also ceased to be a best and a pillar of truth. For

1. toleration of errors disputes

a) against the statements of the Holy Scriptures, which command that the whole Christian doctrine be kept pure from adulteration; but they command that

"to hold to the statutes," 2 Thess. 2:15.

"to preserve the good supplement," namely, intact, unabridged and unadulterated, 2 Tim. 1:14.

"to abide in that which one has learned, 2 Tim. 3:14.

However, the doctrine is not kept pure if the adulterations with the truth are tolerated or allowed to be homegrown.

Further disputes that acquiescence

d) "to punish" against the Office,

by which false teachings are to be rebuked and condemned, an office which is commanded to faithful teachers by God, as it is written Tit. 1, 9. 13.; 2 Tim. 4, 2.; 3, 16. The examples of Christ correspond to it: Matt. 23, 12. ff; 16, 6. and Paul Gal. 1, 6.

Finally, the toleration of errors is

c) very dangerous because those errors and falsifications, if they are not fought and condemned in time, spread further and further, whereby the truth of the doctrine is made doubtful and suspicious or is taken for an indifferent opinion and the erring people themselves are strengthened in their errors.

2) The toleration of erring persons, if it extends not only to the simple, but to whole communities and therefore at the same time to the public office itself and to the teachers of error, conflicts with the commandment to punish false teachers and advocates of error and to guard against them, as it is Rom. 16, 17; 2 Cor. 6, 14. 17.; Gal. 1, 8.; 5, 12;

2 Thess. 3, 6.; 1 Tim. 6, 3. 4.; Tit. 3, 10. is pronounced.

Within the boundaries of the Saxon regional church, according to the manifestations and facts mentioned under I. and II., all kinds of false doctrines have consciously and avowedly become right and tolerated, not only among its members, but also among its ministers, not only in its pulpits, but also in the chairs of the university. For this reason, however, the Saxon regional church has not only ceased to be a best and a pillar of truth, but at the same time it has also ceased to be a Lutheran church, because the original and unchanging character of the Lutheran church, as the church of pure word and unadulterated sacrament, is that it holds steadfastly to the One revealed truth and accordingly does not tolerate false teaching, lies and error.

Accordingly, it cannot justify a preacher of the Saxon regional church if he would also profess the entire doctrinal content of the symbolic books for his person. For as a member of a body that denies his Lutheran faith and confession by tolerating heresies, he would be sharing in the sin of the entire body according to 1 Tim. 5:22. he would make himself part of the sin of the entire body, unless he tirelessly testified publicly and especially so clearly and unequivocally against the false doctrines and false teachers tolerated in his church community that it would be heard just as clearly in the office of the Council of Ministers as in the congregations, just as clearly in the lecture halls of the university as in the study rooms of the ministers and in the pastoral conferences, yes, as a bright trumpet sound throughout the whole country. Of course, such a clear, distinct and persistent testimony for the confession of the Lutheran Church, which is everywhere in harmony with the revealed truth, against the false doctrines and false teachers tolerated in the Saxon regional church, which contradict the truth more or less, combined with a practice corresponding to such a testimony, could have no other consequence than the earliest removal of the faithful witness from his office. The earlier decision of May 24, 1869, that it would exempt a preacher who attempted to introduce the Lutheran confession into practice and thereby perhaps made himself disliked by the crowd from the consequences of such a practice.

The first step was to make sure that the process was not unfaithful to Kent. But such a housekeeper would have done with it what his Lord has commanded and instructed him to do so, while otherwise, by the unionist art of saying yes and no at the same time, he makes himself liable to the sins of the church community of which he is a member.

III. After vainly raising complaints, petitions and requests, we were therefore bound in our consciences by God's Word and recognized it as a sacred duty to leave the regional church of Saxony, as a church community in which both declared and concealed enemies of Lutheranism are granted house and civil rights. We could not make ourselves partakers of other people's sins and continue to pull at the same yoke with those who find protection and right to falsify the "Gospel of Christ" under the above-mentioned formula of vow, as pious and innocent as it may sound.

On October 31st of this year, we, those who have left the national church, constituted ourselves into an Evangelical Lutheran church community independent of the state and submitted our church constitution, which is attached below, to the high Cultus-Ministerio for confirmation.

Since a similar outcome of the matter was to be expected, we turned to Professor Walther, the General Presiding Officer of the Evangelical Lutheran Synod of Missouri, with which we had known ourselves to be united in one spirit and faith for a number of years by God's grace and wonderful guidance, and to which we owe the knowledge of pure doctrine in general, next to God, with the request that he provide us with a preacher who could be appointed by us in the event of a possible withdrawal. In a faith-brotherly manner, this dear Synod has now also made our cause its own and has designated a preacher to be appointed for us in Pastor Ruhland. Therefore, we have sent a call to Pastor Ruhland, which we confidently look forward to accepting.

The step we have taken has been judged in various ways and has usually been called an error; indeed, scholars and unscholars have sometimes made the most naive accusations and reproaches against us, to which we will return later. For this time, it should only be noted that we are held together, praise God, not, as has been thought, by a common negation of the religious misogyny prevailing in the Saxon regional church, but by a positive unity of Lutheran faith and doctrine, and that to this day no one has called our resignation unacceptable. The author does not believe that any of the objections made have been justified, unsolicited, or premature from God's Word, but the objections made have revealed a regrettable lack of clarity in doctrine as well as in the current state of church affairs.

We took this step with fear and trembling, but we had to do it in obedience to the Word of God, even if we had to do without the joy that those who were to be the builders of the Kingdom of God according to their profession would have gone ahead of us or would have been helpers.

For our part, we are prepared for the words of Acts 28:22 to be applied to us: "Of this sect we know that it is contradicted at all ends," but with all the greater joy we repeat to St. Paul: "But this I confess unto thee, that after this way, which they call a sect, I serve the God of my fathers, believing all things which are written in the law and in the prophets. Acts 24:14.

By adhering to the faith and confession of our Reformation fathers, we are not doing anything special, but simply doing our duty, for after God, out of undeserved grace and mercy, has given us His pure Word and Sacrament again through the Reformation, He has made His true visible and visible faith and confession known to us.

He has made it possible for the Church, the only Church on earth, whether the Pope and the devil thought it had been buried forever and was quietly moldering in the cool bosom of history, to rise again strong and rejuvenated, and has placed us in the most unrestricted possession of the scriptural truth of the Gospel. With this, however, he has imposed upon us as an even higher duty to guard the entrusted treasure with iron fidelity. Therefore, we should and will watch over and guard our precious, eternal, heavenly good, which cannot be compared to any riches of the world; nothing in the world should make us turn away from our love and faithfulness; so help us God, we do not want a speck of dirt to cloud the bright, full splendor of the truth shining in our confession by the admixture of vain human thoughts, even if they come clothed in the festive garb of indisputable science, or to dim the joy of our faith.

63

We do not allow ourselves to be diminished by it. We want to and must oppose any attempt to change the recognized pure teaching of Scripture, no matter what the cost. Even the seemingly most harmless, but in fact only the more cunningly chosen digression from the straight path of faith, struggle and victory, as our fathers, resting in God, kept it with a simple mind and a sincere heart, and shone ahead of us on it with their incorruptibly faithful adherence to the confession and their implementation of the doctrine in church life and action, which was equally free of the fear of man and the pleasing of man - every bending of any points on the fence, which are quite in place precisely because of the thieving sneaks and neighbors - every kind of shaking or filing of our church castle, Even if this is declared to be harmless and of no consequence at all - all this and anything else that can be devised in an inventive way must be rejected as the tricks of the old artist of thousands who tries to distort our senses from the simplicity in Christ, not for the sake of the fathers, who in their own persons were also capable of error, but for the sake of the Word of God, which they drew for us purely and unadulterated from the fountain of Israel, and which they bequeathed to us as a precious legacy. They bequeathed it to us as a precious legacy and heritage of faith. We know from divine Scripture and feel it in our hearts every day what is involved in faithfulness and obedience to every single word of God, and for this reason alone must be filled with zeal against any break in its full power and truth and against any weakening of the law of the kingdom, which has been given by the Holy Spirit and is absolutely legally valid for us and all Christians.

Let us then leave to other ecclesiastical communities the honor of not having inherited the truth, but of having independently investigated it and acquired it for themselves; let us leave to them the zeal to transform the church of the Reformation according to the demands of a new enlightened age, to enrich it with newly discovered truths, to lead it toward greater perfection, to reconcile it with the spirit of the age - we remain with the "It is written," that is, with the faith and confession of our Lutheran fathers.

May God do so! Amen.

Dresden, November 10, 1871.

the Lutheran congregations in Saxony, independent of the state.

On their behalf:

E. Gnauck.

To the ecclesiastical chronicle.

Preacher Salary. Times have changed. There was a time when the members of the sects often scornfully said to the members of the orthodox churches: "Your preachers are hirelings, belly monkeys who preach for money; look at our preachers, they are apostolic men who walk according to the saying: "For free you received, for free you give" (Matth. 10, 8.), they do not take money. The sectarians, of course, did not mention that their preacher, who received abundantly from the missionary treasury, could not only live, but live splendidly and joyfully without the members of his congregation having to give him even a cent, while the poor Lutheran preacher, who could not be supported by any "missionary treasury," often hardly received his and the congregation's money.

He could not satisfy his own hunger and often did not know how to cover his and his family's nakedness. Now, as I said, it is different. Many sects now also have old congregations that are no longer treated as "mission congregations" and are therefore no longer maintained by others, but must now also maintain themselves. Therefore, the stingy members of the sect now begin to regard their own preachers as hirelings, because of course they, like other people, do not live on air and cannot serve the people for free and alone if they do not want to maintain them. Therefore, among others, the "Christian Ambassador" of the Protestants answers a "sister" who, in pious indignation, had spoken out against the demand for a proper preacher's salary, quite well as follows: "A sister complains that our newspapers say so much about the support of preachers and church debts; we also complain that these things are necessary, and because they show that our people in general do not do their due duty in these matters. Critics find it incompatible with the sacred calling to the office of preaching that a preacher demands good support in temporal matters from those whom he serves with spiritual things. It is not a sense of denial 2c., she thinks with pain of the years when one often only had to give 10 cts. and the preachers did not want any money. Those were undoubtedly good times for people who love money and do not like to part with it. So also recently an old brother said to us that in former times the preachers came with patched pants and he only had to pay 25 cts. the "quarter". "Oh the good old days!" he lamented bleakly. Does Sister know, then, who paid the first missionaries who worked for them? They had the missionary treasury behind them, and friends from other fields of labor, who supported their own preachers, had to strain and put even more income into the missionary treasury to be able to pay the missionaries of those and other regions. As quickly as a congregation is gathered, it is instructed to provide for its own preachers and to help others as they were helped in the past. Of course, many would prefer to have the missionary treasury always at their disposal, then 10 or 25 cts. for each "quarter" or for the whole year might be enough. - It is a perverse and unscriptural view that a preacher should preach the gospel for free. The commands of Christ are not in harmony with this view. It is said that a laborer is worthy of his wages. We hope that the

thought, which still prevails from time to time, that the preacher's tax is a pittance, will soon be eradicated root and branch. Every congregation is obligated before God and man to support its preacher to the best of its ability. Because this does not happen in many places, hence the "begging", as it is wrongly called. It is just such people who are most displeased when a preacher tries to run a side business, he should devote himself completely to his ministry, he should spend all his time in the service of his congregation; but then one must also support him quite efficiently, so that he may be able to comply with these demands. We know of people who accumulate riches, live in beautiful houses and live splendidly and joyfully, but who support their preachers only sparsely. Is that right? A preacher should receive so much salary that he can "save something for his old age". Who then is to support him in his old age and his family? It

means: he should trust in God. Why then do our lay members not trust in God and gather fortunes? Is not our God also their God, and do they not have the same promises? Will God drop bread from heaven as a reward for such trust? God works indirectly through his children" Now, the people who do not care for a preacher who serves them, care very little or not at all for him once he has served out and come outside their limited circle of vision. We know faithful servants of God who have been in traveling service for over 40 years, who have had to scatter their children for the sake of sustenance, and who now have to work for a day's wages to earn their bread. Some of those who put them off to God now do not want them as day laborers because they cannot do a full day's work. - We are convinced that true servants of God do not deal recklessly with poor communities, in regard to their support, but act in the spirit of Christ." W. [Walther]

Mummenschanz in the church. "The concert in the first Protestant church in Cincinnati, conducted by Prof. Krumpe, was a brilliant affair. The first theatrical attempt - the rural engagement - was generally very satisfactory, and will encourage the society to repeat its attempt at the next concert. The concert was followed by a dancing party, which continued in the most cheerful manner until early morning." So reports the "Volksblatt" of Cincinnati. We thought: In our days we are getting further and further ahead in the formerly so difficult problem of "serving God and Mammon" at the same time. Church people did not want to go to the theater, now they make it comfortable for the young people: they bring the theater into the church. With all kinds of mummery, jokes and pranks it was started quietly, very quietly, and now in some places it has already come to the point that one may call a spade a spade and freely says out: "The first theatrical attempt was very satisfactory

Perfect sanctification. As is well known, the so-called "evangelicals", also called "Albrechtians", a kind of Methodists, talk a lot about this; but from their writings one can see that they themselves are very divided about what perfect sanctification actually is; as it is the case with all teachings that have no basis in God's Word: their real unity of faith is an impossibility. In the "Christian Messenger" of December 27 last year there is a treatise which was read at the "Holiness Convention" in Schuylkillhaven in November 1871 and published at the request of this convention. In it it is shown that a perfectly sanctified person can certainly still err, but it is added: "This must not be left unmentioned, so that man, in seeking "complete" sanctification, does not to his deception and confusion seek a perfection similar to the angels or perfected, but only (!) a sinless perfection." Even the editor of the "Christian Messenger" makes the remark that he is "astonished" at this expression and that one has not yet encountered one of its preachers "who has used this expression to designate Christian perfection." At the same time, the editor quotes a statement by the founder of the Methodist Church, namely Wesley, in which he expressly rejects the doctrine of a "sinless perfection." How great is the confusion among these "evangelicals" about perfect sanctification.

This is also evident from the fact that in the "Christian Messenger" of January 3 there is a sermon in which it says, among other things, as follows: "God cannot impute weaknesses to us as sins. If one wanted to take it that way, it would of course be too much to say: "to be able to be redeemed from all and every sin. ... Even evil^ thoughts and temptations that rise in us are not sin to us if we do not want them, do not indulge in them, and do not take pleasure in them, but fight against them and abhor them." It can be seen from this that the man who preached this sermon understands perfect sanctification to mean that one no longer commits any deliberate, wanton, willful sins and no longer allows oneself to be controlled by any sin; Now this would be quite correct as far as it goes, but it betrays a true Pharisee blindness when this "evangelical" preacher calls such a state perfect sanctification because he means what is called sins of weakness, evil thoughts and temptations rising up in man himself (which is nothing other than what is said in the 9th and 10th verses); and 10. This is because he thinks that what is called sins of weakness, evil thoughts and temptations rising in man himself (which is nothing else than the real and original sinful desire and lust forbidden in the 9th and 10th commandments) are not sins, therefore the holy God cannot count them as sins either. In this, these enthusiasts are in agreement with the equally blind papists. It is not possible to believe with the papists in a perfect moral sanctification in this life, if one does not at the same time as an arch-Pelagian with the papists deny the original sinful corruption of man and the spiritual sense of the divine law. God preserve every true Christian from this frightful heresy, which, under the appearance of great zeal for sanctification, leads man to regard the very vile source and root of all the sins which he bears in his heart as an un sinful weakness, and therefore, in spite of it, to regard himself as a perfect saint. W. [Walther]

Divorces. In the United States, a combined total of 181,500 divorce petitions have been filed and 129,900 couples have been divorced in court in the last three years. Death has divorced 7280 couples during the process; the rest of the petitions are still in the courts. Is this not also a frightening sign of the times? W. [Walther]

Memorandum of the Synodal - Conference of Fort Wayne.

We have the pleasure to announce that this brochure of 34 pages has now left the press and is ready to be sent. It is available upon request from Hm. Rev. E. Mees, Treasurer, or Rev. I. A. Schulze, both of Columbus, Ohio, and it will be sent postage paid at 10 cents each, or at H1.00 for ten copies.

Unfortunately, it will be some time before this paper can appear in English, as it has yet to be translated. In due time, the relevant advertisement of it will appear.

All those who are now interested in the memorandum and in the Synodal Conference in general, and who wish to learn about its standpoint and spirit, now have the opportunity to obtain the desired information from a reliable source.

Send orders as indicated above, but at the same time send payment to cover expenses. This rule itself

Pastor did not arrive, so the undersigned had to deliver the Kirchweihpredigt. He preached the dedication sermon on the Gospel on the first Sunday of Advent, Match. 21, 1-9. In the afternoon he preached on Psalm 26, 7. 8. and in the evening on Rom. 13, 11-14.

May the Lord give grace that this church may never be defiled by false teaching, but that Christ, the Savior of the world, may always be preached purely in it!
W. Schwartz.

The price must be recorded in a comprehensible way, since it would be too cumbersome to start special invoices for this typeface. It will therefore only be issued upon receipt of the price.

The position of the Conference, vis-à-vis the General Synod in the North and the South, the General Council and all more or less unionist and sloping directions in and at the Lutheran Church, its position on the symbols and the practice arising from them, its aim and purpose, all this is presented in this writing clearly and unambiguously, but without carnal zeal. Some, of course, will not like the fact that it calls things by their proper names, but this should at least assure the memorandum an honest examination by all friends of the truth and the Evangelical Lutheran Church. It will not be difficult for anyone to determine where the Synodal Conference stands, what it believes, teaches, confesses and wants. L.
(Columbus Kz.)

Reminder,

Requests for financial support for the operation of the so-called inner mission.

The undersigned deem it necessary to remind those of the pastors who need support from the fund designated for this purpose for their undertakings for the purposes of the so-called inner mission, to apply for this support beforehand, so that it can be determined whether the application should be granted according to the state of the fund and the claims made on it. Precisely because, for the wise use of the love gifts received for the needs of the inner mission, a comparison of both the fund balance with the claims made on the same, as well as the fields of work with each other, is so necessary, the Venerable Synod in its Constitution Cap. VI. D. § 2. that the funds received in the districts for inner mission are to be delivered to the treasurer of the general synod.

C. F. W. Walther, currently President of the General Synod.

I. F. Schuricht, Treasurer of the General Synod.

Ecclesiastical message.

On the 19th Sunday after Trinity, the candidate for the sacred office of preacher, Mr. Peter Klindworth, was ordained. Peter Klindworth was ordained and introduced by the undersigned in the presence of the Reverend President of the Western District of our Synod. Pastor Pallmer and Pastor Zimmermann were present and preached. The congregation consists of 20 to 22 families, but will increase significantly in the next few years. About 6 to 10 years ago, Pastor Krapf, a member of the Texas Synod, preached frequently in the Settlement; then the Methodists and Baptists clustered there until near the end of last year. Finally, last spring, the congregation decided to call a Lutheran pastor. Mr. P. Klindworth accepted the call of the congregation, having well passed the examination set with him at St. Louis.

But Christ the Lord be with this His servant with His strong arm and with His great blessing!

A. D. Greif, Pastor.

Address: Rov. I>. Xlinävrutti,
Lrsnürun, ^VrcskivAtov 60th, Doxss.

Church consecration.

On the first Sunday of Advent, the fire-ravaged Immanuel Lutheran congregation at Town Sherman, Huron County, Mich. had the great joy of dedicating their newly built church, which is 24 feet wide and 40 feet long, to the service of the Triune God. Since the congregation invited to the church dedication

Announcement.

Since the Board of Trustees of Concordia College at Fort-Wayne has deemed it more advisable to postpone the definitive reappointment of the Conrector until the General Synod in April of this year and to hire an interim teacher until then, the steps taken so far by the Electoral College are to be suspended.

Th. Brohm, currently secretary of the electoral college.

From confession.

Two conversations of a confessor with his penitent.

Boston. 1871.

We have just received a tract under the above title. It was published by our dear brother Adolph Biewend, currently pastor of the Lutheran Trinity Church in Boston Highlands. In his preface, he rightly expresses the hope that these talks "will still be useful today for all who read them attentively and with a sincere heart - especially in preparation for Holy Communion. Especially in preparation for Holy Communion. Benefit" will not remain "without great benefit". They excellently expose the hypocrisy of so many who consider themselves Christians, and show what true conversion consists of. The author of the Conversations is the well-known fundamental scholar and godly Dr. Caspar Calvör, born in Braunschweig in 1650 and died as General Superintendent of the Principality of Grubenhagen and Pastor Primarius at Clausthal in 1725. The tract contains 33 pages in octavo and is sold for the benefit of the congregation of the publisher. W. [Walther]

Conference - Displays.

The Grand Rapids Specialconference, God willing, will hold its next meetings on the 13th and 14th of February at Grand Rapids at the home of the Rev. Crull.

F. W. Spindler, Secretary.

The one-day St. Louis Localconference meets, God willing, on the first Wednesday in February at Concordia Seminary here.

The main subject of the discussion will be:- The Catechism of Dr. Luther, thoroughly interpreted by Dr. Joh.

Preachers and teachers who desire information about this or that point in this catechism are asked to send their questions by letter to the undersigned. Also, the Conference will consider every hint with thanks.

E. D. C. Böse, Secretary. 1420 2Varron Ltreet.

The Iowa Specialconference will assemble, God willing, from the 30th of January to the first of February "inlusively" at the home of Rev. H. Kaemmerer in Iowa City.

I. L. Osterhus.

The Concordia Conference will meet, God willing, at Birmingham, Pennsylvania, on the 6th and 7th of February, at the home of Rev. C. En yellow er, Secr.

Received in the Western District treasury:

On the synodal treasury: From Rev. Matthias in Marysvillr, O., \$2.00. From Trinity District in St. Louis \$14.30. From Rev. Pissel's congregation in Matteson, Ill., \$12.50. Of Immanuels Distr. in St. Louis \$28.65. Of Past. Db'rman's St. Peter's parish in Nandolph County, Ill., \$11.50. Of F. Gehrke's in Addison, Ill., \$5.00. Of Past. Pröhl's Gem. in Prairie City, Bates Co, Mo, \$4.00. Past. Stephen's Gem. in Ehester, Ill., \$10.65. Past. Heinemann's Gem. in New Gehlenbeck, Ill., \$12.30. Past. Cooler's SalemS comm. in Chariten County, Mo., \$8.25. Past. Biltz's Gem. in Lafayette County, Mo., \$20.00. Past. Streckfuß's Gem. in Washington County, Ill., \$10.32. Past. Grupe's Gem. in Champaign, Ill, \$7.50. A. Bohn in Cleveland, O., \$6.00. Past. B. Mießler in Palmyra, Mo., \$1.00. By Past. F. Nützel in Marion County, Mo., \$6.00. By Past. Veyer's Gem. inPittsburgh, Pa., \$36.50. parish inLincoln, Mo., \$6.65. N. N. there \$5.00. Past. Hahn's Gem. in Staunton, Ill, \$9.00.

To the College - Unterhalts - Casse: From Trinity Distr. in St. Louis \$11.00. From Past. Köstering's congregation in Altenburg, Perry Co. of Mo. \$54.50.

For inner mission: From the Triune District in St. Louis, 95 cts. From the Immanuel District there \$3.55. From the pupils of the West District in Addison, Ill, \$2.50.

For Past. Brunn's Anstall: Bon P. Schaaf in Baltimvrr,' Md, 93.00. F. Gehrke in Addison, Ill, 92.00. Past. Dorns G'endr.' in Dunton, Ill., 96-60. teacher Grühl in Addison 95.00.

To Synodal - Building Fund: From Etzhold through Past. Bergt in Paitzdorf, Perry Co, Mo, 91.50.

On the emigrant mission in New York: From Past.> Biedermann's congregation in Danville, Ill, Oll.00. Wittwe Herling through Past. Holls in Centreville, Ill, 91.00. F. Gehrke in Addison, Ill, 92.00. Elis. Hofmann by Past. Bergen at Jacksonville, Ill, 93.00. By the house church of Mr. I. Brödeho'st at Brighton, Ill., 92.00. N. N. at Lincoln, Mo., O1.00.

For the Hermannsburg Mission: From G. Meyer through Past. Matthias at Marysville, O., 95.00. Fr. Schaaf at Baltimore, Md., 93.00. By the pupils of Teacher Himmier at Frankenlust, Mich., 913.50. Maria Dorn there O5.00. H. Hektmann at Addison 95.00. F. Gehrke there 92.00.

For the Leipzig Mission: From Tr.Häßler in St.Louis 910.00 in gold.

On the emigrant mission in Baltimore: by Past. Dr. GotschS congregation in Memphis, Tenn., 98.75.-

For the seminar at Addison: Collected at J. Anders and G. BernthalS wedding by P^st. Medermawu. "u.Dauville, Ill, 94.10.

arMrc "LiLd-LMtrsn BsmM; S-. Lrr-St: LES-Os.I)9. collecte on Past. Lchurichks-Kindtaufe- rü-Bäudalia, Ill, H5.L0. From Mr. Rasche in Falls City, Nebr., 91.40. F. Krummel through Past. Mießler in Palmyra, Mon., 92.25.

For Past. Wunders congregation in Chicago: by Past. Holls' congregations in Centreville, Ill, 963.55. widow Herling by Past. Holls 91.00. Past. Graf's congregation in August," Mo., 917.00. Past. Dr. GotschS Gem. in Memphis, Tenn, 96.25. Past. Fackker's Gem. in Columbia Bottom, Mo., H28.U0. Rev. Heinemann's Gem. in New Gehlenbeck, Ill., -D32.35. Rev. Bergts Gem. in Paitzdorf, Perry Co, Mo, 912.00.

For the congregation in Manestee, Mich: Don Past. Dr. GotschS Gem. at Memphis, Tenn, 96.50. From the house- congregation of Mr. I. Brödehöft near Brighton, Ill., 93.00. Nach- trächlich from Immanuels Distr. in St. Louis, Mo., 93.00.

Frru the achHobruirmen congregations in Wiscrusiu: From Wittwe Herling through Past. Holls in Centreville,'Ill, 91-00. past: dri GotschS congregation in Memphis, Tenn, K6.st0. Bon Doberenz by Past. Bergt in Paitzdorf, Perry Co, Mo, 91-00.

E. Roschke, Kassirer.

Entered the caste of the Eastern District:

To the ^Synodal Fund: Wedding - Collecte at G. Schmidt 94.68. Reformationöfcst-Coll. of the congregation at Boston, Mass., 937.00. From the congregation at Williamsburg 911.50. Emanuel's congregation at Baltimore 946.32 and O22.75. Past. Weisel, Sr. 92.00. by Past. Ernst in Canada 921.35. Easter coll. of Genesee congregation O6.OV. By Past. Rademacher of its branch 9'1-50.

Freestyle Pastor Brunn's proseminar: From Gi Reinke in Humberstone -D1.13. From the congregation in College Point 911.50. From Fr. Scheuermann 56 Cts. A. Klopfer 91.00. B. H. Succop 91.00. Reformation Feast'Coll. of the congregation at Allen Centre 92.50. Of the branch congregation of the Rev. Michael 911.00.

To the emigrant - mission in Baltimore: From the congregation in Wolcottville 94.15. congregation of Mr. Pastor Seuel in Albany 93.85. harvestfcst coll. of theGrmeinde in Humberstone 913.00. from the Drcifaltigk. congregation in Buffalo 918.00. from Kromphardt 50 Cts. By Past. Ernst tn Canada -P23.OO. From the women's club in the parish of Rev. Seuel 910.00. From its Sunday school 92.00. congregation in Eden 97.00. congregation Ln-Ekirtvtsvik- O4.-00. congregation- in Ashförd 92100.

For internal mission: from West Meriden congregation Z3-85. Emanucls congregation in Baltimore 922.73.

For the heathen mission: From the piggy bank of Maria Dörr O1.00. From B. H. Succop for Leipzig 91.00, for Hermannsburg O1.00. Through Mr. Past. Ernst in Canada for Leipzig 75 Cts. From the Women's Association in the congregation of Mr. Pastor Seuel 95.00.

For the seminary in Addison: Bon from St. Paul's parish in Martinsville 96.36. From several brothers in Lockport 93.00.

For the orphanage near St. Louis: From Mrs. Hanan 95.00.

For the orphanage in Boston: Through Mr. Pastor Ernst in Canada 96.00.

For Mrs. Pastor Kähler: Through Mr. Pastor Ernst in Canada 91-40.

To the college - maintenance - fund: Don the parish in NewJork 99.00, 98.25, 99.14. Pentecost collecte of the parish in Genesee 94.50. From the parish in Ellicottsville for Fort Wayne 93.50. Refvrmtion festival collecte of the same 96.50. From the parish in Ashford for Fort Wayne 65 Cts.

On church construction in Lelanaw, Mich. by Past. Ernst i n C anada 92.50.

For fellow believers affected by the fire n) in Chicago: from the New Jork congregation 9150.00. from the College Point congregation 925.00. from Prof. G. Sevfart 910.00. 6) in Manistee, Mich. from the New Jork congregation 9110.00. from the New Jork congregation's Sunday School 917.76. From G. (OH. 920.00. ") in Wisconsin & Michigan: From the community in College Point 975.85.

For poor students: For H. Låwen: Collecte at Brachrock's funeral 92.21, at Roggow's funeral 91.57, at Nölting's wedding 91.41, from Joh. William jun. 95.00, from Joh. William sen. 93.33. By Past. Ernst for St. Louis 97.00. By Mrs. Past. Michael for the Brmn's scholars at Fort Wayne 96.00.

Znr.P_rev.iaer.Wittwenkasse: By Pastor Nademacher 91-50.

New Jork, December 1, 1871.

I. Virkner, Cassirer.

Received for Castle Garden Mission:

By Rev. W. Dammann 95.00, Past. Hieber 91.00, Past. C. W. Ernst 910.00, I. Wieck 91.00, Holstein 91.25, N. N. 95.00, FrärrkimJimg?IO4;O9, Past- Ebendick Past. I- s. Brandt 91.00, Past. C. Groß 91.00, A. Götz 91.00, W. Sitter 75 Cts. W. Heine 50 Cts, from the congregation in Martinsvl lIrOIO.50, B. H. Succop 92.00, Mrs. Timm 80 Cts, Brömling 40 Cts-, C. Felthusen 92.00, Salomon 91.00, by Praeses Bading 919.00, from Past. Weinbach 25 Cts-, I. Wieck 50 Cts-, E. Hauselt 50 Cts-, by the congregation in Egg Harbor 9'4.25, R. Walzer 92.00, P. Lippel by N. König 95.00, by Past. Oppen Mssions-Collecte 99.50, by C. Schwan 91.00, M. Ambs 30 Cts, A. Hafemeister 91.00, N. N. 80 Cts, Karl Staas 92.00, Hugo Frey 92.00, F. Garnow 50 Cts, H. Schlömann 85 Cts, Past. Trautmanns Ge meinde 98.38, Joh. Traitel 910.00, Wilh. SeuSke 91.00, Anna Winter 92.00, Aug. Scherer 50 Cts., Past. C. L. Berner 50 Cts., H. Brunschen 91.00, Michael Sack GT.OO, A. Kilpfer 94.00, from the Zion congregation in Pittsburg 96.00, congregation in WolcottSvillr 94.00, from the women's association of the congregation of Hrn. Past. Seuel 910.00, from the congregation in East Boston 97.00, Barb. and Em. Friedrich 93.60, parish in Eden 97.00, Grube 91.00, parish in New Jork 920.00, N. N. 75 Cts, C. Ruhland 50 Cts, Johann Drees 91.00, Brinkmann 91-00, Felgenhaus 91.00, Fr. Wüt 91-00, by Rev. F. Stutz 92.60, by I. Weiß 25 Cts, O. H. Griefe 95-00., H- Knorr 94.00, by Past. Quehl by Junge 91.00, C. Schmiedeburg 92.00, E. H. Lücken 25 cts, by Past. LsthlLnn 50 A.S., vsn Mrs. Rolf -K5M, vow-M.st.Pröhl's branch parish in Bear CreekIM.OO, DorESchütz M.M, Gmemde in Williamsburg 917.60.

New Jork, December 1, 1871.

I. Birkner, Cassirer. 102 William Street.

The following additional gifts have been received by me **for the Lutheran Orphanage near St. Louis:** Airs of an Unnamed Savings Bank in St. Louis 920.00. From Mrs. Makalene in Marysville 91-00. Thank offering from G. H. Roth in Cape Girardeau 95.00. From the Laudable Virgins Association in St. Charles 940.00. From the school children of the widowed Mrs. Past. Pohle in St. Louis 9'3.40. Of a member of the congregation of Hcrru Pastor Stücken 95.00. Of the twin sisters Theresia and Enphemia'WheerbH in-Chrster 94M.' Vsr of a pupil- drSHrn. teacher Almstedt in St. Louis 91.00. Of the school children of Mr. teacher Gtsch in Sü Louis 98.00. Of the school children of Mr. teacher Hamm in Concordia, Lafayette Co., Mo., 92.35. St: Louis, Mo., 21 Tecember-187-1..

I. M. Estel, Cassirer.

For poor students received through Rev. Schliepsiek at Dwight, Ill, from Mr. L. Hahn 95.00. Through Mrs. Ch. Langbein at Memphis, Tenn, from the worthy Women's Association there 12 bust shirts, 2 boxes of paper cragcn, 6 pairs of cotton and 1 pair of wool socks. Through Past. Wagner in Chicago from the werthen Frauenverein there 917.00 and from the wer- then Juenglinsverein for B. and L. 920.00. Through Pastor Eilgelder collected at the wedding of Hrn. A. Volkers 93.40.

For Brunn's Anstalt received through Pastor Schliepsiek in Dwight, Ill, from Mr. H. Burk 95.00. Through Pastor G. Grüber in Warsaw, Ill, from Mr. H. Baurichter 93.30.

C. F. W. Walther.

Preachers' and Teachers' Widows' and Orphans' Fund received:

1. in contributions:

For 1869: From Mr. Past. Burfeind 92.00.

For 1870: From Messrs. Pastors I. M. Hahn, John, Burseind, Prof. Walther, Prof. Lange, Keyl sen., Steinbach, Mangelsdorf and from Messrs. Teachers Kirsch, S. Riedel 94:00 each. "

For 1871: From the pastors Hochstetter, A. Kraft, Mangelsdorf, Lüker, Wehrs, Geyer, Prof. Walther, Schwensen, Kern, Pröhl, A. Lehmann, Schliepsiek, Matthias, Dorn each 94.00, Matuschka, Kothe each 95.00, Tr. Preuß 91.00. From the teachers Erck, O. Gotsch, Hcver each 94.00.

For 1872: From Messrs. Pastors Harmening 95.00, E. Böse 94.00.

2. in gifts:

From the congregations of the gentlemen pastors: Traub 9'9.77, Schwensen 9>8.00, Husmann 95.00, Plehn 93.00, Dom 913.00, F. Lehmann 98.00, Biedermann 910.17, Nöder 9'16.35, M Meyer 93.00, Fick 924.05, Hochstetter 921.46, Schliepsiek 9'6.46. Collected on "baptism of children": at Dübbelde 92.30, at L. Fischer 9'5.20, at F. Kestner 93.80. Collected on wedding at Tiesenbruch 94.45. thank-offerings for happy delivery: from Mrs. Pastor Wehrs 95.00, Mrs. Tegler 9'4.10, Mrs. N.N. in my congregation 95.00, Mrs. W. Meyer 95.00. From Messrs. Deichmüller and Brölje 92.00 each. Collecte of St. Louis Localconference 922.50. Christmas gift by Prof. Walther from N. N. 925.00. For Mrs. Pastor Muckel: Collected at wedding of Mr. I. M. Eschrich 912.50, from I. M. Eschrich 95.00.

i B emerkung, The.account.for., the. past. year. will. appear. in. the. next. number.

St. Louis, Mo, Jan. 5, 1872.

E. D. C. Böse, general cassirer. 1420 44 urrvrr 8lr.

For college students from Past. Brunn's institution I have received: Through Mr. Past. Schlesselmann 9'10.00, by Mr. Past. JMrr 935.00, by Mr. Past. Kühle-92LL0.,hvn Mr. Past. Fl. 91.00, by Mr. Past. Nupprecht 95.72, by Mr. Past. Steger 95.00, by Mr. Past. Jor from his parish in Delphi 910.00, by Mr. Past. Evers 923.00.

Furthermore I have received

for poor students from my parish: yE.W.Sawder 954>0.,on Hrn. Past. Müller's wedding collected 97.75, on Mr. Meyer's wedding collected 912.23, from Mrs. N. N. 91.00, on Mr. Tegtmeyer's wedding collected 93.20, on Mr. Meyer's child baptism collected 9'2.55, on Fr. Trier's wedding collected 99.65, from Mr. F, Meyer 95.00.

God's blessings to the givers!

Fort Wayne, Ind, January 6, 1872.

W. S. Stubnatzy.

For the seminar - Hau stop received: By Hm. Rev. E. Hartmann ReformationSfrst-Lollete and contribution of the Women'sSocietyS of his congregation P 10.00; by Hm. Wendler of CollinSville 4 gallons of applerlbuttr and 1 bush. Apples; from Hm. Soapboiler Meier of Rock Spring 2 cases of soap and 1 barrel of soda; from the congregation of Hm. Past. Frederkiag, 2nd consignment, P19.lv; by Hm. Past. Bergen by H. Lücken P5.lv; by HofiuS by Hm. Jak. Braun P4.lv; by Hm. Past. FacklerS parish from Hm. Pennigroth 1 pig, 3 Psd. butter, 1 Bush, dried apples, 5 Gall. MolaffeS and 5 Bush. Turnips and from Hm. Hücker 1 hog; from Messrs. Berg L Becker millers in CollinSville 10 sacks of flour valued at P35.00; by Hm. Past. A. Lehman" by Christoph Walther P1.lv; by the congregation of Hm. Past. Matuschka P46.lv; by Hm. Weithaus P5.lv; by Hm. Past. Maaelsen "fra Rushford Mmig- hod" P36.00; by Hm. Past. H. I. Müller, Collecte of his congregation P3.50; by Hm. Past. A. LehmannS parish from Heinrich Niebrügge 2 sacks of apples, 2 p. grain, from A. Bopp 6 p. grain, 1 gall. Fat, 1 gall. Apfributter, from B. Bopp 1 gall. Fat, 1 gall. Apfelbutter, from E. H. Klostermann 1 peck Aepfltschuitze. from M. Mertz 2 p. Kom, from C. Koch 1 p. Aepfel, Z bushel Aepfelschnitze, 1 peck Behnen, from M. Ruck 1 ham, 2 sausages, from I. Lochhaas 1 bushel Aepfel.

For poor students: By Hm. Past. Krafft: by Henry County parish P2.30, by Florida parish 80 CtS., by Florida parish P1.40, by St. James parish in Ful- ton County P7.95, collected in Napoleon P3.35; by Herm Past. Oetjen Collecte of his parish P5.00 for contactor; by Hm. Past. Plehn ReformationSfest Collecte of his parish P4.75, of which P1.00 for Mack: by Hm. Past. Bergen by H. Lücken P10.lv, of which P5.lv for Krause; by Hm. Rev. Sapper, to I. H. RohlfinkS Hausweihe collected, P6.55 and P10.lv from the women's club of his congregation; by Mr. Lehrer P. Heider dahier P5.lv; by Mr. Past. Gräbner Collecte sr. Gemeinde P14.10. by Hm. Past. E. G. Markworth collected in Almond P2.75 for shillings; by the Bremen Women's Association 14 quilts, 13 underpants, 14 undershirts, 9 pairs of stockings; by Mr. Past. I. Müller P2.00 for Bruer and Pröhl; by Hm. Past. Stürken: by the Women's and Maidens' Association of his parish P20.00 for masons, P10.00 for Schaaf, P5.00 for H. Siek and P10.lv for poor students, by a parishioner P3.00, deSgl. 2.Y0 for masons, by Mrs. Sigel P2.00, by Mrs. Krauck P5.00, by Drechsler P2.lv, by N. N. as a thank offering P2.lv.

A. Crämer.

The following gifts of love have been received by the undersigned for the Lutheran Orphanage near St. Louis:

By Past. Fackler of L. L. in Columbia Bottom 1 pack wool. Bon Mr. Opel in St. Louis 14 balls of cotton yarn, 2 handkerchiefs, 6 shawls, 2 woolen maid's hats, 13 pairs of woolen children's stockings, 4 pairs of adult stockings, i pair of socks, 1 boy's hat. Bon Karl Koch^ 1 busbel apples. Bon Lauerwcin 1 skirt, 3 pairs of pants, 3 pairs of Ltrümpfe, 1 vest, 1 underpants. Through Mr. Past. Bünger of N. 9t. miscellaneous" garments, from Mr. Bosse at Farmers Retreat, Dearborn Co, Ind, 1 bor hats, Bon Hauelsen Sc Lange in St. Louis 3 sacks of potatoes. From theffrench Association in Carlinville, Ill, by Mrs Allendorfer 1 quilt, 6 pillow cases, 6 towels, 2 sheets. From Mrs. Dietrich 1 side of bacon, .some sausage. From the children of the Nab School by Mrs. Teacher Poble in L-aint Louis 2 petticoats, 2 shirts, 11 aprons, 1 dress, 8 yards of stuff to dress, 20 handkerchiefs. Bon M. Barthel 1 pair of boots still usable. Bon Hm. Willhard in velvet Louis 7 boys caps. From H. Steinmeier feathers and stylus for Christmas gifts. From N. N. 1 piece of beef, 1 bushel of cornmeal. From Mr. Chr. Freund for Christmas tree goods valued at -d 10.00. By Past. Buchholz in Middletown, Ohio, from the Women's and Maidens' Association in his parish 111 pairs of children's stockings, 1 pair of socks, 4 calico dresses, 6 "want" petticoats, 3 girls' neckerchiefs, 5babies' shawls, Owhite pocket ! cloths, 2 boys' pants, 1 jackct. From Mr. Haas Co. in St. ' Louis 1 bor soap. 1 lacquer feathers from Mr. Lindemann in St. Louis. 1 pack of worn clothes by Mrs. Muller. Bon H. Niebrügge 2 bushels of apples. From Helene Häckel in St. Louis 2 white lcbiirzcn, 2 pants. From Balth. Lochbaas 1 Bsh. Apples, From Gottfr. Mertz 1 shoulder. By Past. Claus 4 Pr. children's stockings, 4 skeins of cotton yarn, 1 skein of woolen ditto. By Joh. Lochhaas sen. 1 bush. Apples. By Mr. Ch. W. of Hermannsburg township in Central, St. Louis Co, Mo, from N. N. 1 new quilt.

The kindest thanks to the donors in the name of the orphans! Where N. N. stands, the undersigned could not learn the name from the donor. A. Lehmann, Orphan's Advator.

A n inerinnq. At the same time, I would like to request that all gifts of love intended for the orphanage, which consist of large packages, boxes or small barrels, be sent to St. Louis at the following address:

Uov. .O Doüinuun,
^aro ot'L Doonliurclt, Kuxoii^ lUUIs, 8t. Douis.
Due to lack of space, several onütunge; had to be postponed for the next number.

Changed addresses:

Ilov. I'r.

Ilox 88, (UraräLNU,

6l. Orullil, teacher, Dlv<lr: "c>o1,Oo., O

The Lutheran is published every month for the annual subscription price of one dollar and fifty cents for out-of-town subscribers, who have to pay the same and the subscription fee. - In St. -out" each individual number is sold for zebn Lenk".

Only letters containing information for "da" paper are to be sent to you, but all other letters containing "business", orders, cancellations, monies etc. are to be sent to the address: -I L. Lnrket, Ooruer o5 7tk "irtt DalaMtv 8treet", 8t. Douis, Uo., to be sent. - Zn Germany this sheet is to be obtained through Zusius Raum"" Bookstore in Leipzig and Dre "den.

Printing Office of the Synod of Missouri, Ohio et al. St.

On the Profession of Woman and its Degeneration.

The right healthy knowledge of the actual profession of the female sex we can hardly draw from the natural light of reason, but only from the light of the divine word. It seems to be quite all right for the heathen, for example, if they regard and treat their women only as their beasts of burden and working machines, and satisfy their carnal instincts in them in the manner of animals. To the "Mohamedans" their wives are partly slaves, partly articles of luxury, partly means to satisfy their lust tickles; and especially for this reason, contrary to the original marriage order of God, multiple wives have arisen, which, as is known, also takes place among the Mormons.

It is only through Christianity that the will of God in the creation and vocation of woman has again come into effect and dominion. From the holy scriptures we learn that the woman was originally intended by God to be the helper of the man, to be one flesh with him primarily in the fear and love of God and to preserve the human race as instruments of the almighty God and to educate their children according to the will of God.

But this original destiny of the woman was not changed at all by the Fall. Indeed, because Eve, the progenitor of the human race, introduced transgression and seduced her husband, the righteous God dictated to her the salutary punishment: "Your will shall be subject to your husband and he shall be your lord". But in the course of time, her and her daughters' original and true calling from God, to be a helpmate of her husband in the home and a co-beneficiary of the marriage sweep, namely of the common children, was not substantially impaired by this, only that she was required to submit to the will of her husband, as her husband, with due submissiveness in everything that did not conflict with God's will and commandment. Gal. 3, 28. does not contradict this, where it says: "Here is neither Jew nor Greek, here is neither! There is neither servant nor free man, there is neither man nor woman;

for you are all one in Christ Jesus. The opinion is that through the common faith in Christ before God and in his kingdom of grace and honor, the believing wife has no less in Christ and his spiritual and eternal goods than her husband, and he no more than she. Nevertheless, the marriage order of God in this life requires that the wife be subject to the husband and acknowledge him as her lord, just as Sarah is praised by the Holy Spirit according to 1 Peter 3, that she behaved in this way toward Abraham.

So it is and remains that in the domestic and maternal profession, according to God's will and order, the destiny of the woman is fulfilled. But it is not the same with the profession of the man. He alone should give wholesome laws in the civil community, supervise their execution, establish law and justice on earth and render the owed obedience to the existing laws. He alone, according to the gifts bestowed upon him by God, is professionally destined either to build the land within this community or to transform natural materials into artificial products for the common good, and for this purpose also to make the forces of nature, such as steam, water, light and electricity, serviceable to man. It is he alone through whom, according to the special gifts from God, the realm of the sciences and the fine arts comes into appearance in a professional way; yes, even in the ecclesiastical community it is the man alone - for "the women shall be silent in the congregation" - who is to act God's word and sacrament in public.

What is the state of knowledge and practice in this country with regard to this difference of the two sexes based on God's Word and the marriage order intended and established by God for this life? First of all, as far as the knowledge and recognition of it is concerned, it is by no means a common property of the people and the prevailing public opinion, least of all among the well-off and so-called educated. Rather, a reversal of the divine order of marriage takes place here, that the wives are considered to be next to, if not above, their husbands. And that is why, especially in the homes of the richer, especially if they do not have a Christian attitude

The practice of the wife's will, or even just her inclination, whim and obstinacy, is usually the law for the husband, to whom he submits willingly or unwillingly. Instead of being the master of the house and of the marriage, he often plays only the pitiful role of a fool and slave, whom his Delila holds captive and leads in silken bonds, and who knows very well how to enforce her desires, sometimes by cajoling and caressing, sometimes by sulking and weeping. And since in this way, because of this sinful weakness of men, women degenerate more and more and strip off all wholesome barriers and do not seek and find their satisfaction in the conscientious fulfillment of their domestic and maternal profession, it is very understandable that they seek and think to find this satisfaction elsewhere, against God's word and order, by deceiving the devil and their flesh. Hence comes that restless inclination to all kinds of distraction and that manifold addiction to pleasure, to fill the emptiness and lethargy of the heart by societies, balls, theater, concerts, journeys, and so on. This is the origin of the madness that now arises, with contempt and neglect of her domestic and maternal profession, to enter the political arena and to participate in the government of the country by demanding and obtaining the right to vote.

To lose much words about this great aberration and madness of the mind seems to be useless, because the unreasonableness of this desire jumps sufficiently into the eyes of even the weakest mind. Assuming that this request of the women, who are being led on a fool's rope and listened to by the devil, would really be granted, what would be the fruit? None other than that the already existing party passion and the mutual carnal and spiteful fighting would be considerably increased and aggravated; for, as is well known, the female sex is not exactly equipped with objective, sober and practical understanding and persistent willpower for the political field and the life of the state; and it could not possibly be lacking that, by virtue of their sexual peculiarity, the easily excitable, mobile, emotional, and immensely dependent on their moods, irritations, whims, and preconceived opinions, the married and unmarried *ladies* either themselves

The people of the country and the people's welfare would be well taken care of, while at the same time the poor children at home would be most disgracefully neglected and neglected or spoiled. Then the welfare of the country and the people would be well taken care of, while at the same time the poor children at home would be most shamefully neglected and neglected or spoiled.

But unfortunately, under God's imposition, the devil has poured out for his own amusement this dizziness and delirium not only on these and those unbelieving wives and mothers of English tongue, but also on these and those especially aging virgins who have little prospect of becoming married and of drawing money out of their husbands' pockets for the satisfaction of their lusts. These, as long as they are not forced to work with their hands every day for their bodily needs, are also among the eager applicants for the right to vote and move around land and sea in order to gain applause and support for their madness through speeches; and it is not at all improbable that in all states they will finally succeed in their endeavors; as is well known, the country here is a land of *humbugs* and in many respects a big fool's house that only lacks a roof. Why, then, should its inhabitants not consider this request of their wives to be very reasonable and honestly do their best to fulfill it as soon as possible?

Apart from this grossest perversion of the divine order, this most disgusting degeneration of the female profession and encroachment upon the rights of men, there are other excesses from the wholesome limits of the female profession, which we will examine more closely after we have considered a point that lies largely at the root of these excesses.

It is a prevailing morbid condition of society that now even here in the country many more girls remain unfree than in former times. A large part of the blame for this state of affairs is borne by the averagely corrupt upbringing of girls in English families, not only in the richer, but also in the middle strata of society; and this corrupt state of affairs is no less native to German families that have attained prosperity or even wealth and in which there is no Christian sense and understanding; For here the parents have nothing more urgent to do than, with the stripping away of their German language and customs, to ape their native English counterparts in the arrangement of their household and especially in the education of their daughters. English peoples. It would go too far to describe in detail the many damages and corruptions of this upbringing or rather education. Only this much can be said that even the daughters who are growing up to be manly are not educated and trained for their actual profession of becoming wives and mothers. They are not systematically trained to help their mothers in the care of the household and to serve their younger brothers and sisters. Instead, after they have perhaps learned all kinds of things in a higher educational institution that they will not need later in their maternal profession, they are left to kill their time as they please. Soon they are sitting at the embroidery frame, soon they are strumming on the piano, soon they are swaying idly in the rocking chair, soon they are reading frivolous novellas and love stories or singing such songs.

lazy chatter about fashions, dresses, merrymaking, and young fellows, with whom they may even occasionally strike up a love affair and attend concerts and theaters with them. But especially - for their first idol is their body and the other their clothes and jewelry - they are devoted to finery and vanity and are slaves to fashion, and no matter how tasteless, even ugly, it may be for an educated sense of beauty, no matter how costly, even frivolous and immoral, they would consider it a sin not to go along with it; For the purpose of these fair-haired and fashionable women, who are trifling and truanting in the streets, is nothing else than to attract the eyes of young men and, if possible, to attract them as suitors, if they are pretty in person, pleasant and entertaining, and, above all, have money in their pockets.

It is no wonder, then, that young journeymen who are not of the same caliber are more likely to be repelled than attracted; For even if they take it into their heads to become married, they have justified misgivings about applying for such splendid specimens of the fashion journal, and are not unjustly concerned whether their income will be sufficient to satisfy the finery and vanity, together with all the appetites attached to it, of their chosen *ones*. This, however, entails no small danger for themselves; for if, for example, they have a stronger sexual instinct and feel the heat of the flesh, they are severely tempted to satisfy it against the sixth commandment. If they have a predominant inclination toward sociability, they seek to satisfy it outside the domestic circle and family life, and by visiting drinking houses, dance halls, gambling houses, etc., they fall into crudeness, recklessness, and an increasing lack of discipline and immorality. If, however, they are more of a quiet, introverted disposition, so that they are disgusted by this crude, wild nature, they withdraw into solitude and shut themselves off from all social intercourse, fall into the hands of dangerous books, and gradually become sinister, resentful, man-hating hagestolts.

In this way, on both sides, virgins and bachelors, the above-mentioned pathological condition of the present society is formed, namely the increase of the celibate life and the dangers of the same for both sexes.

After this consideration of how this morbid condition has developed, it will now be in the place to consider how, apart from that desire for the right to vote and to participate in the government of the country, the degeneration of the female profession in the present time also presents itself in this country. It is a well-known fact that at the higher educational institutions - at the University of *Anno*

In 1870, there were more than 20 ladies in *Arbor*, for example, to formally study medicine, jurisprudence, fine sciences, etc., with the intention to later use their acquired knowledge and skills as doctors, lawyers, professors, and to make their country and people happy with them. But that this and similar activities have no relation to the female profession, that they produce a strange hermaphrodite gender of

intellectual females and peace Amazons, shines quite clearly in the eyes of those who have retained an unbiased view of such morbid aspirations and excesses.

But in view of the undeniable fact of the increasing celibacy, another question arises as to what kind of activity and work virgins, who remain unmarried, would have to undertake without thereby entering into obvious contradiction with the original profession of woman and remaining in a certain relationship with the same.

In order to answer this question, it must first be considered of what kind of talent, education and position in life this or that virgin is. The greater part of the daughters of Germans who have immigrated to Germany, for example, are indisputably most suited to be maids, whether among the well-off natives or among the wealthy of their own people; and especially as helpmates of the housewife, they stand in a naturally female profession. If, moreover, by God's grace they are believing Christians, they are, even if they remain unfree, nevertheless in a blessed occupation, serving at the same time their Lord Christ, who first served them, and all their work is pure service to God; for it proceeds, predominantly, from faith in their Savior and is done in the love and fear of God and in the love of neighbor, according to the fourth commandment. And even if they had to endure many tribulations and crosses from their unbelieving householder and housewife, they should be all the more thankful for the sweet promise of their God in Ephesians 6:8. Ephesians 6:8 and Colossians 3:24.

Another part of these girls, according to their talents, is directed to sewing, and again the more talented ones to the making and even cutting of female dresses; and also this activity does not contradict the female profession, but is appropriate to it.

The fact that virgins of greater talent and education than the aforementioned become teachers is, within certain limits and restrictions, also in keeping with the female profession, especially for the little ones in Christian parochial schools; for through their pliability and disposition, they are very suitable for condescending to the childlike understanding of the little ones and, as it were, to break the subject matter into them and teach it to them by the spoonful. And if, in addition, they are devout and godly persons with a motherly heart and mind and good storytelling abilities, they are often much better narrators of God's great deeds in biblical history than many a teacher. They are also suitable for higher classes of girls' schools, provided that they possess the necessary knowledge and skills and the required teaching ability and have character enough to keep the easily movable chatty girls in good discipline. However, most of them would be less suitable as teachers of adolescent boys; for the latter, especially for the learning of foreign and especially old languages and the grammatical consolidation in them, require on the part of the teacher, on the one hand, more thorough knowledge, training and teaching ability than female teachers are capable of acquiring, and on the other hand, a masculine discipline that exerts a beneficial influence on their entire character development.

On the other hand, some older virgins are well qualified to care for the sick. The next natural profession for them would be in the homes of their parents, if these are still alive, or in the circle of their relatives or in the hospitals of the communities to which they belong, if these have any, for the care of the female patients.

Here a word should be said about the so-called deaconesses' institutions, which, like other branches of the so-called inner mission in our day, are run by

It is a well-known fact that even preachers, who were and are entrusted by God with certain herds of Christ for special pasture, have established such institutions and devote much time and special care to their care. Now, the external usefulness of these institutions, from which, for example, many nurses of the sick and wounded emerged in the last Franco-German war, should not be called into question. Their services may also prove useful in the event of epidemics, especially in larger towns. However, if one looks at the emergence and the prevailing manner of existence of such institutions, they are hardly anything other than testimonies of the not yet existing or again disappeared church community life.

In the apostolic congregations, this ministry of love grew out of the bosom of the congregations themselves and was ordered and supervised by them through their ministers; it was, borne by the confession of the church, an outflow of congregational life, a special activity of faith through love, similar to the care of widows and orphans. This healthy root, however, is missing in the modern deaconess institutions and similar institutions of the so-called inner mission. On the contrary, even within the Lutheran church, they stem on the average from today's pathologically pietistic, busy, work-oriented associations, which are either indifferent or even hostile to the confession and teachings of the church as a power that orders, penetrates, guides and supervises all loving activity. Viewed in the right context, however, pure evangelical doctrine, especially of Christ and his merit, when it is grasped with the true faith which the Holy Spirit works through the gospel, is the right source of pure love and all its works; and this love and its works are hardly present on the average where that pure doctrine does not thoroughly prevail. But where this is not the case, and the pure evangelical, that is, Lutheran doctrine is not in progress and in momentum, but sanctification and good works are more or less mixed in with justification and faith, it is impossible for it to be lacking. It is impossible that the listening pupils of the deaconesses' institutions and similar institutes of the inner mission are not also inwardly stained by all kinds of finer self-love, self-indulgence, self-reflection and sanctimoniousness, and that the simplicity of true self-denying serving love in the likeness of Christ's love does not thoroughly break through.

But if we finally ask, from where then, as from the first cause, this restless chasing and calling of brain-burned wives and virgins, especially of English tongue, after the so-called women's rights, the answer is: From the dizzying and delirious spirit, which the prince of this world, the devil, has poured out over the children of unbelief in the present time. For it is from this spirit, which in its nature is absolutely Bible-hating and hostile to God, which resolutely denies the original sinfulness, criminal nature and depravity of man from his mother's womb and the punitive justice of God against him or his wrath, but on the other hand asserts the delusion and dream of inherent human rights, of general freedom and equality of all men - from this spirit of unbelief, of hatred of the Bible and of Christ, that all those carnal, pernicious desires for freedom come, all that insolent rebellion and outrage against God's

The constant attempts and attempts to break through and knock down all the barriers that God has erected, even in his threats, in order to protect his wise and benevolent orders for this temporal earthly life.

Indeed, it almost seems that the ancient adversary of Christ, Satan, under the imposition of God, on this side and on the other side of the water, is drawing all his forces to himself in the children of wickedness in order to begin the last general battle against the Lord Christ and his people, which will of course end on the dear last day through the return of Christ to judgment with Satan's and his own eternal disgrace and defeat.

May the gracious and merciful God help the true believers in Christ, clothed with the armor of God and especially with the sword of the spirit, the protection and protection of the divine word, to fight the good fight against the devil and his people, to do well and to keep the field. Amen.

(Sent in by Pastor Günther.) Dr. **Johann Gerhard's life**, according to E. Rud. Fischer, Vita 4. Oerliaräi.

"Prayer, study, and contestation make a theologian."

(Continued.)

7. Gerhard's merits for the whole church.

However, Gerhard did not only render such services to the university in Jena, but also to the whole church of that time and the following times. Buddeus writes: "No one is unfamiliar with Gerhard's great services to our church, except those who have never heard his name. The whole description of his life is a testimony to this.

Above all, he rendered outstanding service to the church through his many writings, in which he expounds the pure doctrine and affirms it from God's Word, refutes the false doctrine of the adversaries in an excellent manner, and earnestly and urgently exhorts to true godliness.

His most important work, consisting of nine large volumes and a supplementary volume (*Exegesis*), are without a doubt his *loci theologici* or main pieces of the Christian faith, the most splendid, clearest, most detailed and most thorough exposition of the entire doctrine of faith. Dr. Johann Major thus judges: "The *tomi locorum* are a perfect concept of the entire pure doctrine, to which the churches of the Augsburg Unchanged Confession profess and, together with the *Exegesi* and *Disputationibus isagogicis*, are to be considered a precious treasure, the like of which has never yet come to light.

Another major work, through which he rendered outstanding services to the church, is the continuation of the "Evangelical Harmony" begun by Dr. M. Chemnitz and continued by Dr. P. Leyser, a work of which the Wittenberg theologians thus wrote in 1651: "Again and again we urgently recommend this work to all lovers of the Word of God and candidates of the most holy theology and the ministry of preaching as an evangelical treasure that cannot be paid for with gold and precious stones."

Another highly meritorious work is his *Confessio catholica*, a work of 4 quarto volumes, in which he beats the papists with their own weapons by misleading them in it with testimonies from recognized writings of the Roman Church itself, which speak for the Lutheran doctrine. What

a useful, important work, shows the verdict of the learned theologian, vr. Mich. Walther: "The light-bearer of the Lutheran Church, the so great Gerhard, has recently written to me an exceedingly lovely letter and sent me the second part of the second book of his *Confessio catholica* Immortal God! How this incomparable writing, since I only glanced at it, made me ashamed, since I saw from it how neither I, nor another of my kind, would be able to even think up such a work, I will remain silent, to bring it to an end with such ease, with such great knowledge, with such clarity of method, with such thoroughness in argumentation and refutation, and that I say everything in one word, with such astonishing and unheard-of skill in the discussion of the individual pieces. I truly could not refrain from exclaiming: Lord JEsu Christe, thou living Son of God, crucified for us, preserve this some pillar and crown of thy house, keep it uninjured, and put it in mind to undertake the same once from the writings of the Calvinists, and saturate with all blessedness the heart so sincere and overloaded with so much labor." The theologian Dr. J. H. Feustking wrote in his copy of this work the words: "The blessed vr. Joh. Gerhard in all his writings surpassed the theologians of his time, but in his *Confessio catholica*, never surpassed, he surpassed himself." Dr. Christian Chemnitz considered this *Confessio* to be the best of Gerhard's awakenings.

In addition to these awakenings, he also wrote in Latin: theological aphorisms, many disputations in which the false teachings of the Papists, Calvinists, Socinians and others are refuted, an instruction on the method to be followed in theological studies (*Methodus studii theol.*), a book against chiliasm, several other pamphlets, many commentaries and notes on biblical books, speeches and valuable prefaces to the writings of others.

No less beneficial are the writings he wrote for edification.

At the top we place the Weimar Bible work, which Duke Ernst the Pious had scholarly and orthodox theologians work out and in which Gerhard did the most, in that he not only, together with the other theological professors in Jena, established the rules by which all collaborators had to be guided, Not only did he himself work out important pieces (the first book of Moses, Daniel, Revelation of John), but he

also diligently read and corrected everything, except for two biblical books, several times and presided over the joint review until he was interrupted by death. This Bible work is a delicious treasure of our church. The Nuremberg ministry was so pleased with the completion of this work that they publicly thanked God for it from the pulpit.

Of unspeakable blessing for the church was and still is his already mentioned booklet of edification, which he still wrote as a student, his "holy reflections", a small and yet large book, written in flowing, tender, intimate language. The almost innumerable editions in Latin and the many translations in almost all languages of the educated world testify to the blessing they must have brought. *)

The Russian translation was published by the Russian Vice Patriarch at Kiev himself and is highly recommended in the preface.

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A larger edification book is his "*Schola Pietatis*, that is, Christian and salutary instruction, what causes should move every true Christian to godliness, also in what way he should practice it." It should serve the same purpose as "Arndt's true Christianity;" however, since Arndt, although not in an irreligious sense, had included some misunderstandable phrases from the writings of Paracelsus and Weigel (without knowing the authors), he also wanted to show at the same time that one can and should speak of godliness with moths of Scripture and does not need to take anything from the enthusiastic writings of such people.

In addition to a Latin postilla, he also published a German "Postilla, that is, explanation of the Sunday and most distinguished feast gospels throughout the year, also several beautiful sayings of holy scripture;" and a "Postilla LaloiLonasa, that is, explanation of several sayings from the Song of Solomon directed to the Sunday and most distinguished feast gospels throughout the year." as well as various wedding and funeral orations.

His "Detailed Scriptural Explanation of the Two Articles of Holy Baptism and Holy Communion 2c." is written in the manner in which the pious Princess Chistina, of whom we have been told earlier, wished to have all the articles of faith explained by Gerhard.

At the behest of Duke Wilhelm of Weimar, he wrote the booklet "Pious Hearts' Spiritual Gem" for "his beloved Married Plants and Young Princes" and according to the form prescribed by the Duke himself. It contains an explanation of the catechism through exquisite sayings of holy scripture, spiritual conversations of God and a believing soul, comforting sayings and reasons for comfort in all kinds of distress and challenge, and an explanation of the litany with devotional heartfelt sighs.

But just as this booklet has also edified others, so also another, which he wrote in a particularly sad year for his own consolation (in Latin), has brought many consolation in death's distress, the "Handbüchlein kräftigen Trost, welcher man dem Tode und den Anfechtungen in der Todesnoth entgegensetzen kann." - —

The wide circles of the church into which his beneficial activity extended are also proven by the many expert opinions which he had to deliver everywhere, and this is also proven by his widespread correspondence.

There were so many of his expert opinions that he became, as Feuerborn says, the teacher of all Europe. "Gerhard's house," says Dilherr, "was a museum of the Christian world.

Barber, who had read your book, no longer wanted to worship the images and was sued by the vice patriarch before the emperor. He had to appear before the great council in Petersburg (1713) and answer for himself. However, he gave the council to consider whether the one who had a heretical book printed or the one who read it was more punishable. Since the council had to declare the former more punishable, he took a Latin copy of Gerhard's "Holy Reflections" and the Russian translation out of his pocket and asked them to check whether both were not the same. This they had to admit. He further pointed out that the booklet had gone out with the preface of the vice patriarch and that in it it was proved with sayings of the holy scripture that God alone was to be worshipped. They had to fall silent and let him go. The vice-patriarch, however, excused himself by saying that he had not known that the author of the reflections **was** a Lutheran **heretic**. and, as it were, of the Holy Spirit temple- where men of every station, of every age, could be instructed."

His letters went to all parts of Germany. He wrote," says M. Schneider in his memorial speech, "as many letters in one day as another person hardly ever writes in a whole month. For daily, either, the. most. famous. Princes and. For every day, either the most famous princes and dukes or the most venerable doctors, not only from academies in Germany, but also from the kingdom of Sweden and Denmark, put questions to our Gerhard, as to an oracle; to all of which he answered promptly and willingly, not with the pen of a famulus (servant), but with his own hand. I remember that he once began to count the letters he wrote from day to day to princes, patrons and friends; but since this new work of adding up increased and doubled the usual work, he has ceased to be so distinguished."

As a proof of his merits for the whole church we must also mention his participation in all important theological conventions of his time. In 1624 he took part in a theological convention in Leipzig to settle the disputes between the theologians of Giessen and Tübingen about the state of the humiliation of Christ. In 1628 and 1630 he met again with other theologians in Leipzig for consultation. At the first convention (1628), in addition to the Rathmann dispute concerning the power of the divine word, they also discussed how to counter the Jesuits, who claimed that the Lutherans had fallen away from the Augsburg Confession and therefore had lost the benefit of the religious peace: "Nothwendige Vertheidigung des heiligen römischen Reichs Evangelischer Churfürsten und Stände Augapfels" (the Augsburg Confession). At the other meeting (1630), the publication of a second pamphlet on the defense of the Augsburg Confession, the jubilee of the Augsburg Confession, and other matters were discussed. The document adopted at this convention was the "Once again inevitable and thorough main defense of the Augsburg Confession. Gerhard took part in the editing of both writings and wrote down the acts of both meetings with his own hand.

Like the preservation and defense of pure doctrine, the promotion of piety, the establishment and maintenance of church discipline was also close to his heart. He often complained about the decline of piety. Johann Valentin Andrew gives him the testimony that he never ceased to confess and lament with him the lack of church discipline.

Finally, as proof of his merits for the whole church, attention is drawn to the number of his students who gathered a rich treasure of knowledge at his feet and later, as faithful teachers of the church, passed it on to others. We name only a few of them: Dr. Mich. Walther, General Superintendent at Lüneburg; Du. Salomo Glassius, Gerhard's successor in Jena and later general superintendent in Gotha; Dr. Joh.

Konrad Dannhauer, professor in Strasbourg; Dr. Balth. Mentzer, the younger, Darmstadt superintendent and court preacher; Petrus Winstrup, archbishop of Lund; Dr. Joh. Musäus, professor at Jena; Dr. Christian Chemnitz, professor the same; Du. Joh. Matth.

Mayfatt,- pastor at Erfurt; poet of the song "Jerusalem, du hochgebaute Stadt 2c."; Joh. Konrad Dietrich, professor at Giessen; Johann Mich. Dilherr, professor at Jena, later at Nuremberg, and many others.

(To be continued.)

From aftertalk.

A person who backbites is a secret slanderer who secretly attacks his neighbor's good name, speaks evil of him in his absence, says something about him that he is not guilty of, or interprets badly what is good in itself or could be excused, or spreads what should be kept secret as a disgrace to his neighbor. Such secret slander is an ugly, quite diabolical vice, just as the devil in the Greek language is called diabolos, i.e. a slanderer. Thus the devil slandered Job to God, when he said to God the Lord, Job 7:9: "Do you think that Job fears God for nothing? For thou hast multiplied his house and all that he hath round about him; thou hast blessed the work of his hands, and his goods are spread abroad." He also slandered God the Lord among men when, as Genesis 3:5 says, he secretly persuaded the first men that God had forbidden them to eat of the fruit of the forbidden tree out of envy and jealousy. Luther therefore says of the "Afterreder": "They are known by the fact that they talk about, judge, and judge everything that another does, and they do not keep quiet because they know something about their neighbor. They are called in German, Afterreder; in Greek, Teufel; in Latin, Schmähler; in Ebräisch, Satans; recently, the vermaladeite Rotte, which everyone discusses, despises, vermaledeit, and yet everything in good appearances. What devilish, infernal, damned plague now, alas! through Christendom more dreadful, than ever no pestilence reigns, and near poisons all tongues; and that God lamented! one of the same miseries has neither hat nor heed. These are the ones who, if someone does something bad, not only do not find mercy with them, that they pray for him (as Christians should), inform him amicably, punish him brotherly; but where an evildoer suffers only one judge, one court, one expulsion according to divine and worldly law, then one must suffer from these poisoned, infernal tongues as many judges, courts, accusations, as many ears meet them, whether they met a thousand during the day. Behold, these are the wretched saints, who cannot forgive nor forget their neighbor's trespasses. And their way is, that they are never kind to a man out of their heart." In another place Luther says: "The widespread vice of speaking evil and respecting other people's sins is almost the most wretched sin on earth. For all other sins stain and corrupt only the one who does them, without the wretched, damned yapper - who must be corrupted with other people's sins and more.

Notice from this: the greater and more lust and pleasure there is in sin, the greater the sin is. Now if a sinner, for the sake of a sin he has committed, often does wrong to himself, is ashamed and punishes himself, wanting no one to know about it, and thus the sin is almost minor, then the yapper comes and falls into the same dung as a sow, eats it, rolls in it, and does not want it not to have happened, for he takes pleasure in talking about it, judging it, and laughing at it. That is why I said that he who loves to yap and talk is not a man's man; indeed, he is a common enemy of the

human nature - just like the devil. For he has nothing better than that he may hear, say and act the sin and shame of men, and rejoice in their evil. But he that loveth and hath pleasure in these things, may not indeed give any good thing to men, but all unhappiness; which also shall be his reward." It is also said in another place: "This is what is called the "after-criminals," who do not stop at knowledge, but go on and take hold of the judgment, and when they know a little about another, they carry it to all corners, tickle and scratch themselves, so that they may stir up another's displeasure, like sows rolling in the dung and digging in it with their nits. This is nothing else than God falling into his judgment and office, judging and punishing with the harshest sentence. For no judge can punish more severely, nor go further, than to say: this man is a thief, murderer, traitor, and so on. Therefore, whoever dares to say such things of his neighbor, goes as far as the emperor and all authorities: for even if you do not wield the sword, you still use your poisonous tongue to disgrace and harm your neighbor.

But, an afterreder might object: it is true what I say about my neighbor. Is it not necessary to speak the truth? Luther meets such a hypocritical objection thus: "They come along, paint the devil over their door, burn themselves white, and say: Well, it is true, why should I not say it, if it is so? I have seen it and know it for certain. Answer: If it is true that thou hast sinned, why dost thou not tell thy wickedness, when all truth is commanded thee to tell it? But if you wish to conceal yours, do the same to another according to the natural law. If it is true, you do no better than the traitors and blood sellers, for they often tell only too much truth to many a poor man. If he will not hear thee, thou shalt take two to thee, and tell him again. And if he still will not hear thee, thou shalt accuse him with the same witnesses before the whole assembly." And in another place, "God forbid that any man should speak evil of another, if he be guilty of it, and he know it; but much less if he know it not, and have taken it from hearsay alone- Sayest thou, shall I not speak it, if it be true? Answer: Why do you not bring it before the judges? Yes, I can't testify publicly, so they might run over my mouth and reject me. My dear, do you smell a rat? If you don't dare to stand up in front of orderly people and answer for your actions, then keep your mouth shut. But if thou knowest, know it for thyself, not for another. For if you continue to say it, even though it is true, you stand like a liar, because you cannot make it true; you act like a villain, for no one should be deprived of his honor and rumor unless it has first been taken from him publicly. - So false testimony means everything that cannot be proven as it should be. Therefore, what is not evident with sufficient proof, no one should make evident, nor say for truth; and summa, what is secret, one should let remain secret, or ever punish secretly. Therefore, if a useless mouth comes to you, which bears and slander another, speak to him plainly, that he may be ashamed; then some will shut up, who otherwise would make a poor man cry out, from which he would hardly be able to

can come again: for honor and glory is soon taken, but not soon to be given again."

But there are also yelpers, washers, and ear-blowers who are so blind as to boast of their good heart in the midst of their atrocious sins, and how they mean no harm at all. Luther also answers them as follows: "Then they adorn themselves and say: Yes, I do not speak this to him to harm, nor in evil opinion, I grant him all good. Behold, how soft the hair of the little cat is; who would have thought that such 'charfe claws and tongues were in the smooth skin? Oh, you glib and false man! If thou wert his friend, thou wouldst hold thy peace, and not spread thy neighbor's misfortune with such delight and pleasure; yea, thou wouldst turn thy damned displeasure into a pity and mercy, to excuse him, cover him, and keep silence from others, pray God for him, warn him brotherly, and help him endure. Lastly, receive a reminder and admonition to remember your own frailty with fear, that St. Paul says (1 Cor. 10:14.): let him who stands see that he does not fall; and say with the holy old man: this yesterday, today it is up to me. - Think also, how would it please thee, if God should do unto thee again as thou doest unto thy neighbor, and take heed to thee, spreading abroad all thy sins? Or, how would you suffer that another should also thus cry out your wickedness? You would undoubtedly want everyone to be silent, to apologize, to cover up and to pray for you. Now thou doest contrary to nature and her law, which saith, What thou wouldst be done unto thee, do thou even so unto another." - —

(To be continued.)

"Even my friend in whom I trusted, who ate my bread, tramples me underfoot." Ps. 41:10.

This word, as we can see from Joh. 13,18, is a prophecy about Christ, who was betrayed by Judas, his own disciple. In this, as in many other things, Christ's true servants had to become like their Lord and Master. Among them is our Luther. Several men, who at first with Luther carried on the work of the Reformation, as it seemed, with great zeal, and in whom Luther therefore placed great trust, finally fell away disgracefully and now became his and the cause of the gospel's bitterest enemies and despisers.

Among them was Johannes Agricola, who first recognized the gospel like few others and seemed to want to do everything for it, so that Luther even made him his confidant for a while. But what happened? The wretched man was finally revealed as a hypocrite, wrote books against Luther's teachings without mentioning his name, in which he horribly perverted the gospel by teaching that the law should be completely expelled from the church to the town hall, even to the gallows, and thereby aroused the most frightening blasphemies against the sweet beatific evangelical teachings. How painful this was for Luther is easy to imagine. The old Mathesius says the following about it in his eilfte sermon about Luther's life:

"Ah God, what more longing sighs have I seen and piteous words have I heard from Dr. Luther in this bargain, that he should experience this infidelity and injurious superstition in his dear friend, to whom he had dedicated his He had commanded the church, school, wife, child and house as his most secret and trusted ones when he moved to Schmalkalden. But," says Dr. Luther, "I must also have a preceptor and teacher who explains to me the verse in the Psalm: He who ate my bread tramples me underfoot. I would gladly keep silent and forget him,' he often said with tears, 'but that he should fall away from the truth he has recognized and knowingly and wickedly lick against the sting, God must have mercy on him for eternity, that I should see my dearest friend sitting in the hellish fire. Christ, my Lord, is well used to people who have pricked him in the heel from the beginning and have lifted up their foot against him. Take heed, O Lord JEsu, to all pious disciples, lest they fall into unconquerable evil, for in such a case all help and counsel cease, and people who offend against the Holy Spirit and His Word are unadvised.'" (See the delicious booklet: Dr. M. Luther's Life. In 17 sermons presented by M. J. Mathesius. Edited and published by the Evangelischer BücherVerein. Berlin, 1855. p. 216.)

Luther had similar experiences with Georg Witzel. He, too, initially proved to be such a zealous teacher of the pure gospel that Luther recommended him to the Elector himself for the parish in Niemeck, not far from Wittenberg, as a "nearly (very) learned and skillful one, who should be well suited for it, with God's grace" (XXI, 137.). However, after he had administered his office as a Lutheran preacher for almost ten years, he first made himself suspicious by harboring a blasphemer of the Holy Trinity by the name of Campanus for a time, which is why Elector John of Saxony imprisoned him, but soon released him under the sworn promise to leave Electorate Saxony forever. Thereupon he went over to the papists and now wrote a lot of writings, in which he condemned Luther and the Lutheran doctrine and church in the most horrible way.

blasphemed. Witzel's blasphemies, however, were so crude that Luther did not consider it worth the effort to write against them. However, when the pastor Saida von Hirschfeld published a book against Witzel and asked Luther to write a preface to it, Luther did so. In it, he wrote, among other things, the following: "Among the Germans, there is a saying, that is, an obvious lie is not worth an answer. Because the impudent mouth and heart of the joker, against his own conscience, lie so obviously in his little book of blasphemies that even his papists themselves must have grasped it (if they were not blind), I did not consider the frivolous boy worthy to answer his lies; but I did not want to resist where someone else wanted to answer. And indeed, because the pope together with his own have so far raged and raged against God and his word with lies, murders and burnings (as it is fitting for their holiness to bear such figs and grapes), I well grant them that our false brothers and poisonous toads run away from us and join them; for such saints belong in such a church; like and like like gladly join together. I have long since felt a dizziness and grimness in my body, but now that such worms and viper-breeding have gone from me above and

below, I first realize what I lacked, and I have become better; only quickly get out what does not want to stay; here no one holds the other.
(XIV, 304. f.)

The example of a third Judas is Urban Nicolai, who came to the realization of the truth of the

Lutheran doctrine, confessed to it, but not long after, longing for the fleshpots of Egypt, fell away again and now a confessor became a blasphemer of the truth. Once, it was on Trinity Sunday 1537, he stepped into the pulpit, blasphemed as usual, and finally uttered the presumptuous words: "If Luther's doctrine were right, let thunder strike him dead." And what happens? Still in the evening of the same day a terrible thunderstorm arises; flashes of lightning upon flashes of lightning cross the desire, and like a thousand voices of divine wrath the thunder rolls. The wretch, thinking of his challenge to divine justice, quickly orders the papist weather ringing, hurries into the church, and, trembling and quivering, throws himself down before the altar and prays. But behold! a ray of lightning descends upon the kneeling man and stuns him to the ground. The peasants of the village (he was now in the village of KühneWalde) run up and carry him out as dead; but a second ray of lightning descends and kills him now on the spot, while the bearers of his corpse remain unharmed, who now hurry away with shuddering. In this region, this terrible judgment of God made such a deep impression that whole crowds now professed the Lutheran doctrine and many blasphemers were silenced. God does not joke with him in the play; he wants to keep above his word, or does not want to be God. Such examples should be well remembered and considered," for they are both terrible and comforting: terrible to the godless despisers of God's word, but comforting to the God-fearing, who love and value the teaching of the gospel. But the world respects nothing, neither God's wrath nor mercy." (XXII, 1447.)

Among many such examples, only one may find a place here. In Luther's time there lived an episcopal councilor in Halle, Dr. Krause, who at first, convinced of the truth, showed himself to be a friend of the Reformation and, as a testimony to this, received Holy Communion in both forms. But when he fell out of favor with his bishop, Cardinal Albert of Mainz, and saw that the bishops everywhere, who were suspicious of Luther's teachings, were running away, Doctor Krause fell away and took Holy Communion again papistically under one form. But his security did not last long, his conscience woke up and he now fell into despair. It seemed to him as if he saw Christ standing before the heavenly Father and accusing him, and therefore he repeatedly exclaimed: "Awe of my sorrow, what have I done? I have denied Christ my Lord; therefore he now stands before God the Father in heaven and accuses me." All the consolations with which they tried to soothe him were in vain, so that in order to be relieved of his anguish, he at last disembodied himself. This happened in 1527. The idea of this unfortunate man, as if Christ himself were accusing him before God, was of course only an enchantment of the devil, for Christ does not exercise the office of accusing sinners, no matter how deeply they have fallen, before God; Christ rather prays for them; he therefore undoubtedly also prayed for poor Dr. Krause that God would take care of him. Krause that God would have mercy on him; but if a man sins against his conscience as badly as Krause, then it can also finally happen that God allows the devil to blind him so much that he finally sees only his accuser and angry judge in his gracious Savior, even in the time of grace. (Compare Luther VIII, 1968. f.)

Therefore, let us not be surprised and angry that, just as Christ found his Judas among his apostles, and all the servants of Christ had to bear this cross of Christ after him, this experience is still repeated today. "Trouble must come." Matt. 18:7 But let us watch and pray "that God may preserve and keep us, lest the devil, the world, and our flesh deceive us, or lead us astray into unbelief, despair, and other great disgraces and vices; and though we be thus confronted, that we may win at last, and retain the victory." W. [Walther].

To the ecclesiastical chronicle.

Leaving the Roman Church. The "Luth. Kirchenfreund" translates from the French paper *L'Aurore*, published by Mr. L. E. Rivard in Montreal, Quebec, interesting reports about the departure of Catholic Christians from the Roman Church, most of which we report here. In the number of December 10 of last year, there is a declaration to Phanöf, priest in Waterloo, signed by ten persons and well authenticated. In the declaration it says: "With this letter we inform you that we, the undersigned, from this day on dissolve our connection with the Church of Rome; in order to unite with the Evangelical, or Protestant, where we believe to find the truth, as Jesus Christ and his apostles taught it, and to be free from the errors and superstitions which your Church has for the most part substituted for the truth. So from now on you will no longer want to regard us as members of your church." The number of August 17 brings 7 names of those who renounce the Catholic Church. They announce this step to the Rev. M. Rousselot, *cure Romain de Montreal*, and say: "We feel great joy in being able to inform you that the Savior has brought us to the knowledge of the Roman Catholic heresies and has given us grace to renounce them. In the Mass you ostensibly renew the sacrifice of Calvary, but the sacrifice of Calvary should not and cannot be renewed (*renouveler*); on this point St. Paul has been quite specific: see Heb. 9, 28." After this statement is widely pronounced on the Mass and clearly shows, according to Protestant doctrine, that it only obscures the great truth of the sacrificial death of JEsu Christ, they sneaked: "We ask you to no longer want to consider us as members of the Roman Catholic Church." In the issue of 28: July are twenty names, all regularly attested; three from Wolf's Town, six from Montreal, and eleven from Howick. The first say, "Having been so fortunate as to have read God's Word and to have come to understand it in such a way that Christians of the Bible can understand it and act upon it, we have the courage to renounce the Roman Church and its teachings, which have kept us in ignorance and led us into superstition and error. We leave the Roman church in order to be able to obey the gospel of Jesus Christ, which commands us: Search the Scriptures John 5:39. Jesus Christ did not send His apostles to

read the Mass, but He commanded them: Go into all the world and preach the gospel. Mark. 16,15. His gospel is good news for poor sinners, for the Son of God said Turn to me in all the ends of the earth, that you may be saved. And again: Whoever comes to me

I do not want to push out. And Peter also says: "There is no other name under heaven given among men whereby they may be saved, but the name of Jesus Christ. Acts 4, 2. And St. John says: The blood of JEsu Christ, the Son of God, makes us clean from all sins 1 Jn. 1, 7. Do not think, bishop, that we are any longer members of your church, and we pray God to let you also experience the blessedness (*bonheur*) found in JEsu Christo as your Savior." The six from Montreal say that they have been reading the Scriptures for some time and find nothing in them of a "purgatory," of "letters of indulgence," nor of the "mass," and they have searched in vain for "auricular confession," and have found no word of the adoration and invocation of the saints. Of all these just the opposite. The Holy Spirit has given them the certainty that Jesus Christ takes care of us without any mediation. They do not find the immaculate conception of the young in Scripture, but the opposite, namely, that all men are conceived and born in sins. Nor have they been able to find papal infallibility in the Bible, but they have found that all men can lack it. They say that the Roman religion is therefore a Roman fabrication and entirely modern, beautifully arranged to fill the pope's suitcases with money, as well as those of the bishops and the priests, and to keep the world at their feet in slavery and stupidity. "Jesus commands that the Gospel be read, you forbid it; Jesus rebukes his disciples for wanting to punish those who do not accept him; you secretly slay those who do not think like you; and one of your laws is that heretics must be exterminated. We have then convinced ourselves that your Roman Church is not the Church of JEsu Christ, and we leave it to follow the Gospel, for the Gospel is the power of God, the light and salvation of the world." The eleven from Howick also boast that they have come to the knowledge of the truth by reading the Holy Scriptures, and **they** say that the Roman Church forbids the reading of the Bible with good reason, because as soon as people read God's Word, their eyes are opened and **they** see what darkness they are in. They conclude: "It is Jesus and not the Pope who wants to make us blessed. May God also give you (the Bishop of Durham) the same grace." (Thnstl. Botsch.)

Ludwig Feuerbach, the atrocious atheist, now lives in Nuremberg, from where an appeal is now going out "to the democrats of all countries" for the purpose of "giving him joy in the last days of his sorrowful life." The appeal says: "Here in Nuremberg he lives outside the city wall in a lonely little house - poor and ill - an old man of 66 years, physically completely broken, but still so powerful of his spirit to despise the ingratitude of his people and to take the consciousness with him into the grave that the German nation holds ready for its greatest (!) men after death a monument of stone, which it gave them in life instead of bread." It is indeed strange that this devil-martyr complains that the world, which once celebrated him highly, now abandons him to his misery, since during his life he did nothing but try to eradicate religion and morality to the last germ from the hearts of men. Man has served the devil faithfully, so he must not be surprised if he now receives the reward already here, which the devil pays to his servants. W. [Walther]

Ecclesiastical message.

On the Tenth Sunday after Trinity, Rev. H. Meyer, coming from Hermannsburg, was installed in his sacred office by the undersigned in the newly formed congregation at Lincoln, Ill., by order of the President of the Honorable Synod of Illinois and others. It was a real blessing day for the little congregation. For many a year it had desired to have an orthodox preacher permanently in its midst, as it could not in conscience join the congregation at Lincoln, which is served by an unrighteous preacher. There is also hope that within a year a Lutheran congregation will arise in Lincoln.

May the Lord bless the work of his servant for the salvation of many souls!

I. T. Bötticher.

Adreffe: Rsv. 8. 'Isvsr-,

lürunln, Ills.

Introduction and consecration of the church.

On the second Sunday after Epiphany, Pastor Adam Schröppel, who had accepted the call of the "newly formed" Lutheran Immanuel congregation in Grand Haven Township, Ottawa County, Mich. with the approval of his former congregation in Bambridge, Berrien Co. Niethammer into his new office.

Connected with the introduction was the ecclesiastical consecration of the cute place of worship built by the aforementioned congregation. Pastor Niethammer preached in German in the morning, the undersigned in English in the afternoon. In both services, the singing club of the Grand Rapids congregation performed appropriate songs.

But God, who bestowed his blessing on planting, also bestow blessing and prosperity on further watering!

Aug. Crull.

Address: Röv. 2^o. Loüi-osppl,

Lox 22. 6nncl Ilncn, ückioü.

Church dedications.

On November 26, 1871, being the 25th Sunday after Trin, the Bethlehem Lutheran Church on Boeuf Creek, Franklin County, Missouri, had the joy of dedicating their newly built, beautiful grame church. Besides the pastor loei, Mr. F. Hachenbger, Prof. Brauer and Pastors Kleist and Sandvoß were present. Although it was rather cold on that day, a numerous festive assembly had gathered and celebrated the dedication with hearty joy.

May this Brthlehem Church also be and remain a true "house of bread", in which many of them not only seek the bread of life, but also find it, take it and eat it, so that they will not hunger forever!

W. S.

On the third Sunday of Advent, the Trinity Lutheran congregation at Lowden, Iowa, had the joy of dedicating their newly built church to the service of the Triune God. In the morning, Pastor F. Horn of Gcneseo preached and showed why Christians should rejoice at the dedication of their church, based on Psalm 84:1-5. In the afternoon the ka-Nor locn preached on Gen. 28, 16. 17. The church is a framcgel'äude with half vorgcbautem tower. Its length is 50, its width 36 feet. It is very well situated, so that it can be seen from a distance with its 67 foot high tower, and because it now also carries a 600 pound bell, it can be heard several miles away. Unfortunately, the building is not quite finished yet, but it is so far that we can hold services in it.

God grant that this church too may become a true house of God and a gateway to heaven for many! H. Engelbrecht.

The second Sunday of Advent was a day of great celebration and joy for Zion Parish in New Orleans, La. For more than twenty years the congregation had had to hold its services in a small, unsightly church on a little-known street, which also had to serve as a school - no doubt a great hindrance to the growth of the congregation in such a large city. Now, however, the Lord has given the congregation a long-awaited, new, friendly, well-located church, recognized as the most beautiful and brstgelegrne smaller church in the city. It was consecrated on the second Sunday of Advent. It is 40x81 feet, with projection of the tower and sacristy 107 feet long. The height of the tower, in which two melodious bells hang, is 116 feet. A special decoration is the altar painting depicting the resurrection of Christ, a well-done work of Mr. Wehle in St. Louis. The sermon was preached by Pros. Brauer, whom the congregation had besieged with requests until he promised to come. In the afternoon Mr. Past. Sauer from Mobile and in the evening there was service in

English language. The presence of several guests from Mobile and even from Saint Louis contributed a lot to the increase of joy, and we thank them again for their participation.

Besides this church, the congregation also inaugurated a new school on January 2. There are now 3 Lutheran churches and 4 schools in this town, with 10 teachers. Mills God, there will be more here soon. It has also been possible to organize a conference of the southern states. The Lord has done great things for us, we are glad! - we must proclaim. To Him be praise, honor and thanks for it! May he continue to help. Amen.

M. Tirmenstein.

Evangelical - Lutheran Tract Association.

The members of the above-mentioned association are hereby informed that Tract No. 1 has left the press and has largely been sent to those concerned. Should anyone, contrary to our expectations, not correctly receive the copy sent to him or a larger consignment, he is requested to contact Mr. Dette, bookseller, 710 Franklin - 4th, St. Louis, Mo., who will arrange the shipment of our tracts.

New payments of contributions are now expected, and at the same time the heartfelt wish is expressed that quite a lot of people would like to participate in the so important work of disseminating Lutheran tracts through membership in the association, so that fresh progress can be made and new tracts can appear in a short time.

St. Louis, Jan. 25, 1872.

G. Schaller.

Address: livv. (4. to all,

1811 Fulton St. St. Louis, Mo.

Announcement.

All those who are still in possession of shares of the Lutheran Central Bible Society are hereby requested to send them in for redemption. M. C. Barthel.

Conference - Displays.

The Concordia Conference will meet, God willing, at Birmingham, Pennsylvania, on the 6th and 7th of February, at the home of Rev. C. Rush, Tar.

The one-day St. Louis Local conference meets, God willing, on the first Wednesday in February at Concordia Seminary here.

The main subject of the discussion will be: The Catechism of Dr. M. Luther, thoroughly interpreted by Dr. Joh. Conr. Dietrich.

Preachers and teachers who desire information about this or that point in this catechism are asked to send their questions by letter to the undersigned. Also, the conference will consider every hint with thanks.

E. D. C. Evil, Secretar. 14208tr<zst

The Effingham Special conference will meet, God willing, on February 7 and 8 at Past. Kothe's church near Shelbyville, Illinois.

I. Heiniger.

Changed conference display.

The Grand Rapids Special Conference, which, God willing, will hold its next meetings on February 13 and 14, has now subsequently agreed that the meeting place should not be Grand Rapids, but the home of Pastor Niethammer at Lisbon. It was decided to drive to the station Berlin (Detroit & Milwaukee R.R.), where a carriage will be ready for pick-up on February 12 in the evening.

F. W. Spindler, secretary.

Received in -er cashier's office -es western District:

On the synodal treasury: From Past. Frederika's congregation in Prairietown, Ill., \$11.30. From the Dreieinigkeits-District in Saint Louis \$13.35. From Past. Geyer's comm. in Carlinville, Ill., \$3.50. From the comm. at Effingham, Ill., by I. Lunow \$7.00. From the Immanuel's Distr. in St. Louis \$16.90. From Past. Gräbner's Gem. in St. Charles, Mo. \$75.00. Past. Katthain's Gem. in Hvyleton, Ill., \$7.75. Past. Schwensen's Gem. in New Bielefeld, Mo., \$23.30. Past. Wagner's Gem. in Chicago \$55.00. Christmas Coll. of Gem. in York Centre, Ill., \$10.70. Christmas Coll. in Past. Francke's Gem. in Addison, Ill., \$47.89. Of Past. Polack's Gem. in Cape Girardeau, Mo., \$14.06. From Past. Brohm's Gem. in St. Louis, \$63.30. From Zion's Distr. in St. Louis, \$14.00. From Past. Achenbach's Gem. in Venedy, Ill., \$6.80. A. Ullrich in Chicago \$1.75. G. Kosche there \$1.75. Christmas Coll. in Past. Döderlein's Gem. in Chicago \$27.50. From the synodal box of the same Gem. \$5.50. From Past. Pissel's Gem. in Matteson, Ill., \$11.21. Past. Nöder's Gem. in Dunton, Ill., \$12.20. Past. Rauscherts Gem. in Dalton, Ill., \$20.00. Past. Loßner's comm. in Washington Centre, Ill., \$9.25. Christmas coll. in Past. Schmidt's Gem. in Schaumburg, Ill., \$14.13. of Past. Ströge in Dundee, Ill., \$2.00. Past. Kleist's community in Washington, Mo., \$7.65. New Year's Coll. in Past. Dorn's Gem. in Elt Grove, Ill., \$6.30. of Past. Holt's Gem. in Columbia, Ill., \$32.30. Whose Gem. in Centerville, Ill., \$10.00. ChristmasS-Coll. in Past. Biedermann's Gem. in Danville, Ill., \$9.90. of Teacher Schünhoff's in New Melle, Mo., \$1.00. Past. Bartling's Gem. in Chicago, \$18.50. Past. Schuricht's Gem. at Vandalia, Ill., \$9.35. Past. Nachtigall's Gem. at Waterloo, Ill., \$2.15.

To the college maintenance fund: From Trinity Distr. in St. Louis \$11.00. From Past. Brohm's Gem. in Saint Louis \$12.80. Past. Riebet Gem. in Homewood, Ill., \$21.50. By the same from Mr. Steller \$4.00. From Immanuel's Distr. in St. Louis \$22.10. From Past. Köstering's congregation in Frohna, Perry Co. Mo., \$43.00.

To the Synodal Missionary Fund: Epiphany Coll. of Trinity Distr. in St. Louis \$37.00. From Past. Brohm's congregation there \$16.00. Past. Lehmann's Gem. in New Wells, Mo. \$4.25. Epiphaniafest-Coll. of Immanuel's-Distr. in St. Louis \$26.43. Of Past. Achenbach's comm. in Venedy, Ill., \$10.40. Epiphaniafest-Coll. in Past. Grübet Gem. in Warsaw, Ill., \$7.55. Of the Women's Association of the same parish \$7.00. Of the schoolchildren of Teacher Schünhoff in New Melle, Mo., \$2.00.

For inner mission: Epiphaniafest-Coll. of the Dreieinigkeits-Distr. in St. Louis \$37.70. From the same Distr. 45 Cts. From I. Schrader through Past. Dörmann in Randolph County, Ill., \$1.00. From Past. Brohm's congreg. in St. Louis \$16.90. From Zion's Distr. there \$13.82. Epiphany Festival Coll. of Immanuel's Distr. there \$26.43. Epiphany Festival Coll. in Past. Köstering's congregation in Frohna, Perry Co. Mo. \$3.45.

For the extension of the kingdom of God: Epiphany coll. in Past. Wyneken's congregation in Fort Smith, Ark. \$23.25. From the women's club of the same congregation \$20.00.

For Past. Brunn's institution: From Past. Gräbner's comm. in St. Charles, Mo. at \$10.00. From Ed. Felder by Past. Stürken in Baltimore \$10.00. A portion of the Christmas Coll. in Rev. Steege's Gem. in Dundee, Ill., \$9.00.

On the synodal building fund: from Past. Streckfuß's Washington County congregation, Ill., \$4.00.

On the Emigranten Mission in New York: From Past. MangelSdorfs Gem. in Bloomington, Ill., \$12.55. Past. Riebet's Gem. in Homewood, Ill., \$9.75. H. Hillmann by Past. Wehrs in Lake Zurich, Ill., \$2.50. "Confession groschen" of the Gem. of the Past. Steege in Dundee, Ill., \$8.00. By L. Hedrich through Past. Bartling in Chicago \$2.00.

For the Hermannsburg Mission: From Past. Gräbner's congreg. in St. Charles, Mo., \$10.00. Past. Fischer's congreg. in Benton Town, Minn., \$10.00. From Zion's Distr. in Saint.

Louis \$15.82. From the Women's Association in Past. Wunders Gemeinde in Chicago \$4.00. From H. Hillmann through Past. Wehrs in Lake Zurich, Ill., \$2.50. F. Klipp there \$5.00. By an unnamed person there \$5.00. Christmas coll. of Rev. Steege's congregation in Dundee, Ill., \$9.00. Epiphany coll. in Rev. Biedermann's congregation in Danville, Ill., \$9.76.

For poor students: Christmas Colt, the congregation of the Rev. Th. Mießler in Palmyra, Mo., \$14.75. From ZionsDistrict in St. Louis \$4.00.
 For college student Gockel: From the branch parish of the Past. Flaxbeard in Scotia, Mon., \$4.00. From its branch parish in Iron Mountain, Mon., \$15.00.
 On the seminary household in St. Louis: From Pastor Hartmann's congregation in Bremen, Ill, \$17.55.
 For Past. Sippel's congregation: from an unnamed person through Past. Kleist in Washington, Mon., \$2.00.
 For Rev. Wundert Church in Chicago: From Mr. Knolibaum through Past. Frederking at Prairietown, Ill, \$1:00. subsequently by Past. MangelSdorf's congregation in Bloomington, Ill, \$4:00. Bon Past. Lehmann's Gem. in New Wells, Mo" \$12.20. Past. Schuricht congreg. at Vandalia, Ill, \$17.89.
 For Wisconsin burned communities: by Chr. Grotefendt in Carlinville, Ill, \$3.00.
 For the congregation at Manestee, Mich: From Mrs. N. N. by Past. Dörmann in Randolph County, Ill, \$2.00. Mn Past. Sondhaus' branch parish in Jefferson County, Mo., \$3.00.
 E. Roschke, Cassir.

For fellow believers damaged by fire in Wisconsin, Michigan and Chicago

we have received the following gifts:

By Trinity - Milwaukee congregation \$267.96. By Rev. Preger in Granville 19.00. By Rev. Werfelmann's congregation 31.30. Past. F.W. Schmidt congregation 51.58. Past. Ruhland's congregation 142.00. Rev. Engelberts Gemeinde 85.00. Jakob Jäger (Jmm.-Gcm. in Milwaukee) 2.00. Past. Prägers Germ in Granville 1.50. St. John's comm. irr Town Milwaukee 8.52. By Past. Fick in Collinsville 100.00. by Past. Hahn in Staunton, Ill, 110.90. By Past. Heinemann (New Hampton, Ill.) 84.00. By Past. I. Karrerö Gem. in Hadley Hill, Mich., 9.10, in Oakland County 6.00. By Past. Rohrlack in Needsburgh, Wis. 28.00, by Past. Kugele in Cumberland, Md. at 24.00. By Past. Horn in Berlin, Holmes Co, O., 35.20. By Past. Biedermann in Danville, Ill, 4.00. By Past. Fleckenstein in North East, Pa, 10.00. By Past. Schürmann in Homestead, Iowa, 50.00. By Past. Bünger m St. Louis by the Immanuels congreg. there, 158.00. By Past. Claus' Gem. there 81.00. by Past. Schumann's Gem. in Freistadt, Wis. 100.00. By Past. Mennicke in Rock Island, Ill, 84.50. By Past. P. Eirich in Albany, N. Y., 63.00. By A. Gruhl in Liverpool, O., 1.00. By the Women's Association of the Holy Cross congregation in St. Louis, 50.00. By Prof. A. Schmidt in Decorah, Iowa, 5.00. By C. Eißfeldt Br. in Milwaukee, 90.00. By Bortha Gross of the Dreieinigk. congregation there, 1.00. By Past. Horst in Red Wing, Minn, 60.00. By Past. Rohrlack from Mrs. Schwecke 5.00, from himself 5.00. From Past. Detzer's congregation in Turkenfoot, Henry Co, O., 35.00. By Past. Saupter congregation in Evansville, Ind, 20.43. Past. Wynekens parish in Fort Smith, Ark, 10.00. Past. Allwardt Gem. in Germania, Marquette Co., Wis., 1.00. John Scherer in White Plains, West Chester Co., N. Y., 1.00. H. Vogel in Sherrill, West Dubuque.

72

Co, Iowa, 1.00. N. N. in Unionville, Mich. 5.00. From Past. Schumann's branch parish in Town Mequon, 101.00. From Past. Runkel's congreg. in Cold Spring, Ind., 28.00, in Aurora 30.00. By Past. Kühn in Minden, Ind., 81.25. By S. Z. in Cincinnati, O., 17.00. By Past. King there, 18.00. By Rev. Fick in Collinsville, 7.90. By Past. Kleppisch of the Zion congregation in Belleville, Ill., 40.00, by the Women's Association there 5.00. By Rev. Beck in St. Louis 15.00. By I. M. Ouast in Summerfield, Ill., 5.00. Congreg. in Egg Harbor City 12.00. By Henry Bauer in Eden, N.A., 80.80. By Past. B. Mießler in Palmyra, Mo., 29.00. Dmch Past. Knies in Ma-rysilke, Q, 60.00. By Paest. Links Gem. in Lebanon, Wis., 66.00. By Past. Sauer in Mobile, Ala. of, 46.00. By Past. Sieger in Bremen, Ind. by, 37.50. By Past. Winter in Reeds-bnrg, 14.10, by his congreg. in Westfield, 20.00. By Rev. Stephen, 30.00. By the Women's Association of the Triim'gkeit District in St. Louis, 42.20. By Rev. Meyer in Leavenworth, Kansas, 60.50. By Past. Eirich in Minden, Ill., 15.00. Through Past. A. Lehman" in St. Louis Co. 30.34. By Past. SchwemerS Gem. in St. Louis 43.30. B. Schneidewind there 5.00. Aug. Bege-mann in Ehester, Ill., 3.IX). Through Past. Graf in Augusta, Mo., 17.00. By Past. Strikter 8.09. By Past. Schuricht 44.00. By Past. Osterhus 20.00. By Rev. Stürken 100.00. By Past. Pröh. 25.10. By Past. Wembach 43.1)9. by Past. Knies 13.00. by Past. Jos. Schmidt 5.00. By Past. Beyer in Pittsburg, Pa. 7.00. By Rev. Stephan in Ehester 38.00. By St. Catharines, Canada, 16.50. By H. Muhly in Minneapolis 5.W. By G. A. Sußner in Nichland Centre 12.50. By Past. Präger of Aug. Volke 3.00. By Rev. Liebe's congregation in New Orleans 100.80. By Rev. Penne-kamp in Darmftadt, Ill, 35.1)9. by I. G. Butz-in Zelenople- Pa. of, 129.50. by Watertown, Wis. congregation, 100.00. by I. Unger in Past. Horn's St. Pauls-Gem. in Berlin, O., 14.56. By I. Birkner in New York 75.85. By Past. A. H. Burkhardt in Sprinafield, Ill, 37.15. By Past. Matuschka 40.00. By Past. Brüggemann in Darmstadt, Ind., 63.10. By Past. Konigö congregation in Cincinnati, 32.30. By Past. Sieving's congregation 12.00. By Past. Steege in Dundee, Ill, 61.00. By Past. Wünsch 3.00. By Past. E. G. C. Markworth 7.50. By Teacher Nickel at Iron Mountain 3.00. By Past. Jüngel 49.00. By Past. Holst in Troy, Ill, 75.00. By Past. Francke's congregation at Addison, Ill, 25.75. By Pros. Selle of York Centre parish, 15.00. By Dr. Tüm- iing in Addison, 2.00. L-Urch Päst. Maikánowskk in Wätersord, Wis. 14.25. By the Lutz family in Milwaukee 1.00. By Past. Grüber in Warsaw, Ill, 12.45. By Past. Wagner in Chicago 5.00. By H. Dierke in Effingham, Ill, 2.00. By Past. Allwardt in Germania, Wis. 50.00. By Past. Schumann's Gem. in Freistadt, 75.00. by Past. List's Gem. in Town Sherman, Wis. 50.00. By Past. Wangerin in Bethlehem, Ill, 72.1)0. by Past. Bürger in Town Hart, Minn, 12.00. By Rev. Achenbach in Lcnedy, Ill, 112.50 and 30.50. By John Pritz- laff in Milwaukee 100.00. By Rev. Krumsieg in New Boston, Minn, 32.30. By Past. Reinsch in Milwaukee 8.63. By Past. Horst in Columbus, O" 32.50. By Past. Maurer in Cook County, Ill, 26.76. By Past. Seidel in Quirlen, Ill, 30.00. By Past. Grüber in Warsaw, Ill, 19.85. By Past. Allwardt in Germania, Wis. 21.50. By Past. Winter in Westfield, Wis. 17.16. by Past. King in Cincinnati, 22.00. By Past. Detzor in Holland, Ind, 21.00. By G. Eckert in Victor, Iowa, 10.00. By Past. Präger in Granville 7.44. By Past. Heid in Peoria, Ill, 37.15. By Rev. E. Rolf at St. Paul, 45.50. By Rev. Clöker 38.00. By Past. Nuof- ser in Crete, Ill, 32.00. By Rev. Jor in Logansport 50.00. By Past. Pissel iu Matteson, Ill, 89.50. By Past. Hart- man 26.66. By Past. Holiday in Aurora, Ill, 40.00. by Past. Kothe at Shelbyville, Ill, 20.60. By Mr. A. Pos- ner at Grand Rapids, Mich, 1.00. By Past. Riedel at Homc- wood, Cook Co, Ill, 190.50. By Past. Markworth, 5.25. By Past. Brackhage at Benningtou, Ind, 69.50. By Past. Schumm at Willshire, O., 35.00. By Past. Aulich in Howards Grove, Wis. 21.25. by Past. F. Schalter iu Red Bud, Ill, 115.35. by D. Höfe in Monroe 1.00. by Past. Bü- chele in Grafton 44.35. in Cedarburgh 31.00, in Town XI. 8.75. By Past. H. Koch in Buffalo 20.00. By Past. Ramelow in Lansing 42.90. by Past. Ruhland i" Pleasant Ridge 28.00. By Past. Sommer in Long Green, Md. 10.00. by Past. Oetjen in Victor, Iowa, 6.00. By Past. Dicke in Shawano, 50.00. By Past. Skliepsick in Dwight, Ill, 42.00. by Parish in Mequon, Wis. 40.00. by Past. KniesS Gem. 4.55. By Past. Krumsieg in Rochester, Minn, 6.60. By Rev. Friedrich in Eau Claire 18.00. By Rev. Hörnicke in Wilson, Wis. 13.00. By Rev. Dreyer in Accident, Md." 12.00. By Past. Bernreuther 31..57. By Past. Sauer in Leyinour 91.39. By Past. Mertz in Biownstown, Ind. 13.84.

It would take too much space to list the names of the individual donors.

In bedding, clothes 2c. we have received:

From R. Herbst at Hanulton, O., 2 boxes; from Mrs. Raditzki at Germania, Wis. 1 paquet; from the Women's Association of the DreicinigkeitS- Gemcinde at St. Louis, Mo. and the parish at Belleville, Ill, 10 paquete; from F. W. Brüggemann at Jnglefield 1 box; from P. Butz at Zelenopcl 1 box; from Past. Ruhland's parish in Pleasant Nidge 1 box, from Past. Fick's parish in Collins- ville 1 box, from Madame Z. in Cincinnati 1 case, from Buffalo 1 box, from Rochester 1 ditto, from Past. Michaels Gemeinde 3 do., from Past. BrueggemanuS congregation in Darmstadt, Ind. 2 boxes, from Past. Stephen's congregation at Ehester, Ill, 1 box, from Rev. NeinschS congregation at Milwaukee 1 half barrel, from Cleveland 1 barrel and 10 boxes, from Trinity congregation at Milwaukee 5 carloads of groceries, clothing, &c.

Milwaukee, Wis.

On behalf of the CommitteeC . Eißfeldt.

Gratefully acknowledged herewith,

jsnr dæ Gcnriude in DaDenpvt, lwwa, to have received as support: From Past. Gräbner in Samt Charles O25.00, from Past. Eirich subsequently Ol.OO, from Rev. Gross in Buffalo O20.00. Fr. Stahmer, Kasfirer.

For the community in Manestee, so badly hcim hit by the fire, the following gifts were received r

From ImmanuelS congregation in St. Charles, Mo. o150.00. Past. Partenfelder's congregation in Bay City, O40.00. Prof. Crämer's congregation in Minerstown, OIO.OO. Past. Wuggazer's congregation in La Rapids O13.00. Past. Kleist's congregation in Washington, Mo. O27.00. Past. M. L. Wyneken's congregation in Fort Smith, Ark, OIO.OO. Past. Popp's congregation at Oshkosh, Wis. by, O25.00. By Mr. E. Roschke of the Virginians' Association of the Tri-Union District at St. Louis, O40.50. By the congregation at Frankentrost, 4'47775". Past. Hattstadt's congregation in Möuroe O63.50. Past. Her's congregation at Martinsville, with inclusion O6.00 of some members from Lockport, N. I., O60.00. Past. Reinsch's congregation- in Milwaukee Ol 12.00. TurAHerrn. Teacher Niedeel in Frankenmuth O87.1)0. by Rev. Vomhof from his congregation in Davenport O7.25, by himself O5.00. From Past. Geyer's congregation in Carlinville, Ill, by Mr. Allendörfer O24.85. By Mr. Prof. A. Selle in Addison K5.00. From Past. Henkel's congregation in Bnrr Oak O40.00. Past. Fleischmann'S congregation in Kendallville, Ind, O84.35. By the same from Past. BöseS congregation Ol 2.85. By the same from Past. Cru Il's congregation in Grnnd- Rapids O125.00. By Past. Hild collected from some members of his congregation in Wsedland, Ind, O19.00. - Dnrrch-Herrn. LehrerBrose from the Krew congregation in Concordia, Mo., O19.00. From Past. Engelbrecht's Mmeinde in Loudon O15.00. From Past. Frank's congregation in Lstncaster, O., O56.00. From Mr. C. H. Griesse in Cleveland O5.00. Past. Jske's congregation at Jda, Mich, O15.50. Past. Sallmann's parish in Newburgh, O., O30.00. Past. Huömann's St. John's parish in Euclid, O., O25.00. Past- Brandt parish in Wasstington O50.00. Past. Stein- vachs congregation in Fairfield, Ind, O47.93. Past. Früchtenichts congregation in Ottawa, Ill, O10.25. Past. Detzer's congregation in Defiance, O., O17.60. By Past. Grüber by himself, his congregation and their singing society, O20.00. By Past. Kämmerer by his congregation at Iowa City, O5.50. by its branch at Washington Township, O8.00. by Past. Lehmann's congregation on the Manchester Road in St. Louis County, Mo., O33.33. congregation in Collinsville, Ill, O100.09. I. C. in Cincinnati, O., O15.00. Past. Wiegels St. John's parish in Rome, N. A., OIO.OO. Past. Bauer's congregation at Tandy Creek, O33.00. by himself, O3.00. Past. Maack in Sugar Grove O19.00. by Mr. Kassirer Birkner in New Jork O198.00. Past. HoffmannS congregation in Portage City, Wis., O7.47. its branch in LewiStowre O8.50. Past. Runkel's congregation in Aurora, Ind., O42.00. By the Young Women's Association in its congregation O10.W. By the school children there O8.00. By Mr. O. Fick of the congregation in Frankenhiif, Mich., O42.75. By Past. Merz's congregation in Brownstown O15.00. Past. Niethammer's congregation in LiSbon, Mich, 2000 psk. Flour. Past. Wehrs' congregation in Ruffels Grove, Ill, Oll.60, by himself O3.40. Mr. Wilh. Knigge O5.00. From Past. Hügli's congregation in Detroit K134.25. comm. in Frazer, Mich, O79.59. comm. in Wyandotte O31.00. Past. Fritze's congregation in Adams County, Ind, O25.OO. Rev. Sievers' congregation in Frankenlust O39.00. Rev. Schwan's congregation in Cleveland O120.00. Past. Wyneken's congregation in Cleveland Ol65.35. By same, collected at W. R.'s wedding, O9.21, from Wienbröer in Beroea, O., O5.00. Rev. O. Han- sers congregation in Boston K125.OO. Past. H. Hanser's congregation in Baltimore O105.00. Past. Graves' congregation in Meriden, Conn, O50.90. Past. Fn'nckeö congregation in Baltimore Ol22.05. By W. Sallmanu from Past. Sturken's congregation in Baltimore O100.00. W. Denke.

Up to today, December 26, 1871, the following gifts of love have been received by me: From Mr. Adolph Heinicke i" St. Louis 18 dozen coffee cups, 13 dozen plates, 4 dozen bowls, 2 dozen serving spoons, 6 dozen knives and forks to the value of O45.00. From Dr. TihlerS parish from Karl Rose 1 half pig, 2 sacks of oats, 2 p. grain. From Past. JäbkerS parish from Mrs. Louise Könemanu 1 p. wheat, 1 p. rye, 1 p. oats, 1 p. grain, 12 pckk beans, Z bushel apple slices, 3 gallons apple butter, 3 lbs. butter, from an unnamed person 8 pf. Butter, 13 Pf. soap, O5.00 cash, from F. Koldeway Z Bsh. Beans, 1 p. wheat, 1 p. rye, 4 gal. Molasses, from Ernst Stoppenhagen 10 bush. Wheat. From Past. Saupert's parish from Franz Früchtenicht 18 Bush. Grain, from Heinrich Birich 1 bag of beans, 1 S. wheat, 1 S. grain, 1 S. turnips. From Pastor Budenthal's parish from Müller 1 p. wheat, 1 p. rye.

Fort Wayne, Dec. 26, 1871, Chr. Hengerer.

For the Lutheran Orphanage near St. Louis, undersigned received with heartfelt thanks:

From the congregation of Mr. Past. Gotsch in Memphis, Tenn, 08-59. from Mr. Past. Schaaf in Baltimore- Md, 03.00. From Mr. Past. Traub at Crete, Ill, 014.25. from Andreas Popp at Des Peres, Mo., 06.00. Hschzeits-CoUecte with F. Krüger at Jacksonville, Ill, 04.00. DeSgl. with E. P. Witmeier there 06.40. Thank-offering from M. Bickel at Frankenmuth, Mich, 02.00. from R. at St. Louis 01.00. Mr. Finsterbusch there 01.00. From the pupils of the crochet school of Mrs. Franziska Schmidt in the Immanuelö District in St. Louis 05.00. Bonden pupils of the sewing school of Mrs. M. Rohlfing there 06.50. From Mrs. Wittwe Otto in St. Louis 05.00. From little Heinrich Scefnrth in Chicago from his piggy bank 01.40. From Mr. Past. Große there 03.60. Bon Ed. Felder in Baltimore 010.00. Joh. Brandau in St. Louis 01.00. E. Schäfer there 01.00. Mr. Rev. Tirmenstein's parish in New Orleans 060.00.

St. Louis, Jan. 18, 1872. I. M. Estel, Cassirer.

Since the month of August, the following gifts of love have been received by the undersigned for Mrs. Pastor Kähler: By Past. O. Schröder 02.00, dnrrch Past. A. Ernst 03.00, by Past. Lohr- mann 01.40, by Past. Koch 01.65, by Kassirer Eißfeldt 01 14.55, by Kassirer Roschke 037.25, by Past. Matnschka's congregation m Rew^Meke 013.W. Bcrr Mrs. Pellmann -II.00.

Thank you again to all kind givers and God's rich blessings!
Pittsburg, Pa. the 28th Der. 1871. c. Engelder.

With thanksgiving to God and the benevolent givers, the undersigned certifies,
To have received the following gifts for the burned in its communities in the vicinity of White Rock, in Town Bingham and in Port Hope, Huron County,
Michigan:

From the congregation of the Rev. Trautmann in Adrian, Mich. -50.00. Bon the congregation of the Rev. Lemke in Rosevillr, Mich. -50.00 and a barrel of clothes vvd bacon.
From the congregation of Mr. Rev. Hahn at Hillsdale, Mich. -13.00. from the congregation of Mr. Rev. Ruff at St. Clair, Mich. -22.00. from the congregation of Mr. Rev. Braun at
Batesville, Ripkey County, Ind. -12.00. by Mr. Rev. Hattstädt at Monroe, Mich. from the congregation of Mr. Rev. Bauer at Blue Bush, Mich. -12.00. bon the congregation of Mr.
Rev. Moll at Detroit, Mich. -14.70. by Mr. Rev. Hügli in Detroit, Mich. by Mr. C. Bieth -1.00 and by Miss Hückstädt -5.00. Don the congregation of Mr. Past. Sievers in
Frankenlust, Mich., -50.00. By Mr. Pastor Parteufriider in Bay City, Mich., -1.00 from gray Schwenn, -1.00 from Mrs. MertenS, -8.00 from Gebrüdrn T. and H. Brunner and -6.00
from a Collecte.

May the Lord repay the kindness of the prayers in time and eternity! W. Schwartz, Pastor.

Received for the seminary budget: By Mr. Past. Sandvoß -2.00; by Prof. Brandt in Decorah from his congregation in Matteson -50.00; by Rev. Wangerin Erntedanffest-
Lollete of his congregation -8.00; by Herm Pastor A. Lehmann from S. Lust -1.00, L. Schrümper -1.00; by Mr. Pohle dahier 10 sacks of flour; by Mr. Griesse in Cleveland -2.M;
by Mr. Past. Hahn from his parish and himself -10.00; by Mr. Past. Streckfuß from his branch congregation -4.65; by Mr. Rev. Bergen thank-offering for recovery of his wife -
5.00; by Dämel Müller from Mr. Past. "ondhaus" parish 1 pig; from Mr. Past. Matuschka- Gemeinde subsequently 2 sacks of dried apples, 1 packet of beans, 6 gall. Lard and -
1.50; from Mr. Klauenbera from East St. LouiS 2 shoulders, 1 side piece, 1 gall. Fat, 4 dozen. Hand cheese, 20 sausages.

For poor students: ByHermPast. F.Nützel-1.00; WeihnachtS-Collecte of the congregation at MinerStown -10.01 for Fvrt-Wayner sophomore I. Krause; from Mr. Griesse in
Cleveland -3.00 as a Christmas gift; by Mr. Past. Biltz from W. Offelmann -4.00; by Mr. Rev. Pmnekamp from his congregation -5.00, by himself -2.00; by Mr. Past. Bürger -6.00;
by Mr. Past. Landgraf by Mrs. Langwisch-1.00, Mrs. Wilhelm -1.00, Mrs. Kinker -1.00, Mrs. Keemann -1.50; by Mr. Past. Vetter WeihnachtS-Lollete -3.30, by Wittwe Schneider
-3.00; by Mr. Past. Bergt: collected on infant baptisms -4.00, by Hermann Telle -2.00, thank-offering by N. N. -1.50; by Mr. Past. Stürken by Ed. Felder -15.00; by Mr. Past.
Halboth, New Year'sS-Collecte of his congregation for Karth, -5.00; by the congregation de- Mr. Past. Pissel -19.00 for Bör- nicke; by Mr. Past. Krafft of St. John'siS
congregation in Henry County, O., -2.75. A. Crämer.

For da- orphanage near St. Louis

is further received by me and to the last receipt nach- traged: From Hm. Th. a Christmas tree. By Past. Ehr. Bock from the following members of his congregation: Edler, Held,
Säger, Kassel each 1 piece of yarn, T. Bock 1 piece of ditto, 1 apron, Heitz 1 ham, Spreckelmeier beef and Kommehl, Mrs. Hahn 1 pair of stockings, Mrs. Bollhöser 50 EtS. By
Rev. Wcndt in Ohio as a New Year's offering -5.00. By Rev. Schwenken auS Columbia Bottom from Chr. LoweS -1.00. (This latter item has been forgotten by oversight de-
signed to quittire".) A. Lehmann.

For poor students received through Rev. H. Fischer in Benton Town, Minn. from whose congregation -2.00. From Hm. W. Domfrld in Martin-ville, N. Zj., -2.00. By Rev. L. A.
C. Drtzer a Hristfest collecte of his congregation in Holland, Ind., -6.00. From the Werthen Frauenverein of the DrrieinigkeitS- Districts congregation here, 1 dozen
Unterbeinkleidrr.

For Rev. Brunn'- Institution received through Rev. H. Fischer in Benton Town, Minn. from his congregation -3.00. From Mr. W. Dornseld in Martin-ville, N. 8-, -1-00.
C. F. W. Walther.

Received 49.95 for G. Noscrnwinkel, collected at Mr. Fr. Kuckuk's wedding in Addissn, Ill. E. A. Brauer.

The undersigned gratefully acknowledges having received 410.00 from Mr. Naithel in Chicago and 41.00 each from Mr. Fr. and Mr. Zuttermeister there.
Watertown, Jan. 6, 1872, Herm. Schachamever.

Changed addresses:

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The „Lutheran“ is published twice every month for the annual snt< scriptionSpreir of one dollar and fifty cents* for cie au>iwarl sub. schreiber. who have to prelnbezable the same and
carry the postage.-7 Zn St. Lvnir each number is sold for ten cents.

Only the letters which contain mitbclilunacn for dar Blatt are to be sent to the Rt* daction, but all others which contain "business", orders, cancellations, monies;c., under the address: **SI. O.**
LnrlttM. Ovruar "1" 7tk to l.aluvott'dilruetn, 8t. Donin, Llo. anberznsenden. - In Germany i4 this' sheet can be obtained through **Justus Naumaun's Buchhandlung** in Leipziz,

Printing Office of the Synod of Missouri, Ohio, et al. St.

Trash.

We have just read the following in the Catholic "Herald of Faith" of Feb. 4, which appears here:

"On the feast of St. Polycarpus, Jan. 25, Dr. Ed Preuß was received into the bosom of the Catholic Church in St. Mary's Church. He had been a private doctor of Lutheran theology at the University of Berlin for 10 years, and had written various works there, among others against the Immaculate Conception of the Blessed Virgin, as well as against the Catholic doctrine of justification. Afterwards, he worked for more than two years as a professor at the local Lutheran seminary. - Guided by the unmistakable guidance of the Most Blessed Virgin and urged by the grace of God, which (!) he could no longer resist, he approached in December 1 (?) the Most Reverend Archbishop for the solution of some doubts, as well as for instruction in the Catholic religion, who assigned this task to the Most Reverend Gen.-Vic. Mühlisepien. After the Convertend had formally recanted everything he had ever taught and written against the teachings of the Catholic Church, he received Holy Baptism on the aforementioned day in St. Mary's Church from the aforementioned Reverend General Vicar.

- As a baptismal name he had chosen: Maria Polycarpus. We would have liked to spare our readers the task of telling them how the apostasy of Dr. Preuß went; but since the above has been published here, of course with the approval of the aforementioned, we cannot remain silent either.

Admittedly, we must confess that for some time we had been challenged by strong doubts as to whether Dr. Preuß was a converted Christian, which doubts we also repeatedly raised with our colleagues. For far from the constant willingness of Dr. Preuß to accept and defend everything, down to the most subtle points, that we ever put forward as truth, and far from the cutting, heart-rending and thereby often frivolous way of arguing against those who are mistaken in their faith, far from, let us say, that this should have instilled confidence in the man, it has, on the contrary, along with other expressions of character, for some time aroused in us the most embarrassing doubt as to whether Dr. Preuß, what he professes, is a Christian. Preuß, what he professes and so furiously defends, also believes himself from the heart, or whether his entire so-called faith is not only a matter of his mind leaving the heart empty, cold and unchanged. *)

This, as I said, is our judgment not only after Preuß' apostasy. As often as Preuß had to read out his polemical (controversial) articles in the meeting of the Redactions-Committee before their publication, it was in the Regent the "uncharitable", judicial, frivolous and sometimes bordering on the vulgar that he had to delete. It was not from us that he learned his way of fighting, but rather from us that he was trained in it.

In spite of our own impressions of Dr. Preuß' behavior, he never gave us the slightest hint that he had any doubts about any point of the biblical teachings of our church and that he was leaning toward the teachings of the Roman church. Rather, up to a certain hour, he has displayed the greatest certainty of faith with regard to our doctrine in proposition and contrast, and specifically in contrast to the papal church.

Still in the number of the "Abendschule" of December 1 of the past year 1871, Dr. Preuß, for example, wrote an article of his own, which bears the heading: "Der Antichrist" ("The Antichrist"), and in which, among other things, it is thus stated:

"Our readers will know that since the time of Pope Boniface III, that is, since 607, the Antichrist has been sitting on the chair of Rome. Further down he continues: "This situation of things was used by the serpentine Pope Gregory VII, who had long been striving to bring all church power into his hands. No parish, no authority, no emperor should be allowed to elect a pastor! As furious as this plan was, Gregory nevertheless succeeded with it. For the man who was to defend the rights of the common hut was a rascal. Therefore, the pope dared after much

and on. However, even if we removed the most objectionable passages here and there, we could not completely take away the character of his spirit from his essays. It was therefore with sadness that Schreiber found out that the essay of Dr. Preuß in "Lehre und Wehre": "Was lehren die neueren orthodox sein wollenden Theologen von der Inspiration?" had been published in Germany under his, the writer's, name in pamphlet form. For although we professed and still profess the judgment which is passed in that essay on the false teaching of newer German theologians, we could not and cannot profess the spirit which expresses itself in the way it is treated and in the judgments about persons in it. Even if Preuß had to delete, change and add much in this article, it could not have been given a completely different character, and as Preuß stood at that time, instantly ready to improve everything according to our wishes, we hoped for the best from the future, until it finally became apparent that Preuß, in his blindness, thought that by his zeal with ignorance he could lure away from us the confidence in his earnestness for the truth. Unfortunately, he showed a gift that the Jesuits will now know how to use better than we, who were deceived by him.

In February 1076, at a Roman synod, I issued the following verdict in my letter to and fro: By virtue of the power received from Peter for the honor and defense of the Church (!!) *) I forbid King Henry, the son of Emperor Henry, who has risen against the Church with unheard-of pride, the imperial government of Germany and Italy, release all Christians from the bond of the oath which they have taken or will take to him, forbid that anyone obey him as kings, and - because he does not want to obey as a Christian - I bind him with the curse'. This is how the alleged successor of St. Peter acted. And St. Peter himself said: 'Be subject with all fear to the Lord, not only to the kind and gentle, but also to the whimsical.' Peter thus bound all subjects to their masters, even to pagan, evil-minded ones. And his successor tore them loose even from Christian ones.... What followed, however, exceeds all faith and shows the true character of the papacy, **) which Gregory VII represented.- After the pope, urged by the margravine Mathilve and by Hugo v. Clugny, had absolved Henry of his sins on his penitent confession, he performed the following farce: He organized a large assembly in the church of Canossa, celebrated mass there and, after consecrating the host, he asked King Henry to take half if he knew himself to be clean of all the transgressions †) of which he was accused. Think: a priest who first demands a confession of guilt, who then absolves and who then asks the cleansed person to declare himself innocent. The purpose of this horrible procedure was to destroy Henry for all time in the opinion of all present. - The emperor rejected the host, but from that moment on it became clear to him that he was dealing with the firstborn of Satan. **)

Even people from far away judged: Heinrich be in peace

*) Preuß has added these two exclamation marks himself, as well as underlined the words following below, which are set in a blocked font.

**) Underlined by us.

†) Underlined by Preuß himself.

The error really developed in this way. First, in the doctrine of the state of souls after death, and then in the doctrine of justification, it departed from the truth. His doctrine of Sheol, especially with regard to the Old Testament, was long before his departure. As far as the writer of these lines knows, long before his aberration in that main point, his doctrine of Sheol was never different from the modern one fought against here. It is dangerous in all respects to forgive the faith even the least.

Thus Dr. Preuß still had printed on December 1, 1871. And on the same day (!) he submitted a fine resignation in writing, in which he gave as reason: because he had "lost the conviction of the correctness of the entire Lutheran doctrine of justification after several months of heavy struggles"!

What shall we say to this? - We think that only he who has lost the feeling for truthfulness, sincerity, honesty for his own person, only he does not see that Dr. Preuß, if he did not lie in his resignation letter, then hypocritical in his articles for the "Abendschule" and "Lehre und Wehre", and that if he did not hypocritical in these articles, then he lied in his resignation letter, that he therefore, whichever case we may assume, in each case revealed himself as a thoroughly almost unprecedentedly dishonest character. For it is conceivable that even an honest man, although tormented by grave doubts about Lutheran doctrines, remains in Lutheran office for a while, hoping to be released from his doubts, and until then remains silent about the doctrines that have really become uncertain to him; but it is unthinkable, a moral absurdity, that he whose faith in the main doctrine of the Lutheran Church has been shaken should remain in the same office for a while. But it is morally unthinkable that a person whose faith in the main doctrine of the Lutheran Church has been shaken should not only continue to present this main doctrine orally and in writing, but should even defend it with great zeal and apparently great certainty of faith and joy of believing, yes, he should present the contradiction of certain doctrines against the main doctrine that has become uncertain to him as the last, highest, most certain proof that such doctrines must be erroneous. The latter, however, Preuß did in those articles and at the same time publicly presented him as the Antichrist, to whom he surrendered body and soul a few days later. The world so often says that preachers and theologians themselves do not believe what they preach and write. As unjust as this is, if the world declares all preachers and theologians to be hypocrites, it cannot be denied that there are also preachers and theologians who preach and write what they themselves do not believe, that is, hypocrites. Dare. An example of this is Preuß, according to his own admission.

To all of this, perhaps, there are still some things that seem to stand in the way: First, that Preuß experienced a love among us Lutherans that he experienced nowhere else; that we Lutherans, when he stood in the deepest disgrace before the whole world, took care of him by endangering our own good name and, while we reaped disgrace for it, tried to help him regain a good name, since, because there was no compelling evidence of guilt, we trusted in love his personal affirmations that he was innocent; on the other hand, that among the Lutherans Preuß has attained lucrative offices corresponding to his gifts. What could have led him, some might think, other than his conscience, to suddenly give up all this, to resign voluntarily, and to throw himself into the arms of a community from which he could not be trusted? released. In a peace like Judas *) feigned, not like Christ left it to us. This is how Gregory exercised his power. Thus he knew how to press the empire under his sole. But he tore the clergy away from human society by introducing forced celibacy and made them the Pope's satellites. Truly our ancestors were not wrong when they called him Hellbrand." *)

Thus Preuß still wrote in the last December number of the "Abendschule"! Also in the December number of last year of "Lehre und Wehre" he published the conclusion of an article against the Hades doctrine of the Romanizing new believers, that is, against the doctrine that after death people do not immediately go either to hell or to heaven, but to an intermediate place, which they call Hades, where the souls can still do something for their bliss. In it, Preuß speaks of the papists as people who are even worse about their purgatory than the Romanizing new believers, and in doing so, he refers to the fact that the doctrine of an intermediate place and intermediate heaven cannot be accepted because it contradicts the pure Lutheran doctrine of justification. He writes, for example, p. 357: "Papists also try to strengthen their intermediate state, that is, their purgatory, with passages like Matth. 5, verse 26 and W Matth. 18, verse 34," whereupon he then shows that these and other passages confirm nothing less than this jrrthiun, and finally adds, p. 361: "Thus, then, all the supports have proven to be null and void with which the intermediate state theologians tried to give support to their theory, supposedly from the Holy Scriptures. Scripture, to give support to their theory. And it remains with the old simple doctrine of our dear Lutheran Church, a doctrine which in truth is testified to by the Holy Scriptures, including the New Testament, almost on all its pages." **) On page 362 Preuß further writes: "May the pope invent a purgatory. God's word has no material for it. Our dear Luther, too, has therefore rejected it far from him, along with other papal findings" **). Whereupon Preuß cites abundant testimonies from Luther's writings, among others also p. 364 the passage in which Luther shows that the papists hold so firmly to their purgatory mainly for the sake of the 2000 drachmas, of which 2 Maccab. 12, 43. is written. After Preuß has also quoted hymn verses from Lutheran hymnals, which testify that the faithful, as soon as they die, enter heaven for bliss, he closes his essay p. 305 with the following words: "Against the whole singing church, as well as against the whole teaching church, the German innovators enter the battle. And if it were only that; but they are fighting against the Bible itself! For the Scriptures of both Testaments, as we have seen, know only two places to which the souls of the dead go, not three or four. It is against these passages of Scripture that those middle-ranking people violate; and not only against these! Rather, they threaten the pure doctrine of

justification itself.*) For if after death men do not fall into two groups, the wretched and the blessed, neither do they fall into two before! So it is not said before: unrighteous or righteous before God! The blood of Christ does not cleanse from all sins. So also justification has its stages. - With the deceased Hengstenberg

*) Underlined by us.

not knowing whether she would make a better fate for him?

Unfortunately, it is a fact that Preuß did not resign voluntarily, but sent in his resignation only because he had to fear dismissal. Through a strange chain of circumstances, we discovered towards the end of November of last year that Preuß had already long ago been pestering the publisher of a Christian entertainment paper dependent on the synod to accept him as a co-owner of the same, and that when he had not been able to achieve this, he had already drawn up a contract on July 22, 1871, signed it himself. July 1871, had drawn up a contract, signed it himself, and coerced the said publisher to co-sign it, in which Preuß, behind the back of the Synod in whose office he stood, made himself obligated, as soon as it would be demanded of the other subscriber, to resign his office himself, namely "to devote his entire working time to the good editing and constant improvement" of that paper, on the condition that, with a certain number of subscribers, he would receive an annual salary of \$4000.00. and, with the increase in the number of subscribers, an ever-increasing salary as editor, to be paid punctually on the appointed day. Preuß had insisted that this agreement be kept strictly secret until his time. As long as this matter was still pending and Preuß thought to be sure of his goal through the signed secret contract, not the slightest doubt about any Lutheran doctrine was to be discovered in Preuß, so long he rather taught and defended each of them orally and in writing with all his dialectical gifts *) which were so abundantly at his disposal, and declared himself ready again and again to step into the breach for any point of our church doctrine. But when, toward the end of November, we told Pruss that we had been informed by the person in question, on the grounds of conscience, about a contract he had secretly concluded, by which he had already made a commitment to resign from his office at the seminary if necessary, but that this contract was null and void, since it concerned a matter dependent on the Synod; When, furthermore, in response to the declaration that no one could prevent him from publishing an entertainment journal independent of the Synod, we told him that such a journal published in opposition to the Synod would not keep a single soul in the Synod; When therefore his whole hitherto cleverly concealed and apparently well-laid plan collapsed before his eyes like a house of cards and he had to fear dismissal from office - only now did he come forward, namely immediately on the next day, with the unexpected revelation: that he had "lost the conviction of the correctness of the entire Lutheran doctrine of justification" and therefore "considers himself bound in his conscience (!) to resign from his" theological professorship at the local Lutheran Concordia Collegium.

It is true that we are convinced that Prussus, if he ever had a living faith (which we leave undecided), really did not have the conviction of faith in the correctness of the Lutheran doctrine of justification for a long time; but it is just as certain that this cannot have been the actual cause of his resignation and his apostasy to the papist sect, since during this same time, until the revelation of his secret treaty, he could not have done anything else.

*) By dialectical gifts are understood gifts to prove and disprove in dispute.

The publisher was not the only one who played the role of the resolutely devout Lutheran and the most enthusiastic member of the Missouri Synod in the most skillful way, while he was working to play a paper out of the hands of this same Synod for his own benefit. The sudden disruption of his plan (for which he still hoped to win over the publisher), to thus procure for himself an easier, more pleasant and at the same time more lucrative position, furthermore the danger associated with it, Furthermore, the associated danger of being deprived of his office as a clandestine seller of the same and as a clandestine opponent of the Synod, and therefore finally the conviction that the Pabst Church was his last, only place of refuge left to him - this and nothing else forced the unfortunate man to resign and become Roman.

As for the statement contained in his letter of resignation, that he had also been "misled by the Lutheran doctrine of the perfect forgiveness of sins," that he had recognized God's "**punishments**" in the "vituperations" against him, as he put it, because of his "former impulses," although he had believed in Christ, there may well be some truth in this statement. But what is to be concluded from this at the same time, that in the terrible shame with which he came to us covered, Preuß, according to his own confession, always saw only "**punishments**" with which God pursued him from country to country because of his "formerly given offences": this we do not want to decide, but leave to him with whom "the night shines like the day, darkness is like the light. But that the feeling of being persecuted by God's punishments could not have driven Preuß into the Pabst Church is only too certain, since, as is well known, it is precisely this "church" that gives no consolation against that feeling, but rather confirms it as correct by its doctrine of the forgiveness of sins.

Assuming, by the way, that the error in the Lutheran doctrine of justification had a part in Preuß' decision to resign, *) it cannot be explained at all that Preuß has essays printed on the first of December 1871, in which he declares with great zeal the pure Lutheran doctrine of justification to be the supreme article, against which all other teachings must be judged, and in which he not only campaigns against a main doctrine of the papal church, against the middle place, but also declares the pope to be the "antichrist" and "first-born of Satan" and corroborates this historically, - and that in the same month he asks a papist bishop (who, moreover, had himself only recently declared the infallibility of the pope, which he now confesses with his mouth, to be a ridicule in a public council with the same mouth) "for the solution of some doubts," as well as (at the same time!) for instruction in the Catholic religion" and already in the next month he had

Already in the spring of last year, when in the "Luth. Kirchenfreund" the most appalling accusations appeared as coming from the mouths of the professors Tholuck and Köstlin against Preuß, he wanted to resign, to edit the "Abendschule" and to hold only a few hours in the seminary free of charge, but with the explanation that only because of this, in order not to further stain the synod with his disgrace, not because of doubts about the doctrine, of which he never let himself be aware. When the supervisory authority and all the presidents voted in favor of his remaining until Tholuck and Köstlin would have confessed to what they had allegedly said, he therefore remained until the conclusion of a contract, which he had deliberately kept secret, came to light, by which he had in time tried to seize a synodal paper, whereby he saw every foothold in our community disappear under his feet with the horror that was painted on his face in that hour.

therefore only one wish: that God, whose door of grace remains always open in this life, may have mercy on the fallen one and, if not sooner, yet at the hour of death, may withdraw him from the idol, which he now worships and calls Mary, and draw him to himself again and save him still as a fire from the fire, for the sake of JEsu Christ, our only mediator, to whom be praise and glory in time and eternity. Amen. W.

[Walther]

and received into the bosom of the papacy, in order to defend all the abominations of the papacy with the same zeal with which he had previously defended the evangelical truth he had recognized, and on the other hand to fight this truth with the same zeal with which he had previously fought the abominations of the papacy, which he had known exactly!)

We can see nothing in this but a deep horrible apostasy from God and His truth against better knowledge and conscience. See 2 Thess. 2, 8-12.

However, for us Missourians, is it not a great Shame that again one of ours leaves us and becomes a papist? We answer: Nothing less than this; on the contrary, it is a great honor for us, because everyone can see from this that hypocrites and swindlers can also get lost in our community, as Judas himself got among the apostles, but that such spirits cannot live among us. With such spirits none of ours leaves us, but strangers who had lost their way among us for the sake of earthly advantage. As John wrote of his time: "They went out from us, but they were not of us: for if they had been of us, they would have remained with us: but that they might know that they were not all of us. 1 John 2:19. We do not at all begrudge the Jesuits such men as Preuß is, for the latter is made for them. What, as we have seen, has long been inwardly united, is now also outwardly so. - —

Do we regret having accepted the unfortunate Preuß and trusted him as long as we could, you dear reader ask? We answer: No, we do not regret it. That is the way of Christians, that they easily let their love be betrayed, but never their faith. It is true that mistrustful, suspicious minds are usually proved right in experience because people are so evil; but the mistrustful are not right because love, as long as it can, believes the best of its neighbor. We have

*) Now Preuß can show all the more his gift for proving things. For to prove truth is an easy matter, but to prove error, that is, to prove it apparently and plausibly, requires art, great art. Thus, for example, it is written in the constitution of the wicked Jesuit rota: "That no ordinances, declarations, or any order of life can entail the obligation to commit a mortal or venial sin, unless the superior commands it in the name of our Lord Jesus Christ or in the power of obedience. (See the Constitution of the Jesuits, according to the Präger edition, which the *Jesuits* themselves have published: "*Institutum societatis Jesu autoritate congregationis generalis XVIII recusum*. Pragae 1757. Vol. I, fol. 415.") On

The Jesuits themselves point to this passage in the index of this edition under the title: "*Obedientia et obedire*" as the establishment of their principle: "The superiors can make it obligatory to sin by virtue of obedience, if this brings many benefits. - Now Preuß has a splendid opportunity to show his art, namely to prove that this vile diabolical Jesuit principle, from which everyone must swear when he swears by the Jesuit Constitution, is a good divine Christian principle, for which then in this world the Pope and his Jesuits and one day in that world the devil and his angels will reward him according to merit, if he does not do true penance before his death.

The papists glorify that this is already the second "professor of theology" whom we have lost to them. But this is a vain glory. Baumstark was not a professor of theology, but had only to teach in the proseminar of the practical institute good reading, spelling, the basics of geography and Latin grammar 2c.; but because he had to have a name by which he could be called, he was called "professor" according to the custom of the country. We Lutherans are naturally pleased that Mr. Baumstark holds our dignity in such high esteem that even after his apostasy he still holds his honor together with it.

Our emigrant mission in 1871. *)

This work, which is being carried out by the undersigned on behalf of and under the supervision of our synod with joy and love, even though in great weakness, has, by God's grace, also had its blessed continuation in the past year. For it is his grace that we are allowed and able to carry out this work at all; his grace that he has made the hearts of so many of his children willing to procure the means so necessary to carry it out; his grace that he has visibly promoted this work of our hands and crowned it with his blessing. Or should the distribution of more than 10,000 tracts and 1000 copies of our calendar have been in vain? Should my often brief exhortations to remain faithful to God and to our dear Lutheran Church have gone to the wind with everyone? Should not a single one have heeded my call to visit the orthodox Lutheran pastor of his destination and to be served by him with Word and Sacrament? This is as little possible as God's promise regarding the power of his word can fall. Even if I could not give any proof of this from my experience, I would still live in the cheerful confidence that this little scattering of my imperishable seed in Word and Scripture would nevertheless bear a harvest of joy known to God among individuals. But, praise God, there is also no lack of obvious evidence of the blessed success of this spiritual activity of mine among the immigrants. How many a young man, how many a virgin, how many a numerous family first came to our congregations through my instruction, now diligently adhere to God's word and the holy sacraments there and walk the narrow path to life, testifies a number of letters from pastors who have occasionally communicated to me such experiences they have made. It would be desirable that all pastors would do this. Already now a respectable congregation would stand before our eyes, if all those who have been gathered into our congregation through the service of our mission were to live together in one place. I share this to the glory of God and to the joy of all who support our work among the immigrants with a prayerful heart and with their gifts. Whoever helps with this, and everyone can, will also share in the blessing that the Lord has placed upon it.

In the following, the reader will now learn what has happened in a bodily relationship for the immigrants.

Funds have been sent to me in total \$12,575.13 and have passed through my hands. By far the largest part of this sum was intended for immigrants and was partly handed over to them on their happy arrival here or sent to Germany.

*) Already sent in earlier, but could only find place in this number. D. R.

H658.54 of which was donated to our missionary fund.

The number of persons received by me on landing and transported to various parts of our country, whose railroad tickets, baggage, bills of exchange and other matters I have taken care of, is 1309. They arrived here in 329 lots from Bremen, Hamburg, Stettin, Liverpool, Glasgow and Havre. I count here only those whose care has been entrusted to me by letter from their relatives here. In addition, hundreds of Germans and Englishmen, Irishmen and Frenchmen, Jews, Christians of various confessions and non-believers have received advice and help from me in a similar way, but I have not made a special note of their names and exact numbers. For example, I took care of a Catholic teacher from Regensburg who wanted to travel to Covington, Kentucky, and enter a monastery there. She had her railroad ticket, but only about a dollar in spending money. Of course, she could not manage with that on the way. When she told me that she had enough money, but that the overweight of her box all the way to Covington was so high that she had to pay the railroad agent almost the last cent of her salary for it, I went with her to the gentleman in question, told him about the sad situation of the person, and asked him not to be so particular about the overweight in this case. The result was that H2.00 was immediately given back to her. Now she was out of the embarrassment and could mature

I received 1226 letters last year, 112 of which came from Germany, Russia, Belgium, France, and the rest from the United States. The letters from Germany often contain requests to locate lost relatives or to trace lost sons and daughters, brothers and sisters. In most cases my efforts were successful on both sides, in some not. For example, I had to bring the sad news to an old, pious couple in Hanover that their son, who had not been heard from for many years, had taken his own life; to a lonely widow in Holstein that her only son was a libertine, walking the broad road to hell, and might not suffer my exhortation to repentance. Several letters, unfortunately, lacked the name of the writer or the exact address of the writer; therefore, they had to be disregarded. Very few of them were accompanied by a stamp, although a reply was necessary. This should not be neglected in the future. A simple letter costs only 3 cents, but if one considers that I had to write more than 900 of them, then no one will regard the expense thereby incurred by our treasury as a trifle; it rather honors a quite respectable collection which a community sends in for our work.

Advances of travel and subsistence money to the completely or partially destitute have been made by me in the amount of \$2,679.07. The reader can imagine how many a tear has been dried in this way, how many a stone of sorrow has been rolled away, how great embarrassment, even hunger and grief have been helped out of hundreds (the above sum is distributed over 139 lots). So a man came to me and asked me to baptize his child. Since I just had my room full of people, I told him to come back in an hour. He came punctually with his wife and the child in his arms. I baptized it. A preacher of our synod from Virginia, the was present at the time, had to be the godfather. The child was born on the ship. After the baptism, the man asked me to bless his wife, because that was the custom in his home country. With pleasure I fulfilled his request. He now wanted to go back to Castle Garden. But I made him sit down for a moment and let him tell me briefly about his circumstances. Then I learned that the man still had four unborn children sitting in Castle Garden, was without a cent of money, some hard ship's bread was the only remaining food for the people, moreover they had no relatives or friends in the whole country and thus no destination. Work, for which the father had already tried, he had not been able to get because of his numerous family. I had to help them, although at the moment I did not know how to do it. First, I gave them money to buy a frugal lunch and promised to help them in a few hours. With grateful hearts and hope, they went back to their other little children who were waiting for them in Castle Garden. After careful consideration, I decided to send them to one of our communities in Michigan. This I advanced them on good faith, and that same evening they departed. After their happy arrival on the spot, they were kindly received by the pastor in question and provided with lodging and rewarding work, and are thus well accommodated both physically and spiritually. Their debt has already been paid off to \$12.50. This is One example of many. A large part of our immigrants think: if you only get as far as New York, then it's all right. But they have no idea how difficult it is to find worthwhile employment here immediately. Many hope to receive letters and money from their relatives here, but often find themselves bitterly deceived when they arrive. They come with tears in their eyes and beg for mercy, for help from their distress. Unfortunately, however, only a few can be helped. If, of course, the sums lent were repaid punctually each time, much more could be done. But that is the old complaint: stupid reimbursement! I am kept waiting from month to month, yes, from year to year. Thus, H33.10 from 1869 and H39.05 from 1870 are still outstanding. Even pastors who have vouched for Andre do not fulfill their duty as guarantors! Often I have to write very rude letters before the money is returned to me. Now, whoever does not immediately send back the money with which I have helped him out of misery and great embarrassment here, should consider that he thereby sins gravely against the eighth commandment, in that he does not keep what he has promised, as well as against the seventh commandment, in that he withholds from the immigrants coming after him, yes, that I say it outright, robs them, with which they could also be helped out of distress. H426.62 is still outstanding from the year 1871.

Work and earnings I have proven 54 lots. This is and remains one of my most difficult tasks. If the people still have so much money that they can travel to the West, then they are soon advised and helped; for as a result of my last year's call in the "Lutheraner", quite a number

of congregations have come forward. A number of congregations have come forward in whose midst Lutheran immigrants can find employment at any time.

The number of hungry people who have been fed and the number of homeless people who have been housed cannot be calculated.

specify them exactly. In part, I have helped them with support from the treasury, and in part I have led them to our innkeeper, Mr. I. Strebet, No. 4 Carlisle Strasse, who has provided them with the necessities without accepting any payment from me. Strebet, No. 4 Carlisle Street, who provided them with what they needed without accepting any payment from me. Thus he once housed, fed and lovingly cared for a poor widow with six small children for eight days and a poor student from St. Louis, who was returning to Germany for health reasons, for two weeks free of charge. In addition, he gives my boy, whom I must have to leave, free lunch every day, while he gave my assistant, whom I had before, board and lodging completely free. Everyone will understand that this saves our treasury a lot of expenses during the year and will therefore find it quite all right if I thank Mr. and Mrs. Strebel sincerely for the consideration shown to our poor immigrants and our work. At the same time, I take the liberty of repeatedly referring to Strebel's inn for immigrants. What distinguishes it from many other local inns is the great order and cleanliness that prevails in it. There everyone finds a clean bed, substantial and plentiful food, as well as friendly advice and rebuke at all times, and is protected from the dangerous runners. I especially recommend this inn to those who are traveling to Germany.

Here I insert a warning, a duty, which I wanted to get rid of long ago. There has been an inn for immigrants here for years under the beautiful name "German Mission House. This name has already deceived many a Lutheran and has become a snare for him. The "German Mission House" is in good German a Methodist hostel. It was founded by Methodists, it is run by Methodists, and a Methodist missionary lives and walks in it, holds daily Methodist home devotions and Sunday service meetings, to which, of course, the guests currently staying there are urgently invited. Let everyone be warned against this house who does not want to be deceived in spiritual matters; for in it, first and foremost, they seek to deceive our Lutherans of their faith and leave no stone unturned to persuade them to apostatize from their mother church with pure Word and Sacrament. That this is the "mission" they are carrying out in this house, I can prove with examples. Therefore, you Lutheran Christians, warn your relatives and acquaintances in time, so that they can beware of this house here in New York, all the more so since this house is warmly recommended to the immigrants in Germany by agents who are probably not familiar with the true facts and can be bribed by the beautiful name, or by Methodists in disguise in Bremen and Hamburg, yes, even on the German steamships by those commissioned for this purpose.

But, I must hurry to the end. The reader will see from the above that our emigrant mission is gaining in expansion and importance from year to year, so that it will soon become necessary to provide me with a capable assistant. In addition to this, my services are already being called upon quite a bit by the synods, which (praise and thanks be to God for this!) have become one heart and one soul with us. Far from complaining about it, I am in complete agreement that the honorable synods of Ohio, Wisconsin, Illinois and Minnesota have already started to work in the

The work of the emigrant mission seems to go hand in hand with our synod, for not only have orders of all kinds been received from these sister synods, but I have also received considerable collections.

The reader will receive a detailed report on income and expenditure from our Cassirer, Mr. I. Birkner, at the next general synodal meeting in St. Louis. Without prejudice, however, I may make the preliminary and certainly gratifying remark that, by God's blessing, our expenses have been covered by the collections received. Of course, we are trying to limit ourselves as much as possible, so that our total expenses (salary of the missionary, rent of the office, errand boy, etc.) hardly exceed \$1600 per year. If in the future everyone who is served by the missionary would give a small contribution to our mission, it would make it much easier for our congregations to cover their expenses. In the past year, about \$1700 was given to me in this way out of gratitude.

So may the faithful God continue to look upon our little work for the benefit and good of our immigrant compatriots and fellow believers with favor, promote it and bless it for time and eternity!

New York City, N. Z)., January 16, 1872.

S. Keyl, Lutheran emigrant missionary. No. 13 LroucUvu^.

(Sent in by Pastor Günther.)

Dr. Johann Gerhard's life,

according to E. Rud. Fischer, Vita 4. Oerüaräi.
"Prayer, study, and contestation make a theologian."

(Continued.)

8. Gerhard's family life.

When Gerhard had been in office (in Heldburg) for about a year, he went to work with God to choose a wife who would be around him, especially since his dear mother and good friends also persuaded him. For his bride he chose a godly virgin, Barbara Neumeier, stepdaughter of the theological professor at Jena, Dr. Joh. Major, and became engaged to her on April 29, 1608. On September 19 of the same year, the wedding was celebrated in Weimar, in the presence of several princely envoys. The spirit with which he took this important step is evident from the words he wrote in his diary on this occasion: "May the Lord Jesus, who instituted marriage in Paradise, who was at the wedding in Cana, and who still unites the hearts of the spouses through the bond of chaste love, bless this undertaking of mine and grant a peaceful, blessed and lasting marriage! Amen."

Satan, the enemy of this holy foundation of God, initially tried to disturb the marital peace. Evil tongues talked about it being deplorable that such a young, so beautiful, so well endowed girl should have a "black priest". The excellent Princess Christina, mentioned earlier, herself wrote to the young lady Doctorin because of this. "It is this," she wrote among other things, "talked by instigation of the black spirit. For what does the doctor lack in beauty of the body? Is he not like a man? And since it would be like that, as it is not in truth, then cover finely quite spiritual and

Such an unsightly figure in an intelligent mind. Even though he is as black as a Moor, his high intellect and Christian life make him more beautiful than the most beautiful man in the whole world. However, God did not let the evil enemy succeed in his work of destruction. And when soon Gerhard was able to milk this from the princess, she was delighted and wrote to him: "The Lord Doctor's few words have pleased me more than if I were given 100 crowns, since the Lord Doctor writes that God has begun to turn water into wine.

The marriage became an exceedingly peaceful one by God's grace. However, it pleased God to visit the young married couple with the Holy Cross. The son, Johann Georg, born on December 24, 1610, was taken home by the Lord on January 10 of the following year, and the mother also began to ail and contracted consumption. For easier healing and so that she could enjoy her mother's care, she had Gerhard brought to Jena. But the Lord wanted to bring her home. She soon felt this herself. But she had no fear of death; she knew in whom she believed. "To heaven," she once said when she was thirsty, "to heaven, where there will be no sickness, no hunger, no thirst. To her husband she once said: "Do not ask God to keep me longer in this life. I have a heartfelt desire to depart and be with my Lord Christ. I love you dearly, dear Lord, and would also like to stay with you longer according to God's will, but I much prefer Christ, who now demands me, and who has also appealed to me more." When Gerhard said to her, "Whether we are separated here for a short time, we want to be together there for eternity," she answered, "Yes, then the longer, the better." In her protracted illness she showed great patience. "The good Lord," she once said, "has laid this long cross upon me, that I am ill for eighteen weeks, but it does not seem long to me; rather, our dear Lord Christ has suffered for my sake, he has sweated a bloody sweat, since I only feel a little sweat of fear at times. I have no doubt that God will help me and strengthen me to bear such a cross with patience." With the words: "Come, Lord Jesus!" she passed away on May 30. She was buried in Jena. The deeply bowed husband also had a monument erected to her and her son in the town church at Heldburg. On it he had the words from Revelation 7:14 written: "These are they which came out of great tribulation, and have washed their robes, and made their garments light in the blood of the Lamb. He also left an empty space on it so that the year and day of his death could be added later.

The Weimar princes and Princess Christina sought to comfort him. His spiritual father, Johann Arndt, also sought to uplift him with a heartfelt letter of comfort. "After earthly prosperity," reads this excellent letter, "the children of this world are esteemed, after cross and tribulation the children of God. Choose which you prefer. Christ seldom makes those prosper on earth whom he has destined for heavenly joys. Out of tribulations come those who will be rewarded with the delights of paradise. It is not given to the citizens of heaven to enjoy the pleasures of both worlds. God has appointed you as the successor

of the archfather Jacob, who on his return to his fatherland sent ahead wives and children and followed on foot. I now ask whether you would rather leave your dearest son with his mother or send him ahead. If it is safer to send them ahead, why do you grieve? Do you not want to grant Christ his darlings, who reclaims his own, not yours? Quickly your blessed In a short time she was a daughter, a virgin, a bride, a wife and a mother, gloriously adorned with the true knowledge of the Son of God, taught by God, a dwelling place of the Holy Spirit, adorned with excellent virtues, distinguished by special piety, a fellow member of the cross of Christ, patient in tribulations, and now finally, since she has returned home from her laborious work in true faith and invocation of the divine name, and has given her holy soul back to Christ, she has also become an heiress of eternal goods and joys; what more do you want?

So great is the nobility of the

God does not want any of his friends to be without a cross. Unworthy of this nobility are those who are only attached to earthly things.

All

The true gifts of God are unripe and unpalatable if they do not come down to us with the cross. If you want to feed the church with your gifts, suffer that they are cooked by the fire of the cross, so that they become quite tasty. Therefore, according to God's best counsel, indeed out of God's infinite love, tribulations are sent upon us, that the fruits of our ministry may be made sweet. A panting deer drinks more eagerly and sweetly from the living water and is refreshed more sweetly. Finally, show me one person in the whole world to whom the holy cross would have been a ruin and a harm. Take therefore this holy garment adorned with the cross, wherewith Christ hath clothed thee, for a sign and hope of the glory to come."

Three years after the death of his first wife, in 1614, he entered into a second marriage with Maria Mattenberger, the daughter of a Gotha physician and mayor, March 1. The wedding was celebrated in the castle of Heldburg. At this wedding, the Duke of Coburg, and the envoys of the Elector of Saxony and the Dukes of Weimar and Eisenach were present. The Duke of Coburg not only accompanied the bridegroom on the wedding procession with the Electoral Envoy, not only provided the wedding table with venison, wine and other necessities, but also stayed with the young couple for four whole days.

For three and twenty years, the two spouses lived with each other in the most intimate and tender love. For three and twenty years the wife survived the husband.

Ten children were born to him in this marriage, six of whom survived him:

1. George Sigismund, born Jan. 15, 1616, died already on the fourth day after his birth.
2. Margarethe, born Nov. 27, 1617, the parents' favorite, was only 2-1/2 years old.

3. Elisabeth, born Dec. 13, 1619, married in 1643 Mag. Trandorff, pastor at Kahla.

Johann Ernst, born Dec. 15, 1621, studied theology and oriental languages at several universities, became doctor and professor of theology at Jena, was the author of many writings and also edited many of his father's writings.

John, born April 15, 1624, studied jurisprudence, but died in his 23rd year.

6. Maria, born January 16, 1627, married in 1652 the Gotha physician, Dr. Joh. Volck, and after

theologian, Dr. Christian Chemnitz, professor and superintendent at Jena (1658).

Polycarpus, born May 6, 1630, died eight days after his birth.

Johann Friedrich, born Nov. 5, 1631, studied in Jena, became superintendent in Eisenberg and died in 1667 in the 36th year of his age.

9. Johann Andreas, born April 22, 1634, became Doctor of Laws and was finally Court and Government Councillor at Coburg, died in 1680.

10. Anna Christina, born April 20, 1637, was only 3 weeks old.

(To be continued.)

To the ecclesiastical chronicle.

The preface to the current volume of the "Lutheran", which complains about the union with the world penetrating into our congregations and rushing back from it, has also been included in Löhle's "Mittheilungen aus, über und für Nord-America" (in No. 12 of the previous volume). This was done, first of all, because our preface, as the "Mittheilungen" say, also serves the German "congregations, especially some Christian elements in them, which are in danger of becoming completely secular, as a mirror in which they can recognize the danger of their way in our time in general. It is", the "Mittheilungen" continue, "also with us, after the time of revival is over, everything is in decline and goes toward the world on a slippery slope, even where one should not expect it." In Löhle's "Mittheilungen", however, our "Preface" is also included for the other purpose of forging a weapon against the zeal of the Missouri Synod for the pure teaching of the divine Word. Inspector Bauer, the editor, writes further: "This testimony (our preface) is also a gratifying turning point in the life of the Missouri Synod. For a long time it had been a matter of concern that it pressed for pure doctrine with such one-sidedness. The old experience must come again that orthodoxy alone does not save the church from ruin. We have with. the. greatest. The. rapid. growth. of. the. We have seen with the greatest concern the rapid growth of the Missouri Synod, and how little care it has taken in the reception of its members, and often of its teachers, when only the pure doctrine and the Missouri principles have become known in the piece." - But how does the Inspector know that we unilaterally insist on pure doctrine, i.e. not at the same time with seriousness on truly Christian life? How does he know that the Missouri Synod "took so little care in the reception of its members, and often of its teachers, when only pure doctrine was made known"? How? It is, alas! not difficult to answer. This news about us the Inspector has, beyond all doubt, from our tender friends, the gentlemen of Iowa. We know how these sweet people report about us in America. If they are not scrupulous about the truth of their report here, where it is easy to find out, it is no wonder that they are even more unabashed and liberal in their portrayal of our afflictions far over in Germany. Therefore, we do not want to give so much credit to Inspector Bauer, who, as far as we know him, is a sincere soul, that he does not see the reason and the guilt of the worldly thing invading our congregations in the abuse and disregard of

The reason for this is that he does not look for a reason in our doctrine, but in our ecclesiastical practice itself. But that he suspects zeal for pure doctrine is all the more wrong, since he himself admits that in Germany, where this zeal is not known to suffer from excess, the same "decline" to secularization has been

shows. - Finally, Inspector Bauer uses our preface to glorify his charges, our Iowa friends. He finally writes to us Missourians: "If more care is taken in the gathering and multiplying of congregations, as is the case with our Iowa Synod, which has established a six-month probationary period for admission, a kind of catechumenate, the worldly sense cannot get the upper hand to the same extent." - We know few congregations of the Iowa Synod, but just from the few we know, we know the exact opposite of what Mr. Inspector Bauer praises, namely that the "worldly mind" and all kinds of godlessness prevail more in them than in our congregations neighboring them. How "carelessly" the Iowa Synod, or rather its leaders and preachers, proceed "in the gathering and multiplication of the congregations" is experienced by many of our preachers, at least when it is a matter of Iowa "multiplication" at the expense of our congregations and the admission of defectors from them. *Exempla sunt odiosa*: that is, it would not sound very edifying if we wanted to go into more detail about proving examples here^W

. (Walther)

The free conference, which members of our Synod in Canada offered to the members of the Canada Synod, took place at the appointed time (on Jan. 16, 17 and 18), as we see with pleasure from the "Lutherisches Volksblatt". Present from the Canada Synod were Pastors Zahn, Sagehorn and (from the second session on) Salinger, from ours Pastors Arendt, v. Brand, Dubpernell, Ernst, Koch, Linsenmann, Lohrmann and Succop. They agreed on the following points: 1) What is the church? 2) What rights and duties did Christ give to the church? 3) How does the church exercise these rights and duties? 4) On the divine institution of the office of preaching; 5) On the calling to it; 6) On the necessity and propagation of it; 7) On the right of calling and 8) On the concept of a preacher. A whole series of theses were still on the table. However, since the appointed time had elapsed, the conference adjourned, with the decision to meet again on May 28. W.

[Walther]

Lutheran **School Association in the East**. The "Lutherische Zeitschrift" of Feb. 3 makes the most gratifying announcement that an

association has been formed under the name "Lutheran Teachers' Association of Pennsylvania, New York and Neighboring States. New York and neighboring states," whose purpose is "to promote schooling and education in the spirit of the Lutheran Church. The following is required for regular membership: "1. unreserved confession of the Holy Scriptures. Scripture according to the interpretation of the entire symbolic books of the Lutheran Church; 2) a pedagogical education in accordance with the purposes of the association. "Every year a general meeting shall be held. Wherever possible, local associations are formed, which hold monthly local meetings." The main business of the meetings are lectures and discussions on the topics chosen by the association itself. The first meeting was held on December 28.

cember of last year in Philadelphia. In addition to other Lutheran pastors, professors and teachers, our dear, indefatigable Pastor Brobst was of course present: The meeting provisionally adopted a constitution containing, among other things, the provisions mentioned above, the final adoption of which will not take place until the next general meeting in August of this year. May the association succeed in restoring to the Lutheran Church in the East its planting garden, the school, through its assistance! This unspeakable blessing, the writer of this article undoubtedly wishes with all those who wish Jerusalem happiness. W. [Walther]

How the scriptural passages dealing with the deity of Christ appear too powerful to a Unitarian. - As is well known, the Unitarians deny the doctrine of the divinity of Christ and, according to the manner of the rationalists, want to recognize in Christ only an extraordinarily gifted teacher of wisdom and youth, who was especially pleasing to God (therefore he is called the inspired Son of God), and who became a redeemer and Messiah for us men through his excellent teaching as well as through his exemplary example in life and suffering. Recently a certain Geo. H. Hepworth, preacher at the Unitarian "Messiah Church" in New York, preached a sermon on John 1:18 ("No one has ever seen God; the only begotten Son, who is in the bosom of the Father, he has declared it to us"), in which we find, according to an excerpt in the "*American Lutheran*", the following strange confession: "I cannot resist the feeling that Christ's life and God's life are inseparably interwoven and interlinked. I see myself compelled to believe in the deity of Christ, or else to tear up certain biblical passages by the roots, which I am absolutely unwilling to do. When Jesus says in a prayer: 'Transfigure me, O Father, with yourself, with the clarity that I had with you before the world was' (John 17:5), I cannot avoid the conviction that these words are meant to assert a "pre-existence" (i.e. the worldly existence of Christ) in such a clear way as can only be done with words. If they do not clearly state that Christ is eternal with God, then I am not able to grasp the meaning of the passage. You may well want to deny the fact by casting doubt on the correctness of the text. But if one lets the text stand, then the conclusion is clear. Again, when he says: 'He that loveth me shall keep my word, and my Father shall love him, and we will come unto him, and make our abode with him' (John 14:23), I think that he speaks plainly of a power that is on a level with the power of God. I cannot see how one can escape this conclusion, provided one admits the correctness of the text. Now this is my belief. You ask me if the Jews had a hint of it? I mean, they had. At a casualty they picked up stones and were going to stone him on the charge of blasphemy, because, they said, he had made himself equal with God." Mr. Hepworth goes on to point out the importance of the doctrine of the deity of Christ, not only in relation to the religious needs of individuals, but also as a bond of faith in the community of the Christian church. In this open confession of a Unitarian we see once again a glorious proof of the power of divine truth even in the midst of the army of its enemies, and a

new confirmation of the old truth: "The text deceives no one. Many have been deceived by the glaring interpretation; stand on God's Word and you will ride safely." *) According to a report in the "*Lutheran Observer*", Mr. Hepworth preached another sermon of similar content on the following Sunday and not only openly confessed his faith in the divinity of Christ, but also formally and solemnly renounced the Unitarian doctrinal system. It is strange that Rev. Dr. Osgood, the predecessor of Rev. Hepworth at the same congregation and formerly a zealous Unitarian, also renounced his heresy. Osgood, the predecessor of Rev. Hepworth at the same congregation and formerly a zealous Unitarian, has renounced his errors and converted to the Episcopalians. Would that all those German preachers who, although they do not call themselves Unitarians but Protestants or Rationalists, nevertheless agree with the Unitarians in rejecting the doctrine of the divinity of Christ and other main articles of our Christian faith, would finally act so honestly that they either openly admit that they do not believe in the doctrine of the divinity of Christ and other main articles of our Christian faith, that they either openly admit that their doctrine of reason is not at all the doctrine of the holy Scriptures, or if they want to hold fast to the Bible as their "book of religion," then also really accept and confess in the obedience of faith the doctrines which are so clearly and irrefutably revealed in it. S.

Our "Christian Nation". - One of the things that still gave our American nation a public character of Christianity to a certain degree was that only those preachers who at least outwardly professed Christianity were allowed to deliver the opening prayer at the sessions of Congress. Unfortunately, one seems to want to depart more and more from the previous good custom in this respect as well. The Jews in our federal capital have, as the newspapers report, sent for a rabbi by the name of Abr. de Sola from Montreal, as it seems, only to make an attempt to see whether a Jewish rabbi would not also be allowed to pray at the Congress. Speaker Blaine readily gave his consent and Rabbi de Sola, on the appointed day (January 9), delivered the opening prayer in the House of Representatives in Washington, reportedly with his head covered. The most saddening thing about the matter is that the chaplain of the House, Rev. Dr. Butler, a member of the Lutheran (!) General Synod, voluntarily "waived his right" for one day upon prior request to him, and thus had the office entrusted to him administered by a Jewish rabbi and open enemy of the Christian religion. One can see from this how far-reaching the falsely famous tolerance of our time is, - even the difference between Judaism and Christianity is in the end only an insignificant one for it. As the "*Lutheran Standard*" of January 15

In the Ohio Legislature, the Rabbi of Columbus, O., now and then takes the office of chaplain as prayer leader. If this continues, the last semblance of our right to the name of a "Christian nation" will soon disappear, for our legislative bodies represent our nation.

S.

Here in America, **visiting the circus** is often considered a permissible pleasure, even by Christians. Just now we read in a local political newspaper, edited by an unbeliever, under-

*) In the Latin verses:

lkextus non2luft

,OK sxveiosa kvlvllit,

<ri-.)38a; Del vorbo rüU;l-s!, tutus vris.

In the following: "A man who points a loaded gun in a threatening manner at another or raises a stick to strike someone is punished for *assault*; but some circus performer is allowed to make his wife or child dance at a dizzy height on a swaying rope, under circumstances where the slightest oversight or insignificant accident can quickly bring about the certain death of the person concerned. In all equilibristic performances one sees procedures which in the highest case are dangerous to life, and the opportunity of being mauled and killed by wild animals is had every day by dozens of people who play the animal tamers in the various menageries. All the various feats of which we could speak here have already become so common in the course of time that they no longer attract the attention of the spectators at all, unless they are quite particularly neck-breaking and dangerous. But precisely therein lies the condemnable and immoral nature of these performances. It betrays a regrettable crudeness of our generation that men, women and children feast on the mortal danger of people who risk losing their lives or becoming crippled every noon and evening for a relatively miserable wage. In America, human life is held in low esteem anyway; but in these shows it is really made outrageously cheap. One feels pity for a maltreated animal, and can call the maltreater to account; but one pays money to see a poor child, from whose perilous productions a hard father derives his income, wear his life and health to market under trembling and fear of reproach and maltreatment. Pleasure in such performances is not at all compatible with the principles of true piety and philanthropy. People who, out of conscientious considerations, imagine that they can

The people, who feel they must forbid the enjoyment of an intrinsically innocent and sociable pleasure, find nothing at all wrong in letting a so-called artist perform for their money plays that are a mockery of the value of human life. There is an inexplicable contradiction in this, and it is a sign of the shallow exteriority of morality and feeling among the masses, whose crudeness is, on top of everything else, encouraged and increased by the neck-breaking circus performances. The courage and physical strength required for these productions could truly be put to better use for the individual and for society as a whole. Such is the judgment of unbelievers; is it not sad, then, when those who profess to be Christians show a less sharp conscience? W. [Walther]

Are there still magicians today? - On this point the "*Lutheran Standard*" aptly says: "Magic is generally regarded in our enlightened age as an obsolete piece of superstition. Certainly, superstitious notions may have been entertained in regard to it, and it may be that great wrongs have been done to individuals in consequence of such superstitious opinions. Modern spiritualism, however, shows that the devil has not yet ceased to do his work in the children of unbelief, and that, just as in ancient times, even today lying miracles are performed by his power. And this popular form of unbelief, by which God's word is rejected and the devil's word is accepted as truth, has so many followers that we do well to ignore the warnings of the devil.

of the Bible against them. Learned men claim that the alleged revelations of spirits owe their success either to the skill of deception or to the credulity of the spectator. In many cases this is undoubtedly so. But in many cases, let us not doubt, it is Satan who plays his conjuring tricks to catch souls, and those who go to these spirit knockers to converse with the dead are as foolish as the fly that lets itself be lured into the spider's cleaning room. "If a soul shall turn to the diviners and the signers to follow them, I will set my face against that soul, and will cut it off from among its people," says the Lord, Deut. 20:6. Satan, by such sorcery, gives correct information about things in time, so that his lies about things in eternity will be believed, and in this way he succeeds in bringing thousands of souls to ruin." - —

Dresden. The newly enacted education law, the first gift of Herr von Gerber, has come as something of a surprise. As is well known, the current Minister of Education was the president of the synod and at that time agreed to the resolution that was to bring all educational institutions in the country under the supervision of the clergy or to keep them under that supervision. The new law on education is the pure opposite of that resolution, for it not only emancipates the school from the church and places it under the supervision of the state, but also restricts the activity of the clergy in observing during religious lessons, without authorizing them to make any objection. The school inspector is a professional to whom the law gives the title of "school inspector". If the clergyman finds that he has objections to the granting of religious instruction, he can only address his ideas to the school inspector. By law, he has no direct influence on the teacher. Above all, however, the provision that extends schooling to the 17th year for boys by making attendance at further education schools obligatory is important. Every master is forced to send his apprentice to these schools, which provide a minimum of two hours of instruction per week, but can also provide six hours.

(Indiana State Cz.)

Death notice. From the "*Lutherische Zeitschrift*" we take the shocking news that Pastor Löhe in Neuendettelsau died "after a short illness" on January 2 in the evening 5-1/4 o'clock.

Ecclesiastical message.

On January 9, Pastor Wilhelm A. Frey, having accepted the call of the Lutheran congregation in Rockville, Connecticut, with the approval of his former congregation in Washington, D. C., was ordained in the midst of the congregation and committed to all the symbolic books by order of the Reverend L. Groß by the undersigned with the assistance of the Rev. V. Both and solemnly ordained and inducted into his office.

C. I. Otto Hanser.

On the second Sunday after Epiphany, Mr. E. Giesecke, a candidate for the sacred office of preacher, was ordained. After he had completed his studies in St. Louis, had passed the prescribed examination and had received and accepted a regular appointment from the Lutheran Trinity congregation in Davenport, Iowa,

he was ordained by the undersigned by order of the Reverend President of the Western District in the midst of his congregation under obligation to all the symbols of our Lutheran Church and was inducted into his office.

May God the Lord be his sun and shield; may He give grace and glory!

Rock Jstand, III, dtm5. Feb. 1872- C. A. Mennicke.

Address: liev. D. Oleisooko,

Davenport, loxvn.

Church consecration.

On the first Sunday after Epiphany, my branch congregation in Lanfing, Michigan, had the great joy of consecrating their newly built church, a beautiful, friendly frame building 36 feet long and 24 feet wide, to the service of the Triune God, in which several members of my main congregation also heartily participated. Since Pastor Crull from Grand Rapids, whom the congregation had asked to preach an English sermon, could not come to his church because of the consecration of the organ, the undersigned felt compelled to conduct the entire consecration service himself. After saying the consecration prayer, he preached on Gen. 28:17. The consecration sermon was followed by the confession and the administration of Holy Communion. Communion. The beautiful service closed with this last celebration.

May the faithful Lord now continue to help the dear little congregation, after he has given it holy courage and joy to build its own little church, even if with great sacrifices, and above all grant it the grace that in its little church his holy Word may always be preached purely and loudly and the holy sacraments administered according to Christ's institution, so that in this little church too many poorly redeemed human souls may find their way to eternal life!

Joniah, Mich. 10 Jan. 1872 H. Ramelow.

Preliminary Reminder.

In accordance with a resolution of all district synods, the General Lutheran Synod of Missouri, Ohio, etc., will meet this year, instead of the regular time, on April 26 at St. Louis, Mo. Further details, subjects of discussion, etc., will be given in the next issue of this paper.

C. F. W. Walther, currently President of the General Synod.

To the message.

All those who intend to travel to the Synod via Buffalo in April, and who are interested in obtaining a VftnbähK-FLhrpriss-^rmWgWkg GebrAkch^zuiMachm Krurschen, are requested to send their names to the undersigned.

Reserve,,Erie.Co.,N..I.,

Frm.nz- W. Schani tt.

Conference - Displays.

God willing, a joint conference will be held at the home of Rev. C. A. Frank in Lancaster on March 5 and 6 between the members of the Fairfield Special Conference and those of the Columbus Conference.

All members are urged to attend and asked to notify the kastor lcxü in advance in a timely manner. - In order that two full days may be gained for the meetingSzcit everyone to arrive at the place on the evening of March 4.

L. E. Knees.

God willing, the preachers of the Minne sola and those of the Missouri Synod in Minnesota will assemble for a joint conference at St. Paul, Minn. from the 5th to the 7th of March this year.

H. F. Sprengeler, Scrr.

Received at the Middle District Treasurer's Office:

Regarding the synod treasury: from Past. Bode's congregation at Fort Wayne \$24.62. Past. Tramm's congregation at Vincennes \$21.43. Past. Hild's township at Mishawaka \$5.25. Whose township at Woodland \$3.44. Past. Bundeuthal's Gem. in Marion Township \$50.60. Past. Lchner's comm. in New Haven \$10.25. G. Orff's comm. in Fort Wayne \$5.00. Dr. Sihler's comm. there \$54.06. Past. Jor' Gem. in Logansport \$21.00. Past. Flirschmanus comm. in Kendallville \$10.85. Past. Rupprecht's Wm. \$16.50. Whose Sr. John's congreg. at Vän Wert \$6.37. Whose St. Thomas' congreg. there \$4.23. Past. Knifcs Gem. in Neu Dettelsau \$14.25. Past. Schwan's comm. in Cleveland \$46.18. Past. Stubnatzy's comm. in Fort Wayne \$76.28. Past. Strieter's Gem. in Peru \$9.36. Past. Bode \$5.00. Past. Kühn's Gem. in Minden \$8.06. Past. Jäbkers Gem. in Adams County \$28.00. Past. Karrers Gem. \$5.75. Teacher Meyn in Fort LJayne. \$1.00. Paftt Zägets Kenn vrr Fort Wayne \$17.50. Past. Stocks Gem. at Fort Wayne \$10.5.5. Past. BundenthalS Gem. in Marion Township \$10.00. Past. Lehnrcs St. Peter's comm. near New Haven \$6.86. Past. Rupprecht's Gem. in North Dover \$1.5.25. teacher Engelbrecht in Farmers Retreat \$2.00. Past. Wichmann's Gem. there \$11.76. Past. KrafftS St. Jacobus Gem. \$2.20. Dessen St. Johanues^Gcm. \$2.657 Defien parishes in and near Florida \$1.50. Past. HuSmann's comm. at Euclid \$10.00. Past. Heitmüller's Gem. on the Clifty \$5.40. Past. EverS' Gem. at Nvot \$22.86. Past. Jor' Gem. at Logansport \$8.35. Rev. Horst's Gem. at Columbus \$3.25.

On the general building fund: From Past. Hild's parish in Mkshawaka \$6.92. Its parish in Woodland \$4.14. I. Haag in Elyria \$1.50. L. Haag there \$1.50. Past. Kühn's parish in Minden \$47.00. Past. Tramm's parish in Vincennes \$47.50. Past. Kunz's parish in Julietta \$5.00.

For the orphanage at St. Lou's: From Past. Detzers Gem. in Hvlland \$3.25. Past. Ltegers Gem. in Bremen \$13.00. Past. Detzers Gent, in Napoleon \$3.06. Past. Tramm's Gem. in

Vincennes \$10.05. Past. Dulitz.' Gem. in Huntinatn \$9.25.i Whose Gem. in Lancaster \$1.75. Collecte at Mr. Goos' wedding in Cincinnati \$5.00.

For Past. Brunn's Institution: by H. Benter at Dudlcytown \$5.00. Past. Bode's Gem. at Fort Wayne \$12.00. Past. Kühle's Gem. at La Porte \$18.44. Past. Kunz's Gem. at Julietta \$11.00.

On the emigrant mission in Baltimore: By H. Bühner in Dudleytown \$1.00. F. Hitzemann in Fort Wayne \$1.00. Past. Steinbach's Gem. in Fairfield \$8.00. Past. Tramm's Gem. in Vincennes \$10.05.

Z ur "E-nritz-r-lnririr-- Misfiinn "in New" York: Bon- zwriUngenanntn in Neu Dettelsau \$3.00. A. Backhaus in La Porte \$2.00. A. Schwegler there \$1.00. C. Herpolsheimer there 50 Cts. Past. Jäbkers Gem. in Adams County \$16.30. Rev. Nützel's congregation in Columbus \$9.12. Rev. Mertz's congregation in Brownstown \$11.20. Past. Maack's Gem. in Sugar Grovc \$11.10. Past. Evers' congregation in Root \$4.18. On Scheuer's infant baptism by Past. Horst collected \$1.00.

To the St. Louis college budget: from Rev. Wyneken's Cleveland congregation \$84.00.

For the inner mission: From Past. Bode's church at Fort Wayne \$6.00. Collected during missionary hours in the country school of the church of Past. Stubnatzy \$7.55. From the mission treasury of the parish of Past. Stubnatzy \$14.85. From the mission fund of the congregation of the "Past. Swan in Cleveland" \$3.40. At C. Gallmcyer's wedding collected by Past. Evers \$8.95.

For the heathen mission: Collected at infant baptism at Mr. Wittfld's in Fort Wayne \$2.25. From L. Stetter there \$1.00. Mrs. N. N. m Elyria \$1.00. Past. Dulitz's congregation in Huntiugtsn \$2625. Past. Lehnners^ Gem. in New Haven \$6.88.Dcssen St. Pctri parish there \$1.80. Past. Knief's Gem. in Neu Dettelsau \$4.30.Past. Evers' Gem. in Root \$8.52.

For the Hermannsburg Mission: From Past. Jox in Logansport \$2.00. Wittwe Rauch there \$2.00. Fr. Schmidt there \$1.00. Past. Jäbker's comm. in Adams County \$32.70. Dr. Sihler's comm. in Fort Wayne \$25.12.

For Leipzig Mission: From Dr. Sicher's congregation in Fort Wayne \$25.11.

To the widow's fund: From Past. Rupprecht's comm. in North Dover \$11.00. Past. Schwan's community in Cleveland \$5.00. Past. Kühle's Gem. in La Porte \$16.20. Past. Hild's Gem. in Mishawaka \$5.00. I. Heggler there 75 Cts. N. N. in Fort Wayne \$4.60. Past. Wichmann's Gem. at Farmers Retreat \$4.90. N. N. there \$5.00.

For poor college students: From the Virgins' Association in Past. Schwan's congregation in Cleveland for H. Häake \$10.00, for Wischmeyer \$10.00. From L.

Gehrke in Past- ZagrlA congregation Past. Evers' Gem. in Root for F. and Ph. Wambsganß \$20.00.

To the college household in Fort Wayne: By Rev. FleychmannS- congregation- in KeudallMe -K610. Past. Schwan's congregation in Cleveland \$46.17.

For poor students: From Past. Wichmann's congregation at Farmers Retreat \$10.20.

To the Hosvital in St. Louis: From Past. Dulitz'Gem. in Lancaster \$2.50. Bon the Women's Club in Past. Stock's Gem. \$18.00.

On church building in Chicago: Dorr Past. ZagelS Parish at Fort Wayne \$38.00.

For the burned in Wisconsin and Michigan: from Past. Schmidt's congreg. in Terre Haute and from some congregation members" in North Dover \$2.50. Bon Past. Karrer's congregation \$26.00.

For a sick pastor: From Past. Schmidts Gem. in Terre Hauke \$9.00. Past. Jäbker's Gemeide in Adams County \$28.00. Ch. Schaper in Fort Wayne \$1.00. From Mr. Vonderau \$5.00. C. Grahl, Kassirer.

Fort Wayne, Ind, Jan. 31, 1872.

With heartfelt thanks to the dear God and the mild givers I femer acknowledge the receipt of the following gifts of love for my Uutcrsmtzrmg in the protracted and severe illness imposed on me by God: From Past. Clöter's congregation \$23.00,

By Past. H. Sprengelcr's congregation \$20.60, by Past. Krumsieg's congregation \$12.00, by Past. C. H. Sprengeler from his congregation \$3.25, on I. Buckentin's infant baptism collected \$4.50, by Past. Schnlze's congregation \$13.00, by Past. Bürger and individual members of his congregation \$5.00, from Past. Damm's congregation \$12.50, from Past. Friedrich's congregation \$5.00, by Past. Fischer's parish \$10.50, of Past. Ahner \$2.00, of Past. Müller's congregation \$5.50, of Past. Pohlmann's congregation \$10.00.

I hereby certify to have received the following gifts of love: From Past. Reichhardt's parish from Chr. Lücke 1 pig, 2 sacks of wheat, 3 p. of grain. From Past. Stock's parish from Gottl. Schaper 1 ferry of straw. From Past. Bundentbal's parish from Diethenhofer 1 p. wheat, 2 p. grain, 1 piece of meat and 2 sausages, from F. Tost 5 bush. Oats, from L. Soft 1 bush. Potatoes., vsn-L^ms Scherer 1, S. Koxn-.25.K-r?,ut!öps-> 2_MLouen. Apple butter, from Joh. Stemau 1 piece of meat, j Bush. Beans, 1 p. corn meal. From Willshire township, Ohio, 4 sacks wheat, 4 p. rye, 1 p. oats, 250 lbs. flour, 9 hams, 4 brooms. From Past. Jäbker's parish from Ernst Bultemeier 18 bush. Grain. From Past. Zagcl's parish from H. Hormann 1 p. wheat, 2 gall. Apple butter, from Joh. Grieser 1 half calf, j Bush. Beans, from H. Otting 1 S. wheat, 2 S. oats, Bsh. Beans, 3 gall. Apple butter, 1 peck apple slices, 65 lbs. sausages. From Past. Stubnatzy's parish from Hitzemann 1 quart meat, j Bush. Apple slices. Through Past. Bauer in Ohio collected on d. wedding of Ph. Schutz \$3.25, from L. Sammetinger \$5.00 for A. Schmidt. From the dear women's club in Past. Beyer's congregation in Pittsburg \$25.00 to shirts for poor students. From Past. Präger for Geo. Häfner \$5.00. From Dr. Sihler's parish from Köhlinger for Heine \$5.00. From Past. Stocks Gemeide from Wittwe Mayer for Georg Häfner \$1.50. From the sewing club in Past. Crulls Gemeinde 2 bust shirts, 1 handkerchief, 1 pair of stockings.

Concordia College in Fort Wayne, Ind. JLHr. Hengerer.

Received at the Eastern District Treasurer's Office:

To the Synodal Fund: Bon of the congregation of Herr Pastor Sommer 4'5.00. congregation in Williamsburg 410.75. trei- fain'gkciS congregation in Buffalo 440.00. AdventS collecte of the Andreas - congregation there 41.60. From Friedr. stutz (in June 1870) 4'25.00.
For the heathen mission: From I. G. Wiedemann 41.00. From a member of Past. Stürkcns Gemeinde 43.00. From Joh. Bauer's Sohnlein 41.00.
For the inner mission: Don a member from Pastor Stürkcns Gemeinde 43.00.
On the emigrant mission in Baltimore: Don Karl Lichtenbergcr 41.00. Cong. in Bergholz 4'2.50. Past. W. Lin- senmann 42.50.
To the college - maintenance - fund: From the municipality in New Ivrk 411.00.
For Lchrer fees: Don the parish in JohanniS- burg 49.00. Gem. in Bcrgbolz 43.90.
To the W ittwcnkassc: From Past. Kcul jun. 44.00. From I. <6. Wiedcmann 50 Cts. From a member of Past. StürkenS "ymcinde 43.00.
For poor students in St. Louis: Dom Frauenverein in New York for Kattcnhuvsou 410.00, for Macknsen -810.00, for Gcrstenbcig 810.00. Gem. in Williamsburg for I. Haar 41.5.00. Gem. in North East 45.00. christmas collecte of Andreas Gemeinde in Buffalo 45.00. Treisaltigkeits Gem. there 43.50. Gem. in Bergholz for H. Lå'wcn 4'5.50. Collecte at Urtel's funeral for the same 41 CtS., at BecmS wedding 42.33. From Fried. Neumann for Gramm and Lusky 41.50.
For poor students inFortWayue: From the Conferenz- Kassc of Hrn. Past. Weisel stu. for Bcchtbold 45.00. Bon of the Gemeinde in Rainham for tuscclben 410.90. Kinttauf-Collecte at JrietricHFeuchter for God!.Ernst 4'2.50. Scilmachts-Collecte ter Antrcas-Gem. in Buffalo 45.00. Bvu tcr Drcifaltigkeits-"fimeintc in Buffalo 43.50.
For the abgcbranntcu brothers 1) iu Wisconsin: Bon G. Hcv 45.00, Ion tcr Gemeinde in Port Richmond 4'50.00, 2> iu Chicago: from Past. Sommers Gemeinde 44.50, 3) in Manische: from ter Gemeinde in Port Richmond 450.00, from Gemeinde in Williamsburg 4'50.00.
, 1872. i. birkner, cashier. 102 William str.

Went along for the Castlc - Garden - Mission:

From Mrs. Nickel,4'2.00, G. Winneberger 50 crs, parish in Hlcan 84.00, parish in Allcghauv 85.50, by Kassirer grave! 437.90, Habsi 4'1-25, OK Winneberger 43.50, E. Rindfleisch 42.00, F. Bevor 41.00, G. Körper 4'1-00, Ostermavcr 41.00, Hochzcits-Eolt. at A. T iedrich 42.75, by Past. stem 4'1-00, Erlitorantfcst Collecte in Past. Salimauns (mean 4'11-00, from Past. Wcselob 82.00, by Past. Bötticber 8'20.00,^A by tcr Gc- mciutr in Rontout 411.5!!), (f). Postcck 41-4.5, I. Scnnc 41.25, H. Meyer 41-00, D anktagS--Collecte of the congregation in Davton 87.75, Helme and Marie Werfelmann 8'2.00, by Past. Rietet 83.35, by Past. C. Böse 4'2.00, by Dau. Haag 85.00, by Past. Loth- mann 41.00, Fischer ,50 Cts, Past. Wciubach 50 Ers., Ofemeinte iu Bergholz 4'- .26, Past. W. Linscnmann 42.26.
Rerv -fort, tcu January 1, 1872. I. Birkuer, Kassirer.

By the Nähvrcin ter local Immanucls Gemeinde during tcs year 187 I were made and issued for poor pupils 3 Bcrtdccken, 2 sirodscckc, 4 sheets, 10 shirts, 8 pairs of dtrumps, 6 Hemteubuscu, 1 Hol'c. Baar issue of the association 833.17K
Fort LLTiaue, Int., Jan. 24, 1872.

W. S. Stnbnatzv.

Of tcr Gemeinde in New Orleans 850.00 to have received, certifies with heartfelt thanks.
Coucortia Collcgc, Fort Wayne, Jan. 13, 1872.

Julius Krause.

Received with thanks thrcb Past.Levhe, in Town<9rant unt Town sigel collected, 86.10; by Past. E. G. C. Martworth 41-35, on Hru. N.BölrerS in Wevauweaa hochb time, and 81.75, collected on Hrn. Fr. Malchow's wedding iu Bloomsicld.
st. Louis, Concordia College, in January 1872.

C. "Shilling.

From tcr treasury fiir inner mission of Hsrru I. F. Schuricht 140 dollars to purchase a missionary psctr erdalton certify tankendF . W. P o h l m a n n,
Rev.

to Durand, Wisc.

Surch Mr. Pastor Wesclou \$8.55 crstaltcu to have ste- schtiugt mir herzlichen SankH . Toruey.

BeränLertc addresses:

fuv. V üciirlsu, 8. !S <3-!'. ot'ickunliiru L8t 3.

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UnMvi'it'8t- 1.<>Ui8. anbkzsusendm. - Teittichland ik dics.c-Blatt zu beziehen tuach Zu/tus SÜncuüüU'ü BuchhaidlÜüiu iti Leipzig rine T rce>teil.
Truckcrki of the Synod turn Missouri, Ohio u. n. St.

The seven words of Christ on the cross.

When the Lord carried his cross to the place of Golgotha, And now was struck on it: What agony he felt there! When the iron of torture passed through his feet and hands, and he hung suffering without end between two murderers.

Should not his enemies, who crucified the Son of God, for their blasphemy, for their mockery deserve hell as the reward of their atrocities? But the Savior now pleads, "Alas! forgive, O Father, them. Who know not what they do."

O Lord, with many tears thou didst plead for me on the cross. You offered up your prayer for us sinners with hot longing, so that the Father would forgive us;

Therefore, grant me your grace, that I may live forever through you, clean from all sin.

How He felt His mother's need, full of the flame of love!

Who stood at the trunk of his cross With a torn heart: For even before she full of pain Lamented her sorrow to him. He has already considered in his heart To provide for her.

Has looked at her comfortingly. Spoke to her with a faithful tone, when he saw John standing: "Behold, woman, this is your son! And to the disciple: "This is your mother!" who

on this word took Mary as his. Mother into his house immediately.

O Lord, before thy departure thou didst faithfully honor thy mother, And in thy great suffering thou didst give her rest: Thou wilt also lend daily shelter and bread to mine; Let me also in thy image be the support of my parents.

(Sent in by Pastor Günther.)

Dr. Johann Gerhard's life,

according to E. Nud. Fischer, Vitn.1. osrllm-äi.

"Prayer, study, and contestation 'make' a theologian."

(Continued.)

9. Gerhard's joys and sorrows.

Because God knew that Gerhard would be a faithful steward, he also placed a not small portion of temporal goods in his hands. His salary was not more than 350 florins; but through the dowries of his wives, through gifts from princes, through gifts from grateful students, through fees for his writings, he had come to some fortune. He did not write and publish his books in order to earn money with them, but if those to whom he dedicated them gave him gifts, he believed he could accept such gifts with a clear conscience. In sixteen years he had received 4372 thalers, 68 silver and gilded cups, 17 rings, 3 necklaces, 5 golden pictures of princes as gifts from high patrons, grateful students and friends. And when his possessions were taken from him in the Thirty Years' War, God gave him again more than he lost.

The honor that God bestowed upon him was not small, even during his life. We have heard how he was held in high esteem by his university, by the princes and theologians of his time, how he received important commissions from the university, how he could not be absent from any important meeting of theologians, how princes showed their respect for him when he received his doctorate and at his weddings and other occasions.

Here are some more examples to show in what high honor he was held by princes of his time.

In 1627, he was given important orders in the matter of a Saxon duke held in captivity.

It was sent several times to the widow of a duke of Altenburg when she had misgivings about celebrating the jubilee of the Augsburg Confession and when she had fallen out with her confessor.

In addition to other theologians, it was also Gerhard whom the Elector of Saxony had asked about the right way of The first time this happened, he asked for advice several times during the Thirty Years' War.

Duke Wilhelm of Weimar, Duke Johann Philipp of Altenburg, Duke Ernst the Pious of Gotha, and many other princes know of no better advisor than Gerhard in private matters, in matters of the churches and schools of their country, in filling important offices. They let him come to them once over the other and are in correspondence with him. His letters of recommendation easily get them promotion, often to the highest offices.

Also the many vocations he received from all sides testify to the high esteem in which he was held. The theologian Dilherr, who consulted the relevant acts, could write: "There is no academy of Protestants in the European world, no church of a somewhat famous city, which would not have desired to be illuminated by this light of Thuringia, and which would not have attracted to itself this outstanding name of Europe by a handsome salary." He received applications and vocations from Halle, Hamburg, Weimar, Giessen, Celle, Prague, from Austria, Mansfeld, Quedlinburg, Schleusingen, Eisleben, Altorf, Wittenberg, Helmstädt, Stadthagen, from Prussia, Leipzig, Strasbourg, Lübeck, Rostock, Sorö in Denmark, Upsala in Sweden, Marburg and Halberstadt. He was offered pastorates, court preacher posts, deaneries, bishoprics, general superintendencies, superintendencies and professorships. From some places he was called several times. From Wittenberg he was called five times at different times.

So that he would not exaggerate the extraordinary honor bestowed upon him from all sides, God also placed the holy cross upon him. Through much tribulation he had to be proven and protected from arrogance.

Already in his fifteenth year he was put into the melting pot. We have already heard of this, as well as of an attack of plague, of a fever that lasted four months, and of another serious illness in which he suspended his will.

By the death of his dear father, since he was 15 years old, by the death of his dear mother (1624),

82

He was deeply bowed down by the loss of his only brother (1623), who was chancellor of Schwartzburg, by the death of two sisters, his first, as he himself expressed it, "sweetest" wife and her child, by the death of four children from his second marriage.

Apart from the diseases mentioned above, he had to endure several more. He was often very suffering. "My state of health," he wrote to Schmidt in 1622, "is now quite suffering, as I suffer from a dry throat and headaches. I feel that my strength is decreasing more and more and the states of languor occur more often."

In 1636, the plague came to Jena. He stayed in Kahla for nine weeks, worked at the Weimar Bible Institute and taught the students who had followed him there, but had to return to Jena with his family before the plague had stopped.

In 1636, during a journey, he was in danger of his life when the carriage went over his body.

The Thirty Years' War also brought him not a few of its horrors. His freedom, as well as his life, was often in danger. In 1636 he had to endure the robbery of his goods: On November 9, the Swedish soldiers drove his cattle from his estate in Roßlau and on the following day set fire to the grain barns and the stables, just on the day when he was busy revising the Weimar Bible, namely the last chapter of the Book of Job. On February 5 of the following year, the imperial soldiers robbed him of his jewels. He estimated this loss at 2000 thalers and the total loss at 5000 ducats. In May, the imperial troops also plundered his estate.

He also had to suffer from envious people, who begrudged him the honor that God granted him and tried to blacken him with those who respected him, but in vain. They sought to make him suspect of Weigelianism and Rosicrucianism because of his piety, to brand him, the brave defender of the pure doctrine, with the stain of heresy. "I must allow myself to be chided Weigelian and Rosicrucian," he once wrote, "I, who have fought as hard as anyone against these errors.""

10. Gerhard's godliness.

Gerhard was not only a learned defender of the pure doctrine, but he also adorned this pure doctrine with a godly life. He could not only write excellent writings about godliness, but also practiced godliness himself and walked the path he showed others. In the funeral program it could rightly be said of him: "Sincere piety permeated every fiber of his heart.

His "holy contemplations" and his "practice of godliness" prove what a fervent prayerful man he was. A fervent zeal animated him to serve God sincerely. He never missed the services on Sundays, as during the week, and listened to the sermons devoutly and attentively, although he was a learned professor. Twice a day he held home services with his family, in which the Bible was read, prayed and sung.

He had an unshakable trust in God's

he wrote to Meisner in 1623, "has paralyzed my strength not a little. However, I respectfully submit to the divine will and take my comfort from the sources of Israel, especially from the article on the resurrection. At times I am still overcome by the weariness of a longer life, which is intensified by the dangerous and sad times for which we are kept. But we must also submit this to the guidance and will of our God." When he reported his losses (1637) to Glassius, he added: "But I bear all this patiently, and say with Job: 'The LORD hath given- the LORD hath taken away, the name. of the LORD be praised/ The LORD will yet supply me and mine with all the necessities of life, as long as it pleases him to preserve the same.'" When Feuerborn, in a letter of consolation, also referred him to the saying Hebr. 10:34: "Ye have He replied, "Tomorrow I will preach the words of Heb. 10:34 for the comfort of myself and my fellow sufferers. Because the temporal reward of my writings has been taken away from me, I creep that I should raise myself up with. the word of Christ: Your reward will be great in heaven."

As great as his learning was, so great was his humility. He knew well that God had endowed him with special gifts, but all those who had the opportunity to get to know him closely must testify that they had never noticed that he had abdicated his high gifts. He always thought more highly of others than of himself. Here are only a few proofs of his humility.

When in 1610 he was offered the position of general superintendent in Celle, he turned it down, giving this reason among others: "I am only the shadow of a theologian".

When he was called to Wittenberg ten years later, he declared that he could not exchange the shadows of Jena for the light of Wittenberg and that he could not compare himself with Meisner and Hunnius, let alone put himself ahead of them.

Chemnitz and Leyser had not finished the famous "Evangelical Harmony". Gerhard was urged from many sides to complete the work, but in vain; he considered himself, the least of the theologians, unworthy. When, in 1621, ten doctors of theology met and discussed the necessity of completing this harmony, and all of them described Gerhard as the man who was up to the task and commissioned him to do so in the name of the church, he no longer dared to oppose the wish. And yet he had already published (1617) a harmony of the evangelical accounts of Christ's passion, death, resurrection and ascension, edited according to Chemnitz's method, but in his modesty he did not want to give this work the title of a continuation of Chemnitz-Leyser's work.

If it was proved to him that one or another of the expressions he used was misleading, he did not consider it beneath his dignity to explain and withdraw it.

How humble he was when he accepted the superintendency of Heldburg, during the visitation of his own parish,

The words on the title of his *Loc'i*, which say that in them the theological doctrines are explained "vigorously, thoroughly and sufficiently," cannot be cited as proof of arrogance, since they do not come from him, but from the one who did the printing. His humility also came to light here, since he complained about it.

The humble man had the many letters of vocation he received bound together as a constant reminder of the grace of God that had befallen him.

He accepted the temporal goods that God gave him with thanksgiving. That he did not hang his life on them, we can see from his behavior when he lost his goods. With regard to the use of them, he avoided the two deviations, that of wastefulness and avarice, keeping to the right middle road.

He was not lavish. His household was quite simply furnished. He was moderate in eating and drinking. He was not fond of feasting. He kept precise accounts of income and expenditure.

But he was not an enemy of wastefulness because he was stingy. He was also an enemy of avarice. He also knew how to use God's gifts not only for his need, but also for his and his own refreshment. When he had completed the great theological work, he invited the academic senate to a banquet of thanks in his house.

His charity is generally praised. He brought comfort, medicine and strength to the sick, he gave alms to the poor; he did not let anyone go away sad. Through him, a municipal care for the poor came into being in Jena. To Dr. Joh. Major he once said: "Before I would not give to the poor, I would rather sell everything"; and to Dillherr: "I would rather sell my vineyards, gardens and fields than leave a poor person hard up or send him away ungifted." - He shared this with the second theological professor, Johann Himmel, whose salary was lower than his own. - When the church and school servants of the Königsberg office in Franconia had been hard hit by the marauding imperial war people and the local superintendent had turned to Gerhard and Dr. Major for support, he not only testified to his compassion with words, but also helped with deeds. Although his salary had fallen behind because of the war unrest, and he had already lent the students "something honest" and had many expenses of his own, he still tried to collect 100 thalers of gold-plated dishes and ducats, which he had "saved for the last emergency penny and for the journey of escape". - And he practiced such mercy until the end of his life. In his last will and testament, he bequeathed 400 gulden to the church treasury in Jena for the poor.

He was content with what he had. He repeatedly refused much more lucrative offices and not infrequently also considerable gifts from distinguished persons. When he had lost almost all his possessions and a princely person wanted to give him a large sum of money, he could not be persuaded by any persuasion of his friends to accept the gift. But what he thought he had to accept, he received with great gratitude, and recorded everything, even the smallest gift, as a souvenir.

In the circle of his family and friends he was warm and friendly, gladly told them his experiences, probably also pleased them with cheerful jokes. But he never tolerated jokes that were not appropriate for Christians.

He never tolerated people making fun of those who were absent or speaking evil of them, just as he himself took great care not to do so.

However much intercourse he had at princely courts, he had not adopted the flattery and art of dissimulation that prevailed there.

With his colleagues he lived in sweet harmony. The three theological professors Johann Major, Johann Himmel and Gerhard were called the *Johannine triad* (*triiga Johannitica*) because of their harmony. He was also so gentle with those who changed him that he could not say a harsh word to anyone.

His diligence and hard work were great. However, he did not want to chase glory for himself, but only to promote God's honor and to build his kingdom. We have already mentioned many of his writings, but there are many more and many have not yet been printed. His many lectures, his extensive correspondence, his numerous expert opinions and letters have also been remembered. "I am now," he wrote to Meisner in 1623, "weighed down by the burden of the rectorate, which leaves me hardly as much time free from business as I need for prayer." For every day of his writing life, it has been calculated that he wrote 5 sheets for printing, mostly in Latin. Dr. Mich. Walther writes: "I would truly succumb to the burden if I wanted to take upon myself even the hundredth part of his night work. I attribute this miracle to the special assistance of the Holy Spirit."

These glorious fruits of Gerhard's faith will be publicly praised by the Lord Jesus before the whole world on the last day. And his sins and infirmities? They will remain covered forever.

(Conclusion follows.)

Pennsylvania.

The dear readers of the "Lutheran" have so often encountered the name of the above-mentioned state in connection with the events in our dear Lutheran Church in the last few years that it may be of some interest to them to hear from that very part of the state which is known under the name: "The Old Synod", in the Lutheran Church of this country.

The proceedings of this year's meeting are printed on 52 pages, but contain nothing that could be of any general interest for the readers. It is certainly strange to have to say of a seven-day meeting of an ecclesiastical body that it did nothing of general interest to the members of the church. But it is an undeniable fact. But perhaps we are in error here. The synodal sermon, held by the Honorable Prof. C. F. Schäffer, is certainly of some interest. Well, admittedly. - Many of the synod members were struck by the fact that the honorable professor appeared in the pulpit, because he was not the right man for the time and occasion. The Ministerial Ordinance, in fact, stipulates § 39: "The President shall preach the Synodal sermon in the language which prevails in the congregation in which the Synod meets. - But if he should not preach in that language, he shall appoint another member of the ministry to do so." Since in the congregation where

which the meeting was held, is preached only in the English language, the president of the synod, Rev. W. Schäffer of Germantown, also presides over a purely English congregation, it was conspicuous that he shirked a duty imposed on him by the aforementioned order without any hesitation. The synodal sermon on Deut. 22:18, 19 - called the sad sermon - met with much applause from one part of the synod, which seemed quite natural to the other part, but was by no means indifferent. The fact that the printing of the sermon was requested unanimously could by no means have the meaning that was soon attached to it, namely, that the meaning of the entire synod was expressed in it. Many voted silently, others because they wished to study the sermon they had just heard more thoroughly, and some out of sheer kindness. Already on Monday morning the dissatisfaction was expressed in a private way and from many sides a serious regret was expressed that a professor of the theological seminary had given this sad sermon and thus caused much harm. The sermon has now also appeared in German in Pastor Brobst's "Theologische Monatshefte" and has already been subjected to criticism there, as well as in the "Lutherischer Herold". This seems to please the honorable professor badly. He has issued a reply to it, which is full of bitterness against his opponents, but contains nothing that even bears the semblance of a thorough refutation. Pastor Brobst is taken hard at first, because he has dared to disagree and has opened his monthly bulletins to a free discussion. In return, the reply does not appear in his church bulletins, but in the "Pilger". The opponents are briefly dispatched. They are young men, and men who understand nothing, know nothing, have studied no theological disciplines, no dogmatics. Only Prof. Fritschel is treated mildly, for good reasons. After all, he goes along, through thick and thin. Such a man must be spared, because this kind of person can be found among the world's weather-beaten children, but in the church it is rare, very rare. The honorable professor stands up on the lectern and dismisses them all with his: *dixi!* (I said it!)

Not a single voice has been heard from the Synod of Pennsylvania against this sad sermon (except Pastor Brobst). It seems that one is quite indifferent there. No, it does not "seem" so, it is so. The pastors officiate, each for himself, quietly, unconcerned about the whole. This is the satisfaction (the false peace) in the synod, that everyone can go his own way. If one wants to be quite good Lutheran, he may be so as far as he can be so on his own initiative; if one wants the opposite, well, also good, no one will stand in his way, if he does not do it too badly. That is why one likes oneself so well in the *General Council* and that is why one is so hostile to the troublemaker who dares to create the rotten spots. It has become quite common that in the "*Lutheran and Missionary*", where only the opportunity presents itself, one talks mockingly about the "four points", and *Insulanus* (Dr. Krotel) takes every opportunity to give Missouri a little side blow. - The last few years have proved sufficiently that the Synod of Pennsylvania has not abandoned its former unirite position, nor is it willing to leave the old lare practice. There was a time when one hoped for better times, when one believed a mor

The first time, however, we were deceived. Can one still hope now? "Guardian, is the night almost gone?"

Now a few more things from the Synod. The *General Council* had decided that the matter of secret societies should be referred to the deliberations of the individual synods. The Synod, however, did not want to get involved, but referred the matter to the District Conferences. The resolutions of the *General Council* were to be printed in the proceedings. This was done in the English edition, but they were omitted from the German edition. It was threatened that the congregation in which the Synod was meeting would not tolerate such a meeting. - —

Finally, an amusing story from a college.

At the meeting of the Directorium^ a pastor was proposed for the dignity of *Doctor theologiae* for the following reasons:

- 1) he is the pastor of a large influential church;
- 2) he is a friend of our institutions;
- 3) in the same city a pastor is crowned with this honor;
- 4) he understands as much theology as the latter. Consequently, etc.

Observer.

To the ecclesiastical chronicle.

In the "Herold des Glaubens" (Herald of the Faith) of 25 February, **Dr. Preuß**, under the title "Berichtigung" (Correction), tried to blur the impression that the revelations made about him in the "Lutheraner", which were based on facts, must have created. We consider it all the less worth the effort to prove in detail that the alleged "correction" is a tissue of truth and lies, *) since only an insane reader would not already find out from the "correction" itself how absurd, yes, partly how ridiculous the poor man tries to talk himself out of it. The cleverest thing in the article is in any case the mild tone, which is struck in it. But informed people know that such a tone also belongs to the means which the Jesuits sometimes believe to have to use. The third general of the Jesuits, Francis Borgia, himself declared of the Jesuits: "Like lambs we have entered, like wolves we will rule, like dogs we will be driven out, like eagles we will renew ourselves.

The "Messenger of Peace" of the local university. It was foreseeable that this "Messenger of Peace" would communicate the apostasy of Dr. Preuß to his readers with great pleasure. He did it according to his heart's desire, and of course faithfully used the given opportunity to throw a stone of suspicion out of our synod and church. There is no doubt that the Pharisees did not fail to suspect Christ and the entire

apostolic college when Judas, whose "friends" and "protectors" they had been, became a traitor. The

It is a blatant lie, for example, that Preuß did not plan that "contract" in secret, did not fearfully keep it secret as long as possible, but made it known to us or a colleague; it is also a blatant lie that he wrote the part of the article in "Lehre und Wehre" (Doctrine and Defense), from which we have made excerpts, already in September.

It is ridiculous, for example, that Preuß tries to whitewash himself with the fact that he wrote about the pope already in a much earlier time, which he admittedly had printed only in December 1871!

The "Messenger of Peace" also makes the remark: "The 'Lutheran' persistently kept silent about this somewhat mysterious story in his own house, although covering it with the cloak of love is not usually his habit, at least where 'outsiders' and 'neighbors' are concerned." Here the "Messenger of Peace" seems to have forgotten that when a few years ago a captain was quietly removed from the seminary for a serious crime, the "Lutheran" covered this and other certain incidents there "with the mantle of love. We would have remained silent about this even today, since we are of the opinion that the falling away and serious sins of individuals do not prove anything against the community in which they occur, but only the false doctrine; this untrue, scornful failure, however, demands of us to help the "messenger of peace", as much as possible, to better self-knowledge through this reminder. He may also consider that it is dangerous, if one lives in a glass house, to throw stones at others. - By the way, the "Messenger of Peace" also tries to suspect us Lutherans on this occasion by writing that Preuß was "immediately received with open arms by the Lutheran Missouri Synod and made professor at their theological seminary in St. Louis and especially highly honored because of his firmness and correctness in the 'pure doctrine'". The "Messenger of Peace" knows quite well, however, that we Lutherans did not want to accept Preuß and were only persuaded to accept and employ Preuß, not "immediately", as the "Messenger of Peace" says untrue, but only after almost one year of probation. - The "Messenger of Peace" also finally informs its readers of the fable that Preuß was "already the second professor *) of the same theological institution" who had taken refuge in the Roman church; while the "Messenger of Peace" knows quite well that Baumstark was not a theological professor, but only a teacher at the practical pre-school, in which he only had to teach reading, writing, arithmetic, *mensa* decliniren and *amo* conjugiren and the like. Or does such a teacher already count as a theological professor among the university students? - May the "messenger of peace," who always talks so much about love, learn on this occasion that to love does not mean to talk much about love, but to practice love. W. [Walther]

"Missionary work in Germany. After the "*Lutheran*" of Philadelphia has judged very unfavorably that a former preacher of the Missouri Synod follows a call to Germany, now also the sect papers begin to scold us because of it. The "Fröhliche Botschafter" of February 13, the organ of the "Vereinigte Brüder in Christo", writes among other things: "Still one cries, both here and in Germany, of the uselessness of sending missionaries from America to Germany. The greatest criers were the Lutherans. But now Missouri itself has sent a missionary to Germany. . They should now keep their mouths shut about the 'Methodist missionaries,' for these have as much right and duty as they have against Germany." - Mr. "Merry Ambassador" is here, unfortunately, as so often,

These words were printed by the "Messenger of Peace" itself with blocked type, "without considering" that also in the united seminary a second one followed a fallen one, without us having mentioned one or the other in our journals.

again in a big error. Our preacher does not go to Germany to do missionary work, as the Methodists do, nor does he go there without being called, as the Methodists do, but only accepts a pastorate to which he has received an ordinary appointment. Therefore, as different as the uncalled, self-running false prophets are from the called true servants of God, so different is a Methodist so-called "missionary" from our Missourian preacher called to Germany. The doctrine of the necessity of a proper calling and sending to the preaching ministry certainly belongs to the many Bohemian villages of which the American spiritual vagrants and corner-crawlers have never heard anything, but if they wanted to read passages like Jerem. 23, 21. Matth. 7, 15. Rom. 10, 15. 1 Pet. 4, 15. Ebr. 5, 4. they would soon see the light. W.

[Walther]

Life Insurance. Not long ago (under Dec. 11 of last year) it was written to the local "Western Post," a political organ to the infidels of New York: "Several cases of suicide have occurred lately by persons who had insured their lives for the benefit of their families. On an average, one or two such cases occur every two weeks." As the tree, so the fruit; or, as the ancients said, *mali corvi, mala ova*, that is, bad ravens, bad eggs. W. [Walther]

"Do not make yourself partaker of the sins of others." We were reminded of this apostolic warning when we read the following in the "Sendboten," the Baptist paper of Jan. 24. We were reminded of this apostolic warning when we read the following in the "Sendboten" of Jan. 24: "As far as advertisements are concerned, we wish to tell our readers once and for all: they do not contain our judgment and recommendation, but the judgment and recommendation of the businessmen who want to bring their things to the knowledge of the public. We do not knowingly include advertisements that recommend things that are of no real value to the public, but, nevertheless, we are sometimes over-promoted by clever traders, just as our readers are. We cannot check all the items advertised in the paper. That is impossible. Everyone has to do it himself. - That the "Sendbote" does not knowingly include fraudulent advertisements and that he declares that the advertisements that appear do not contain distant judgment, this is quite good. But that he declares this, as he writes, in one number "once and for all" is nothing and does not free him from his complicity in fraud; for how many will still read the "Sendbote" who know nothing of this declaration! What a Christian does, he should be sure that it is right. But if an editor includes an unverified announcement in his paper, he can only do so in doubt as to whether it is right. "But whoever," says the Word of God, "doubts it, and yet eats it, is condemned." Rom. 14, 23. The "messenger" admittedly says that it is impossible to examine all the articles that are mentioned. But with this he does not excuse himself, but rather condemns himself. For if it is not possible to check whether such advertisements contain truth or lies, it does not follow that one must accept them unchecked, but rather that one cannot accept them. This is what Christian conscientiousness demands. But if a

paper cannot exist without such advertisements, it should not be published, for one should not do evil that good may come from it. Either such a paper is not worth existing, or the world is not worth having it. The advertising essence is already

The fact that the secular newspapers deal with this issue is a disgrace of our age, but the fact that the religious papers also deal with it is saddening beyond measure. By the way, even newspapers calling themselves Lutheran sin in this. The "*American Lutheran*", this proponent of the revival religion, is the most horrible in this respect. The advertisements alone, which this paper contains, show the nature of its religion *) Here also the word of the Lord is to be applied: "By their fruits ye shall know them!" W. [Walther]

What the Reformed dislike so much about Harms' book of sermons is stated in the "Reformirte Kirchenzeitung" of January 18. It writes: "The Gospel and Epistle sermons of Ludwig Harms, especially the former, could also be recommended, if there were not so many - how shall we say - stains in it; every moment one comes across passages like: "our glorious Lutheran church," etc. If these passages, in which he praises the Lutheran direction just as Hoff does his Malz-Extract, could be eradicated, his sermon books would be excellent. What is excellent and glorious does not always need to be praised in this way; it praises and prizes itself. That the "Ref. Kirchenzeitung" compares the praise that the same Harms gives to the Lutheran church with a quack whorehouse does not do the same Harms great dishonor, but the editor of the "Ref. Kirchenzeitung" does; and as true as it is that the work praises the master, that others who recognize and experience the goodness of the work should not therefore also praise it, that is a principle that the editor obviously only expresses envy and hostility.

W. [Walther]

Rebaptism. We read in the Christian Messenger of February 14: "Rev. John B. New, of the Christian (Campbellite) Church, died at Indianapolis, in consequence of a cold contracted in a river, wherein he performed baptism on several persons. He was 79 years old, and had to walk a mile in his wet clothes before he reached the warm stove. - We know of a similar case. The daughter of a man we know well was baptized in a stream in the middle of winter, after first cutting a hole in the ice, which resulted in her death. Despite these things, people want to claim that only this way of baptizing is biblical."

A complete union of all parties in Christendom, which so many have already tried in vain, finally seems to have been achieved by a Mr. Theodore Schnitzler; he signs himself in the "Weltbote" of January 17 as follows:

"Theodore Schnitzler, United (Evangelical Presbyterian Episcopalian Reformed Lutheran) Free Christian Bishop United Protestant and Catholic Free Christian Brethren at 17 Mission Stations on Green Bay and Lake Superior."

The evangelicals of the West have found their master. But what is not, can still become. W. [Walther]

Thus, for example, the "*American Lutheran*" contains the following advertisement in the number of January 27, which we last received: Headline: "This is no humbug", and underneath: "Whoever sends in 35 cents together with details of age, height and color of eyes and hair, will immediately receive by mail a well-founded picture of his future husband or wife together with name and wedding day." This is followed by the name and address of the imposter who sent in this advertisement. What should one call a religion that bears such fruits?

Baptism of a Baptist by sprinkling. As certain as it is that in the first centuries of the Christian era baptism in the Christian church was performed by immersion, it is equally certain that this did not happen because it was believed that without the form of immersion baptism was not valid. That one did not believe this is clearly proven by the fact that in emergencies one also baptized with sprinkling or sprinkling, e.g. catechumens who were already in prison to be executed for the sake of their faith, and the terminally ill when it was impossible to baptize them by immersion. The latter baptism was therefore called *baptismus clinicorum*, i.e. baptism of the bedridden sick. But if the first church had really believed, as the present Baptists do, that baptism without the form of immersion was no baptism at all, it would have baptized as little with sprinkling or sprinkling in cases of emergency as it allowed baptizing with sand, oil and the like in cases of emergency, i.e. in the absence of water. Recently, a local Baptist preacher found himself in the situation of either not being able to baptize a terminally ill person or having to baptize him by sprinkling, since only the latter was possible. And what did he do? - He baptized with sprinkling, urged to do so by his Christian feeling, and thus actually overturned the entire baptismal system of his Baptist community. The "Christian Messenger" of Feb. 7 reports the incident in the following way: "A certain Kelly, living not far from Wellsville, Ohio, died the other day. On his deathbed he desired to be baptized. His family, adhering to the 'Disciples' (a branch of the Baptist Church), sent for Rev. Barter, a preacher of that denomination, and requested him to baptize the dying man. Immersion was impossible, so Mr. Barter baptized the dying man by sprinkling." Thus the Baptist preacher acted under the pressure of his Christian conscience; soon after, however, the Baptist awoke in him again. He wrote the following to one of his colleagues: "I can tell you something about the sprinkling of Mr. Kelly on his deathbed. No doubt you will think it was very absurd and wrong; perhaps it was, for I did not believe it myself. If I have sinned, I ask God to forgive me. Brother Anton Kelly came the night before his father died and told me that he was dying. I was already in bed and very sick, but rose and went with him; for he said his father had been asking for me all the time. When we arrived, Mr. Kelly asked to be immersed, but this was impossible, as there was no bathtub or anything suitable for the purpose. After a little while he asked me to baptize him by means of sprinkling. I refused to do so, however, and told him to send for a Methodist preacher. Soon after the messenger left the house, Mr. Kelly said he would only live a few minutes, and in great anguish of heart he desired to be baptized in some way. His wife, daughter and six sons begged me most earnestly not to let him die without having complied with his last wish. So I sprinkled him, and he seemed satisfied." - A sad letter! The poor man obviously hovers between doubt and conviction; he himself confesses to having done something in which he himself did not believe; and on top of that, on a dying man! He first tried to help himself by saying that he had

that which he considered wrong was to be done by a Methodist preacher; at last, however, he himself is willing to do it. But instead of taking from this case the lesson that the Baptist principles cannot be carried out at all under certain circumstances, that they must therefore be erroneous, that Christ could not possibly have commanded all men an action as a means of grace, which under certain circumstances, and especially in the most urgent cases, cannot be carried out, - instead of this he is now ashamed to have become unfaithful to his Anabaptist principles. The sectarian bonds are very strong - God - protect every honest Christian from them! W. [Walther]

Does he who truly believes in Christ really have to become a Catholic? - This is what the "Kathol. Kirchenzeitung", by adding to a note about Rev. Hepworth's conversion the impudent remark: "Now there will be nothing left for this good man but to go one step further and become a Catholic. Whoever truly believes in the divine Redeemer must also consistently believe in the institution founded by Him for all times for the redemption of mankind, the holy Catholic Church, and in its infallible teaching authority." - Now, however, whoever believes in the Lord Christ will also believe according to the third article "One Holy Christian Church", an assembly of all true believers and saints. Therefore the Augsburg Confession also confesses in the name of all Lutherans: "that there must always be and remain one holy Christian church, which is the assembly of all believers." But it is quite another thing to believe "in" the church as "the institution established for all time for the redemption of mankind." For the Holy Scriptures know only of the One Redeemer of the world, the Lord Christ, who by His suffering and death redeemed us from sin, death, the devil, and hell. "And there is salvation in no other, neither is there any other name given unto men, whereby we must be saved" (Acts 4:12), for "with One sacrifice He hath perfected for ever them that are sanctified" (Ebr. 10:14). In the Christian church and through its service, it is not the people who are only half or imperfectly redeemed by Christ's blood who are to be redeemed once again, and better and more thoroughly, but the poor sinners who are already truly redeemed by Christ are to be brought to true "faith in the divine Redeemer" through the prescribed means of grace and through such faith in Him also to be made partakers of His "eternal redemption". But it is precisely the Roman papistical church, which is so fond of being called the "church of salvation," that is called to such a service.

One, holy, catholic church is the least suitable. For in it, Christ's only atoning sacrifice and His perfect redemption are shamefully denied by various false teachings, but especially by the sacrifice of the Mass and the alleged merits of the saints. And instead of insisting on faith "in the divine Redeemer" as the only means by which one becomes a partaker of Christ's redemption, the papistical church points the poor sinners to their own works and satisfactions, by which they are to reconcile themselves with God and earn salvation for themselves. Whoever therefore "truly" believes in the divine Redeemer, as in whom all blessedness is to be found, can "consequently" become the least of all Roman Pontiffs. Only he who has suffered a miserable shipwreck in the true faith in the Lord Christ and the redemption in his blood can do so.

—S.

The "Kirchenblatt für Braunschweig und Hannover" (Church Gazette for Brunswick and Hanover), in its December issue of last year, speaks of the **separation of Saxon Lutherans from their national church** as follows: "In Saxony a defection of decided Lutherans, who for some years had held themselves together as a 'Lutheran Association,' from the regional church has taken place, because from the beginning of Prussian rule the church regime has demanded that the unchurched be admitted to the Lord's Supper as guests of the Lutheran clergy of the regional church and has prevented the refusal of the same by threats, and repeated petitions have not even been able to achieve an acceptance of the matter. Whether there is also guilt on the part of those who are now separating from the national church, who, as it is said, are to receive a minister from the Missouri Synod in America, we cannot yet overlook. The guilt of the church regiment is unfortunately undoubted, and we have not seen how such tyranny could have been practiced without even one of the clergy rising up against it, without even a mention of it at the synod held in the meantime, as far as we at least know. Even the Allg. Luth. K.-Ztg. only now brings up the procedure of the church regiment, now it is too late, and has serious censure only for those who spend the state church under such circumstances."

Distribution of the Bible. - At a recent meeting of a Bible society, it was reported that more than seven million copies of the Holy Scriptures had been distributed during the past year, and that this number exceeded the number of Bibles distributed in any other year by several million, and was three million greater than the number of Bibles in existence in 1800. - So we read in the "*Lutheran Standard*." While Satan, through his tools, the unbelieving scoffers and the pope, snorts and rages against the general distribution of the holy Bible book, he must calmly allow it to happen that in our time, as never before, the "Book of Books" is being distributed in millions of copies and, through the inherent power of truth, gives light, comfort and bliss. S.

The Jesuits in America. - The "Christian Messenger" of January 23 writes: "A correspondent of a Swiss journal expresses great er- are amazed at the indifference with which Americans regard the ever-increasing power of the Jesuits, who already control a quarter of the votes in the United States, and who are amassing enormous wealth through covert speculation. - This terrible growth of Jesuit power, however, threatens our nation with great danger, both as regards political and religious liberty. If we do not soon take a closer look at the principles and activities of the Jesuits and somehow, by legal means, put a strong dam against their further expansion and their striving for

power, we should at least not be surprised if, before we know it, we see our most essential liberties betrayed and sold into the hands of this band of pabst's servants. They are clever enough not to dare to strike until they know that their forces are strong and reliable enough to reach their goal. While the Jesuits in various European countries are now being closely monitored and in some cases even expelled, because their demagogic intentions and their deceitfulness are feared, our republic is opening its doors to them.

Wolves, who move to America in whole packs, a welcome asylum. As persecutees they now find a refuge here, but as persecutors they will, as soon as the opportunity is favorable, seek to exploit the political position of power they have attained. The popes have always noted the expansion of their rule by the local Jesuits with special pleasure. Already Pope Leo XII. (1823-1829), who condemned the Bible Societies and rebuilt the Inquisition prisons, wrote, for example: "Similar hopes are already blossoming in the American States. The excess of liberty enjoyed by the Republicans in the north of this part of the world, which also benefits the order of the said Society of Jesus, will perhaps, before only fifty years have elapsed, make them masters of the election of deputies to the National Congress and directing members in the Senates of most provinces." Even if this bold hope of the "infallible" Antichrist has not yet been fulfilled, one can see from it what kind of goal the so powerfully swelling Jesuit order is pursuing in this country, and how great things the pope expects from it. S.

Female delegates. - The apostle Paul, by inspiration of the Holy Spirit, expressly said: "Let your wives keep silence in the church, for they shall not be permitted to speak. It is evil for women to speak in the church" (1 Cor. 14:34, 35); and again, "But I do not permit a woman to teach" (1 Tim. 2:12). In our advanced times, however, our sects understand this better and in this matter, despite the clear words of God, hold it according to their sinful liking. Several *denominations* have

The Congregationalists have begun to appoint female preachers, and we already read that at the recent meeting of the Congregationalists in Andover twelve female delegates were present as representatives of their congregations. Will they have represented their congregations only by "silence among the congregation"? —S.

Methodist Hierarchy. The *Lutheran* reports the following: A correspondent of the *Christian Index*, who was present at the Methodist Convention at Louisville, writes that Bishop Wightman, before examining the candidates for admission to the Convention, said to them: "Your presence here is a sign of your adherence to the constitution of the Methodist Church. If you had entered the ministry of the Presbyterian or Baptist Church, you would now begin to look for a field of labor, - for a congregation with which you could make a mutual agreement. The fact that you are here is a declaration that you have forever given up your right to choose your own field of work. - It follows, of course, that the Methodist congregations, by virtue of the constitution of their church, have also forever relinquished their right to choose and appoint a minister of the Word for themselves and have, on the other hand, committed themselves to obediently accept any preacher sent to them by their ecclesiastical superiors without further ado. A strong piece of papist unconditional obedience to the ecclesiastical superiors! - —

S.

How the Anabaptists blaspheme, one reads again in the "Sendbote" of Feb. 7. After the blasphemies of the gymnasts have been reported therein, the reporter continues: "The writer of this has often encountered that German **Anabaptists** blaspheme.

I was born and raised in the Catholic Church; I have gone through and participated in all its ceremonies, but it is all nothing. To be sure, it is all nothing. The poor people have been deceived by the Church. The anger about this, in connection with the natural hostility of the human heart, has produced a bitter hatred of everything that is called religion or Christianity. They were given what was called baptism, they were made members of the church, they were given what was called the Lord's Supper, they were imposed ecclesiastical duties, and yet all this was not only of no value to them, but it caused them unspeakable harm. They were thereby prevented from coming to Christ." There we hear it: Baptism, the Lord's Supper, in short, everything that the church offers to souls outside of the Baptists - is nothing! What blasphemy! W. [Walther]

Methodism. The "Merry Messenger" of Feb. 6 writes: "The Southern Methodists, as they say, have much trouble with the Northern ones, who take their sheep and goats." Strange that this gives those also trouble, that the rams are stolen from them! Other churches are glad to get rid of them. W. [Walther]

Preacher's beard. In Hesse, the "Protestant clergy" have recently been forbidden to wear beards by a grand-ducal decree. At least the barbers will be happy about this. W. [Walther]

Death notice. From the "*Lutheran Standard*" we learn the saddening news that on Jan. 31st of this year, the honorable J. Th. J. Th. Isensee, because. Pastor in Sommerset, Ind. has passed away at the age of 25 years. He was a member of the Ohio Synod.

Death notice.

Mr. Lorenz Eduard Kähler, the venerable and well deserving servant of God in the Evangelical Lutheran congregation near Glasgow, Howard Co., Mo. has been transferred by his Lord and Savior from the contending church to the triumphant one. Died blessedly Feb. 10, morning 6 o'clock, of consumption and pneumonia in his 69th year. Although Rev. Kähler left his native Hamburg for New York only in his 39th year, stayed there for 11 more years as a faithful member of the congregation of Rev. Brohm's congregation and then decided to serve the Lord in his church as a preacher and therefore studied for two more years at the Fort Wayne Seminary; yet he worked for another 18 years, 7 years in Dwight, Ills. and the rest of the time in his last congregation as a diligent, faithful, pious, sincere servant of God. The honor of his God and Savior, and the welfare of his congregations, was his heart's highest desire, delight and joy. - A student, who was sent to the

deceased in the last weeks to help him out in the ministry, reports the following about his death: *) "This afternoon we accompanied the dear, blessed Pastor Kähler to his last resting place. The dear Savior has delivered him from his severe suffering and taken him to his heaven, for which the blessed man had an exceedingly ardent desire. On Friday evening I was still with him. He was miserable,

The same wrote in an early letter: "The first question Pastor Kähler asked me upon my arrival was: Whether I wanted to teach his congregation justification by faith alone. When I joyfully answered that, he replied, "Praise God! Now I am at peace."

but I did not believe that his end was already so near. He expressed the wish to be put down once more, which we, a supervisor and I, did, because he could no longer help himself. He had fallen asleep and it took a lot of effort to put him in the right position that would give him relief. As soon as he was touched in any way, he complained of severe pains in his chest. I then left him, but was not to see him again alive. Early on Saturday morning I was called with the report that the pastor was lying in a severe faint or had already died. When I arrived, the Lord had already brought his faithful servant home. A slight hemorrhage had put an end to his life. He had his full consciousness until the last moment, and said repeatedly: "God is faithful, God is faithful, he will keep me in faith, that I too, a sinner, may be blessed by grace alone." Then after some time he said, "come soon, Lord JEsu!" And then quietly added, "yes, I am coming!" And so he fell asleep, without all agony, to awake again to eternal life." He who dies in this way dies well!

Church News.

On Sunday Quinquagesimä my present assistant preacher, Rev. H. Hunziker, having received a regular call from the newly formed Lutheran congregation at Town Brenton, Ford Co., Illinois, was installed in his new office by me, the undersigned, on behalf of the Most Reverend Presidency of the Western District, before an assembled congregation.

May Jesus Christ, the Archpastor of His church, bless the shepherd together with the flock and may the pure doctrine also spread in this region for the glory of His holy name and for the salvation of many souls! I. I. Kern.

Address: Ilsv. H. Hunölkei',
Oimi'Att, Irohuom Oo., III.

Candidate Ph. Bechtel having received and accepted a call from St. Matthew's Lutheran congregation at Luke^Prairie, Effingham Co, Ill, the same was ordained and installed in his office by the undersigned, assisted by Rev. Federsen, in the midst of his congregation, on Sunday, Sexagesimä. Br. Erdmann.

Adreste: Hev. Tl>. MscMtel,

Tlivrls T. o., TillnZllam Oo., III.

After Pastor G. Schumm, who had to resign from his office in Lancaster, Ohio, due to a throat ailment, but is now by God's grace restored to such an extent, had accepted a proper Bemf from the Lutheran Zion Parish of bessWilshire, Obio, where he had been staying during his illness, he was inducted into his new office by order of the Reverend Presidium on Sunday Sexagesimä, February 4, with the assistance of Pastor P. Rup- precht, by the undersigned.

May the gracious and merciful God restore his servant to full health and make him bear much fruit for eternal life! I. A. Fritze.

Address: Rsv. O.

Van 'value Oo., Oüio.

The number of preachers in our Iowa Synod had increased to only five by six years ago; by the mass immigration of Germans settling hither and thither, our church has also gained many additions. New congregations were formed; others broke away from the chiliastic Iowa Synod and the false union, and coveted and obtained pastors from the Missouri Synod. Also in Benton County, which is one of the most fertile and populated with Germans in the state, four congregations have been formed and two preaching places have been started. It was too difficult for the undersigned to preach in three places in addition to his two congregations and to hold school in addition, because he is afflicted with a throat ailment. Therefore, his St. Paul's parish in Luzerne appointed him an assistant in the person of Mr. Chr. Fr. Herrmann from Hevgendorf in the Grand Duchy of Weimar, who, after completing his studies in St. Louis and passing his exams, took up the profession and preached on behalf of the High Presidium of the Western District,

with the assistance of the Rev. G. Horn, was ordained on Sunday Quinquagesimä. With him the number of pastors of our synod in Iowa has increased to 21.

May the Lord also give this servant of His mouth and wisdom, and give grace for the ever-widening spread of the pure teaching of His Word!

Luzerne, Iowa, Feb. 12, 1872.

P h. Studt.

Address: Lvv. Olir. I'. Herrmann, your ok Lov. Lü. 8tnät, Lox 78

Dnsrno, London Oo., lorvn.

Church dedications.

By the mercy of our God, who still sits in the regiment and leads all things well, the ninth Sunday after Trinity became a day of joy for the Lutheran congregation of Drei Einigkcits here, as they were allowed to consecrate their new, beautiful house of worship to the service of the Lord. Called by the sound of the metal tongues, the congregation gathered, augmented by guests from neighboring sister congregations. After the undersigned had said a prayer of thanksgiving in the school locale, where the communion services had been held until then, the door of the church was opened according to church custom, and the consecration prayer was said, the consecration sermon was preached by Pastor Tramm on the 'Kirchweih' Gospel, in the afternoon by Pastor Brüggemann on the epistle of the day, and in the evening by Pastor Detzer on 1 Tim. 1,15. At each service the room was overflowing with listeners and the singing choirs of the congregation participated to the best of their ability.

The church, a brick building (4590 feet, with a 145

It was built in a genuine gothic style according to the plan and under the superintendence of Mr. Suttermeister L Co. of Fort Wayne. The interior of the church corresponds to the exterior and calls out to everyone who enters: Hearts to the skies! That there is no lack of an ornamental altar, a beautiful pulpit, a corresponding sacristy 2c. is probably superfluous to note. Moreover, the eye is involuntarily captivated by the beautiful glass and fresco paintings, the ear is delighted and the spirit uplifted by the powerful harmonic tones of the beautiful organ built by Messrs. Giesccke L. Co.

But to Him who sits at the right hand of God, with all honor in the Father's kingdom, be glory alone; for He has done great things for us, and we are glad of them. He has given courage, joyfulness and willingness to sacrifice among young and old in the congregation, so that everyone who loves the Lutheran Zion cooperates to the best of his ability to build a house for the Lord.

May the faithful God keep us His precious Word, the Bright Light; may He let many in this friendly church taste and see how friendly the Lord is! Happy is he who relies on him!

Evansville, Ind. a

. Saupert.

The congregation at Leeland, Lelanaw County, Michigan, had the exceeding joy on the 10th Sunday after Trinity to dedicate their newly built church to the service of the Triune God. Said church is a frame building, 24 feet wide, 42 feet long and 18 feet high, with pulpit, altar, chancel and steeple. Because of the storm on Lake Michigan, none of the invited preachers could join us, and so the work of the day fell to the undersigned alone. It was a day of great joy to be able to worship again in the usual manner.

May the faithful God now watch over this house, so that nothing but His pure Word is preached in it and the sacraments are administered according to Christ's institution!

Finally, dear reader, I have a small request. My small congregation has incurred a great debt because of this church building. The carpenters who built it have not yet received a cent of wages and my parishioners are destitute. If the Lord has blessed you more richly than us, give us a little of your abundance!

Leeland, Lelanaw Co, Mich.

M. T öw e.

Mission Feast.

On the 3rd of October before. I. my congregation celebrated its annual mission festival. Numerous congregants had gathered, not only from the local area, but also almost all the pastors of our Quincy Conference took part, who then held their conference here on the two following days. The main sermon in the morning was held by Pastor Seidel from Quincy, in the afternoon my predecessor, Pastor Bottiche from Mount Pnlaski, preached, and Pastor Bruno Micsslcr from Palmyra edified the congregants with a historical account.

According to the decision of the four district synods, God willing, the said synod will meet not at the usual time in the fall, but already in the spring, namely on April 26 of this year in Saint

Louis, Missouri, with this first day to be merely worshipful. The proceedings will not begin until the following day. The congregations belonging to the Synod are reminded to submit their votes in time to the Presidium concerning the Synod of Delegates and the change in the Synodal Constitution that will become necessary as a result. (Synodal report of the year 1869. p.98.)

G. Küchle, currently secretary of the General Synod.

* E *

Following the above announcement, the following is hereby reminded:

1) In addition to the current business and the already determined items of the Synod's deliberation, which concern the establishment of a "Synod of Delegates" and the requested connection to the "Synodal Conference," theses will be presented to the Synod for discussion on the question: "What must be our task: so that the blessings God has poured out on us in the last twenty-five years may not be spilled, but bequeathed to our posterity?"

2) Since it is to be expected that the participation in this year's synodal assembly will be more than usual, all persons who intend to participate, whether synod members or guests, are urgently requested to notify this by letter no later than April 1, at the address: Lev. (4th 8ekaHsr, 1811 8tū 8tr., 8t. Douis, Llo.

3) Only those arrivals, whether Synod members or guests, who have already received a specific invitation from a local family, can be permitted to choose the family in question themselves immediately upon arrival and to register there; all others are requested to go to the schoolhouse on Barry Street, between 7th and 8th Streets, where they will be given the lodging allotted to them.

4) Arrivals may use the street railroad cars running south on Fifth and Seventh Streets by instructing the Conducteur of the car in question to let them off when they arrive at Barry Street.

5) The members of the synodal pre-committee elected by the district synods want to arrange it in such a way that they will not later than on April 18, as on the day vsr-Eröffmmg- der. They will arrive here and report their arrival to the pastor loel G. Schalter in his parish apartment next to the Trinity Church, where they will be given their lodging.

C. F. W. Walther, d. Z. Allg. pres. G. Schalter, pastor.

Conference - Displays.

The one-day St. Louis Local Conference will meet, God willing, on the first Wednesday in March at Concordia Seminary here. The main subject of discussion will be Dietrich's Catechism. E. D. C. Böse, Secr.

By mutual request, a one-day conference is to be held in the future on the first Tuesday of each month by the pastors in and around Chicago. The first meeting will be held

Tuesday, March 5

will be held at the home of the undersigned. The dear brethren who live near Chicago are kindly invited to attend.

Chicago, Feb. 10, 1872.

Chicago Localconference.

On their behalf:

^Chr. Körner.

Mission lecture from the effectiveness of Boniface. At the end of the conference, Pastor G. Grüber from War-saw preached. The collection amounted to M dollars and a pair of golden clasps. Half of it was sent to St. Louis for the inner mission and the other half, together with the gold, was sent to Hermannsburg for the outer mission.

The Lord has led this congregation through severe humiliations and hard trials, through many struggles and disputes over the golden jewel of pure doctrine, through bitter experiences that their existence was often threatened; but the Lord has also seen them through with grace. Our mission feast was a testimony to this. For on this feast, after all the tribulations, he also gave us times and hours of refreshment before his face; we could feel the breath of his spirit and had to experience it:

The Lord is now and nevermore

Divorced from his people. .

Keokuk Junction, Adams Co, Ill

C. Meyer.

The fifteenth convention of the General Synod of Missouri, Ohio, et al. states and. Celebration of the 25th anniversary of the same. The submissions for the sheet concerning note.

Whoever sends something for the "Lutheraner", be it an essay, a church message, a receipt or something of the sort, should never forget that all communications for the paper, as printed on each number, are to be sent directly to a member of the editorial staff and that each article, no matter how short, must be included in legible writing on a separate piece of paper (not for copying in the middle of the letter). Those who do not observe this rule, which is certainly reasonable, will have themselves to blame if unwelcome oversights occur in the publication of their submissions. The editors.

Correction.

In my report published in the last number it says that I received \$1700 out of gratitude for services rendered. This is a printing error. I only took \$170 in this way. I am correcting this oversight so that our communities do not get the idea that our work no longer needs their support, or at least not to such a great extent.

S. Keyl.

No. 13 Lroaäva^, Xocv Vorlc.

Display.

As the Week of Sorrows approaches, it may be appropriate and even desirable for some if we herewith refer to the already last year's publication

Liturgy for a Friday service by our dear friend, Pastor F. Lochner, and recommend it, as it deserves, with great care. It can now also be

obtained from here, through our agent, Mr. M. C. Barthel, and it is to be expected that in the near future the notes for the "choral songs" appearing in it will also appear in print. C.

Received in the Northern District treasury:

For musical instruments in Addison: by Past. Lemke in Roseville, Mich. \$4.50.

For poor students in Addison: Thank offering by Mrs. L. Auch in Sebewaing \$2.00. Kindtauf-Collecte at H. Neumann \$2.10. By Past. A.E. Winter \$2.00. Wittwe Husel in Saint Clair \$2.00. By Past. Daib Kindtauf-Coll. by C. Liermann \$1.43, also by W. Degner \$1.12.

On the synod treasury: From pastors: I. F. Müller \$1.96, Präger \$1.00, I. L. Hahn \$1.00, I. Horst \$1.00, G. H. Hörnicke \$1.00. From Past. Schilling's congregation in Town Scott \$5.00. Past. G. Speckhardt's congregation, Coll. on 8th Sunday after Tr., \$2.14, on 13th Sonnt, after Tr. \$1.78. Past. I. Niethammer's congregation in Lisbon \$9.80. H. Kirmöller's in Minneapolis \$1.00. Past. E. Rolf's parish in St. Paul \$15.80. Past. Markworth's comm. in Bloomfield \$11.25. Elise Bauer's comm. in Milwaukee \$1.00. Past. Wambsganß's upper Immanuel's Gem. \$16.22, its lower Immanuel's Gem. \$10.16. Past. Rugs Gem. in St. Clair, Mich. \$6.45. N. N. in Frankenlust \$25.00. Kindtauf-Coll. at H. Pound \$2.35, at P. Pound 96 Cts. High-time coll. by G. L. Enser \$5.50, by Jul. Möller \$9.58. From Past. Lobers Gem. in Milwaukee Christmas Coll. \$33.00. Past. Strasens Gem. in Watertown \$15.80. Immanuel's Gem. in Milwaukee \$16.00. Past. Präger's St. Peter's parish \$4.52, whose St. Jvhanis parish \$2.75. Past. Molls Gem. in Detroit \$12.43. Past. Crulls Gem. in Grand Rapids, Mich. \$20.75. its branch in Caledonia \$2.25. Past. Aulich's Gem. in Howards Grove \$5.20. Past. Partenfeller's Gem. in Bay City \$13.00. Gem. in Hillsdale, Mich. \$3.00. Mrs. Ernst there \$1.00. K. Gutekunst in Coldwater \$1.00. B. Hallenberg as thank offering \$5.00. Past. Schumann's parish in Freistadt \$18.00. Its branch \$2.15. Past. Böling's parish in Waldenburg, 3 collections, \$48.00. Past. Lemke's Gem. in Roseville \$10.95. Forester there \$1.00. Past. Link's Gem. in Lebanon \$31.25. Past. I. F. Mueller's St. John's Gem. in Amelith \$8.00. Mrs. Eickemeyer in Bay City \$5.00. Mrs. S. Schmidt 50 Cts. From Frankenmuth Christmas Coll. \$29.50, other collects \$17.05. Past. F. A. Ahner's Gem. Christmas Coll. \$9.00. Past. Friedrich's Gem. in Eau Claire County \$17.10. Christmas Coll. in Kirchhayn \$7.30, in Cedar Creek \$3.40. From Frankenlust Christmas Coll. \$21.67, from Br. Zill \$2.00, Mrs. G. Staudacher 85 Cts, child coll. at I. Maurer \$2.31. From Past. G. Markworth \$1.00, whose comm. in Wyandotte \$8.70. Past. Allwardt \$5.00, whose Gem. in Nefhkorv \$2.75^ mNcwtvn \$7.43, in CryS-tal Lake \$7.81, in Harris \$5.50, in Mecan \$3.35, by Mr. Thalacker \$5.00. By Past. Speckhard \$1.00. From the latter's congregation in 3 Collects \$10.51. Past. Daib \$1.00. Whose parish in Winchester \$5.14, in Caledonia \$12.58, in Fremont \$4.18, on Wolf River \$6.06, in Schröders Corner \$3.07. Past. Hörnicke's Gem. in Town Wilson \$5.25, Past. Moll's Gem. in Frazer, Mich. \$14.50.

For poor students in Fort Wayne: Kindtauf coll. at G- Also \$6.16, at I. Beck \$1.35.

For teacher salaries: From Past. Niethammer's parish in Lisbon \$4.45. Past. Markworth's parish in Bloomfield \$5.31, in Almond \$4.00, in Amherst \$2.35. From Past. Trautmann's comm.: out of Women's Fund \$15.00, out of Cent Fund \$9.00. Nesormationsfest coll. in Frankenlust \$15.65. Past. Hoffmann's Gem. in Portage \$2.81. Past. Lemke's Gem. in Roseville \$15.00.

For the building fund: from Past. Niethammers Gem. in Lisbon \$5.25. From Frankenlust: from M. Engerer 50 Cts, M. Förster \$1.50, G. Lang \$2.00. I. Schmidt \$2.00. From Konrad Maul in Detroit \$3.00. B. Koch in Frankenlust \$3.00. Th. Kolb there \$1.00. Wittwe Husel in St. Clair, Mich. \$5.00.

Zam Hospital in St. Lvrris: Dorr Past. A. E. Winter 91.00. M. Forester in Frankenlust 91.00.

To the Emigrant Mission in New York: Don Auguste Sickert in Milwaukee 50 Cts. By Past. Coiner by A. Bölke 91.00. Don A. Wangerin in Milwaukee 91.00. Past. Mueller's Gem. in Amelith 93.00. Collecte of St. John's parish in Tonm Milwaukee 92.13. By N. N. in Gransitte 91.00. Past. A. E. Winter 50 Cts. W. Hops in Roseville 91.00. H. Schroeder in Westfield 50 Cts. Past. Crulls Gem. in Grand Rapids, Mich. 916.00. widow N. N. there 91.00. F. Holiday in Milwaukee 50 Cts. New Year's Coll. in Bloomfield 98.04. Don Pipkorn in Freistadt 91.00. MisstonSstunden Coll. in Freistadt 91.04. Collecte of Gem. in Frankenmth 925.25. of G. L. Meyer there 95.00. Past. Niethammers Gem. in Lisbon 96.00. teacher Bodemer in Watertown 50 Cts. From the same for Baltimore 50 Cts.

For the heathen mission: From Past. Müller's congregation in Amelith half of the church consecration - Collecte 98.27. Past. Schumann's congreg. in Freistadt 98.08. Past. List's congreg. in Town Sherman 910.00. EpiphaniaSfest-Coll. in Amelith 97.50. Same in Frankenmth 922.81. Don Teacher Treichler in Eau Claire County 91.00. By- Past.' Rrethummer in MtssionS hours collected 99.25. By F. Zesinger 92.00. By Rev. Stamms Gem. in Kirchhain 96.30. EpiphaniaSfest Collecte in Frankenlust 915.20. Don Wittwe Husel in St. Clair, Mich. 95.00. Past. Speckhards Gem. 91.93. Through Past. Crull in missionary hours collected 99.40. By G. H. in Grand Rapids.

To the seminary household in St. Louis: From Rev. Hudtloff in Wausau 95.00. Past. Winters Gem. in LoganSville 9'6.50. Past. Lemke'S St. John's Gem. 915.78.

For Past. BrunnS Anstalt: Kirchveih-Coll. in Frankenlust 918.69. By Past. A. E. Winter 91.00. By Pastor Speckhard HochzeitS-Coll. at I. Müllerweiß 91.86, at G. Beck 92.01. Ueberschuß von verkauften Synodalschriften 50 Cts. By F. K. at Grand Rapids, Mich. 95.00.

Zur Wittwenkass: From the pastors: Präger 92.00, Jos. Schmidt 912.00, A. E. Winter 91.00, Partenfelder 95.00, F. W. Spindler 94.00, Schumann 94.00, Niethammer 94.00, I. Horst 94.00, Werfelmann 94.00. Teacher Dörfler 92.00. Teacher Bodemer 94.00. Mrs. Tor. Gäll in LoganSville 91.00. Past. K. L. Moll's congreg. in Detroit 99.13. Past. Spindler's congregation in Grand Haven 96.00. Past. Crull's congregation in Grand Rapids 93.75. Kindtauf-Collecte at C. Nein in Roseville 94.25. By Past. Niethammers Gem. 91.75. New Year's Collecte at Frankenlust 913.02. From Past. Crull's congregation 96.60.

For inner.mission: Don Past. Müller's Gem. in Amelith 92.50 and half of the Kirchweih-Collecte 98.27. From Wittwe N.-N. m-Graud-Rapids, Mich., 91.00. Mrs. E. Bauer in Mil-wmttee MIOO: MsschLsÄmamtS-Gsm.. from theeaMssahMsve) 912.00. Past. Bernthal's Gem. in Richville 9'5.00. Past. Werfelmann's comm. in Milwaukee 92.50. Past. Moll's comm. in Detroit 92.50.

For student M. Hein: Kindtanf-Coll. at A. Neigenfind 91-50. don of a private communion 50 cts.

For church building in Leeland, Mich.: From A. Haag 50 cts. I. Haag 25 Cts.

For student Wambsganß at Fort Wayne: Don of the comm. at Freistadt, W.S., 96.25.

For students Villagers in Addison: From the Women's Association of the Comm. at Sandy Creek 95.00.

For- L^ Paul AdLison: KmdtLuf-CvüÄ-öri Jsh^ Bsrkcwhaaen in Adell 94.00.

For Joh. Bey er in Addison: From Past. Daib monthly contributions 92.50. From his congregations in Caledonia and Win-

chester 94.17, at Schröders Corner 91.10. Kindtauf-Coll. at H. Reinert 72 Cts, at A. Knocke 91.35. Wedding-Collecte at W. Nehring 91.19. ^

FÄr-a-riirr-Sttvd^rrtrrk'in'Lr.' Lvuist By Past; Sheckbard by pupils: Elise Bach 20 cts, M. Kubisch 10 cts, L. Schubach 10 cts, H. and A. Speckbard 32 cts. Dun N. N. in Sebewaing 95.00. From the Women's Association of the comm. at Sandy Creek, Mich. 95.00. From Past. Hudtloss in Wgusau 93.60. Cathedral Maidens' Association in Adrian, Mich., 96.00. Don Rev. Hoffmann's Gem. in Portage 92.30.

For dsse abgcvrannte Brüder in Maniskee, Mich.: By Past. Seitz in St. Marys, O., 95.30. By Past. MullanowStt s Gmcinde 91.50. C. J.Ambt in Dorrocoic, SiS:, 95.00. By parishioners in NileS 924.31. By Past. A. Ernst in Elmira, Canada, 999.00. By Mr. Werfelmann's children in Homewood 92.00. By Past. C. Steegee'S congregation in Dundee, Ill. 943.60.

For the burned brethren in Wisconsin: Through Past. Seitz in St. Marys, O., 935.00. By Past. F. Köstering of the congregations of Wittenberg, Altenburg and Frohna, Missouri, 9189.05. By Past. Stndt and his St. Pauls parish 97.00, from his St. Martins - parish 918.00. Past. Th. Mießler's congregation at Cole Camp, Mo., 919.50. congregation at Lyons Creek 99.00. widow M. Hegwer 91.00. by Rev. Leyhe at Grand Rapids, Wis., 941.10. by Rev. Sieving in Lincoln, Mo. wedding coll. 917.35. By Rev. Mangelsdorf's congreg. in Bloomington, Ill. 954.00. Dr. Gotsch's congregation in Memphis, Tenn. 96.50. widow Herling 91.00. past. Schumann's branch congreg. 910.00. Trinity's congreg. in Washington, D. C., 950.00. Past. Horst's congreg. in Columbus, O., 920.00.

Menoplo- 'Pa",- 92-00.-- Dlrch pass. Thickness: in Shawauow 932.15. By Past. Detzer by F. Lange in Holland 91-00- Stach and daughter in New Boston 94.50. Weih- nachts - Coll. in New Boston 99.50. F. Winter in LoganSville 910.00. Wittwe H. Winter there 93.00. By Past. Allwardt in Germania 930.00. By Past. ClöterS Gem. in Aston, Minn. 92.50. St. John's Gem. in Stringtown, Mo. 94.50. Pass- Wembachs Gemeindr in Ridge- N- I., 97730, m Mrghotz: 915.75. I. Birkner in New York 955.00. Past. Schoeneberg in Lafayette, Ind. 97.00. G. M. Sch. in Peoria, Ill. 95.00. Subsequently by Past. Fick in Collinsvillr 91.00.

Znm Church Building in Past. Wunders Gemeinde in Chicago: By Past. Seitz 910.00. By Past. Robrack's congreg. 912.00. By Past. Daib in Neadfield, WiS., 923.70. By.

Past. Hoffmanns Gem. in Caledonia 92.50. Pust. Links Filialgemeinde 919.00. Past. Daib's congregation in Caledonia and Winchester 910.60, in Schroeder's Corner 94.00, in New London by several members 910.25, at Wolf River by several members 91.25, on Fremont Road 910.00. Don several Lutherans at Mosquito Hill 91.35. Past. Schumann's congregation at Freistadt 970.00.

For the new professorship in Addison: Don Past. Speckhards comm. harvest festival coll. 95.75. past. Mueller's Gem. at Amelith 96.00. Past. A. E. Winter 55 cts. Of whose congregation 99.45, St. Stephen's congregation in Milwaukee 911.50. Rev. Trautmann's Gem. 915.00. Rev. Hörnicke's Gem. in Wilson 96.00. TrinityS Gem. in Milwaukee 942.86. Past. Strasens Gem. in Watertown 915.00. Past. Winters congreg. in LoganSville 96.50. Past. Stechers Gem. in Sheboygan 99.39. Past. Georgii's Gem. in Rantoul 913.50, in Rockland 98.35, in Morrisson 917.00. Past. Wambsganß'S upper ImmanuelS Gem. 916.40, its lower Jmm. Gem. 98.65. Past. Lemke'S Gem. in Roseville 910.00. Past. Daib 91.00. Whose Gem. in New London 911.00.

For traveling preachers in Minnesota: by Past. Präger vo n A. Bölke-Oi:00. vcw-Kaftt F. A. Ahnrrs Gern.- EpipharnasFestcollecte 97.04.

To the orphanage near St. Louis: From the Virgin Society in Amelith 910.00. Past. Winter 91-00. Mrs. Mertens in Bay City 92.00. From d. savings bank of E. Schmidt's children in Milwaukee 92.31. Collected by F. E.'s children in his family 96.00. From Past, Wambsganß' St. Petri-Gem. 94.25. M. Förster in Frankenlust 91 -00. By Past. Partenfelder Coll. at Ändergottesdienste 96.00. congreg. in Freistadt 93.58. Past. Wambsganß' St. Petri-Gem. 97.00. W. Schröder in Roseville 93.00. Kindtauf-Coll. at B. Reh 92.00. By Anna Schmidt in Bay City 25 Cts. From the school children of St. JohannisGem. in Amelith 91-25. by Past. Daib HochzeitS-Coll. at A. Neubauer in Fremont 91-84, at H. Selle in Schröders Corner 91.83. Kindtauf-Coll. at I. Worm in New^ London 92.25:

C. Eißfeldt, Kassirer.

Report on income and expenditure of the Preacher's and Teacher's Widows' and Orphans' Fund from Jan. 1, 1871 to Jan. 1, 1872.

Intake.

Contributions: Gifts: Summa: By Mr. Birkner in the Eastern District P105.80 ! P105.80

By Mr. Eißfeldt in the Northern District 261.04! P232.28 493.32 DLtN.-!::!::m-Mttch. Dltzrr 289.0;-) i -07>:0;

By Mr. Grahim Mui. distr. 24:06426

.09 837712

By Mr. Gotsch in the Westl. Distr. 114.00 307.90 Uumittetbarerhattem412.397117. 53 1151:82

SummarK2 .588.06
OutputK2186 .00

Remains in cash registerK402 .06

Thanking all donors in the name of widows and orphans, I ask all Christian hearts to continue to remember the Widows' Fund. The contribution of the members amounts to i m-running-lahn-

E. D. C. Böse, d. Z. allgemein. Kassirer.

For the Lutheran Hospital in St. Louis

the following gifts have been received:

: Mußpftr--vss-Fkm-WLBr-for

: Mcksschtz Zntbrn-

92.50. From a member of Past. Sturken's congregation 95.00. Collecte at Drebert's family party by Past. W. at Breakneck in Blair County, Pa, 96.60. Don P. Schaaf in Baltimore 93.00. By N. N. Dankopfer, through F. Bergt, 91.50. From Mrs. Strübing 95.00. From Mr. Ed. Felber through Past. Stürken 910.00. from Mr. Schäfer in St. Louis 92.00. from Mr. Keupert in Lincoln County, Mo. 92.00. from the Women's Association in Past. Kühle's parish in La Porte, Ind, 6 bed sheets, 5 men's shirts, 20 pillow overzüge, Pair of woolen curls- Voa Mr. HLi "ch7 in St. Louis tinware valued at 93.00. By Past. Reisinger 94.00. By Messrs. Leonhardt L Schuricht on a flour and fodder bill left off 960.00. By Messrs. Kalbfleisch L Lange on a bill for flour and fodder left off 975.10. By Messrs. Brockschmidt L Co. desgl. 959.44. By Mr. Tirmenstein on a bill for tinware left off 95.00. By the Virgin Vcrrn of the Jmmanuels District in St. Louis 926.35.

F. W. Schuricht, Kassirer.

With heartfelt thanks to God and the benevolent givers, I acknowledge receipt of the following

Contributions for the procurement of teaching aids for science lessons at our

School Teachers Seminar:

By teacher G. Steuber at Chicago Teachers' Conference collectirt 935.30; by same in his class collected 92.00; dNrch-teacher F- Nir-in:MilwMLkee-?oUretitr vsa.E- .Appol.25 M. Meibohm 91.00, Boddenbrach 50 cts, Falkner 91.00, Mrs. Group 50 cts, Vischoff 25 cts, N. N. 50 cts; by teacher Treichler 91.00; by Rev. A. Crull from his church in Grand Rapids, Mich, -98.00; collected at Rev. Schmidt's wedding 911.00; by Mr. C. Eißfeldt 910.00; by N. N. 95.00; by teacher G. Steuber from his school children 91.90, by teacher.i5m ise 56 'CiS., G: Trrrmdr;(M, F: WEäger- 50 Cts., G. Wollä'ger 50 CtS., H. Colloge 50 Cts., C. Hilgendorf 30 Cents.

Dr. John of Milwaukee presented the institution with an electric induction apparatus, and teacher G. Steuber with several instruments neatly worked by him.

Addison, February 12, 1872.

H. Diimling.

Grateful acknowledgement of love gifts received

for the Lutheran "St. Paul's" congregation in Lock Port, Illinois:

AuS to St. Peter's Parish in Joliet, Ill, from Georg Dip- pold O1.00, from H. Schaffer 50 Cts, Georg Wütig O1.00, C. W. Stähle S2.00, August Käse O1.00, John Dippold \$1.00, Philipp Schiller K1.00, Johann Schmeißer O1.00, Johann M. Schmeißer O1.00. From the parish at Blue Island from H. Schwach O1.00, from H. Otte 55 Cts. From St. JohanuS parish in Coopers Grove: by Friedrich StLckmann P2.00, Dietrich Pau- linq 50 Cts., FriedrichMcier O1.00, C.H.Rutbe O1.00, H. Ruthe \$1.00, H. Haßberg O1.00, H. Ehlers O1.00, H. Stöhr O2.00, H. Steiler O1.00, Christoph Dehning O1.00, X. Bensemann O1.00, Ch. Kruse O1.00, D. Eiskam O1.00, D. Kruse O2.00. From Past. Traub's congregation at Crete: from P. Wille O1.00, I. N. Diersen O1.00, Wm. Rinne O1.00, John Otto Piepcnbrink O1.00, C. Harmening -D1.00, John O. Meier O2.1D, John C. Rohe O1.00, Henry Rohe D1.00, JohannDircsen O1.00, B. Heinemann O1.00, Konrad Säecgr 50 CtS.; Ch: Rrcppert25 CtSr, H: Schweer 50C1S.; Christian Knabe K1.00, Henry Halfeld O2.0l>, Dietrich Seehausen O1.00, Henry Lollrath 50 Cts., Friedrich Nacke O1.00, Hcnrv Hat- tendorf 50Cts., H.Wnstenfeld 50Cts., GöttlichBerameier 33C1S., Martin Becker 50 Cts. From Past. Nnofferö St. Johannis-Gem. at Eagle Lake: from Henrv Ohlendorf 50 CtS., Sophie Sporleder O2.00, H. Matthias 50 CtS., H. Borgers 50 CtS., F. Lücke O1.00, Ferdinand Oberheid 50 CtS., Wilh. Thurnau 55 CtS., Fr. Fa- thaner 50 Cts, Ch. Ohlendorf O1.00, Christoph Ruft P1.00, Heinrich Waßmann O1.00, Christoph Schwcer 25 Cts, Wittwe Jörtening 20 Cts, Christoph Scbeuwe 50 Cts, I. I. Rinke \$2.00, H. H. Tatgc -K1.00, K. Becker 50 CtS., Karl TeSke 25 Cts.

Lvckport, Ill, Jan. 19, 1872.

Karl Baumgarten, Treasurer. Paul Kretzschmar, Collector.

For the seminary budget received: By Mr. Kas- sired Grahl K84.00; by Mr. Past. Jskc, collected at the wedding of Mr. F. Gärtner O5.00; by Mr. Past. Streckfuß' parish O94.00; by Mr. Past. Brandt's snorweg.j congregation in Mattcson, Iowa, O7.35; from Mr. Rev. TorgersonS snorwegJ congregation O50.00; from Mr. Past. Beck's parish from H. Wiese 1 Ichinkcn, from Ch. Hahn 1 ham and apcpl cuts, from I. Nönsel peaches, from H. Held 1 ham, from H. Wanke a small ham and bacon, from Cb. Held 1 piece of bacon, from H. Lager 1 shoulder, from A. Hocken pork, from A. Danne- mann beef, from F. Bollhöfer beans, from Wittve Wunsch beans, from A. Kessel apple schnitzc, from P. EhlerS 1 shoulder nnd 1 nippe; by Mr. Past. Matthias O4.40 Christmas Collecte and K5.00 from N. N.

For poor students: Through Mr. Past. Rolf from Mrs. Wittve Bauer O1.50; by Mr. Past. Wangerin collected at the wedding of W. Ltümke O2.50; by Carondeleker Frauenverein O5.00; by Mr. Kasstrer Grahl O30.21; by MrN Past. Knief O13.50 for Drögemuller. A. Cräme r.

To LjebcSgaben for the budget in the local school teachers' seminary

received since the fall of 1871:

From Elk Grove, Ill: From d. bell bag of parish O17.00. From W. Mcvcr 6 sack apples^2 oats, 1 p. wheat, 1 p. barley. From F. Busse seu. 2 L. Apples. Bon Lühring 2 <2. apples, 2 p. potatoes, 2 p. oats. From Ch. Jltcn 2 p. apples, 1 l. Potatoes. From F. Busse jun. 2 l. Apples. From L. Busse 2 p. potatoes. From Ch. Busse 2 -2. apples, 1 S: oats, 1S. Cabbage. From Schaumburg, Ill: From Whitsuntide 4 S. apples, 1 S. flour, 1 L. Cabbage, 1 L. Turnips, 1 p. potatoes, 2 p. oats. Don H. Fasse 2 p. oats, 3 p. apples, 3 p. grain. From H- Sarges 3 p. oats. Don H. Lichthardt 3 p. apples, 2 p. oats, 2 l. Grain, 1 p. potatoes, 1 p. flour, 1 piece bacon, 1 peck beans, 3 rolls butter, 2 gall. lard. From Fr. Nörge 2 p. potatoes. From Dun ton, Ill: 30 S. Grain and 6.5 Cts. Bon W. Kirchhof's 6 p. apples, 4 small pigs. From Rehling 1 quart of beef. From Proviso, Ill: From H. Mescubrink 2 p. oats, 2^L. Grain, 1 p. cabbage. From F. Balqemann 2 p. potatoes, 2 l. Oats, 1 p. apples, Z Bush. Beans. By C. Puscheck O5.00. Ans Yorkville, Ill: 35 pp. Oats and grain, 1 barrel of apples, 2 L. Potatoes, 4 sack onions, 1 Bush. Beans, 1 S. flour, 1 roll butter, 1 barrel meat. From Coopers Grove, Ill: By C. D. Werfelmann 1 tops butter, 2 pieces bacon. From York Centre, Ill: Don Goltermann 2 p. grain, 2 p. oats, 1 p. potatoes, 1 p. apples, 1 p. turnips, 1 roll butter, 1 lt. bacon. From Rodeuberg, Ill: From H. Hinze 1 quart beef, 2 p. oats, 1 p. grain, 8 rolls butter. Don C. Meyer 1 quart of beef. By H. Mensching 1 quart ditto. By Mr. Kasstrer Roscbke O70.50.

Addison, Ill, Jan. 29, 1872.

H. Gehrke.

For poor students received through Pastor Hügli in Detroit from the werth women's association of his congregation O15.00.

C. F. W. Walther.

Gratefully certifies undersigned to have received O12.00, collected on Dr. Brendemübl's wedding, and O8.00, collected on Mr. Karl Becker's wedding. Gottfried Jung.

Changed address:

Oeo. I I. Vilmovor, teacher, 78 Villiani 8tr.

LuiRrlo, X. V.

The **Lutheran** is published twice a month at the annual subscription price of one dollar and fifty cents for out-of-town subscribers, who must pay the same in advance and pay the postage. - In St. Louis, each number is sold for ten cents.

Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, cancellations, funds, etc. are to be sent to the address: St. O. iMNIIM, Oorner <?>? 7III :u "a 8t: St. O. iMNIIM, Oorner <?>? 7III :u "a 8t. I.ouis, Slo., to be sent to. - In Germany, this publication can be obtained from **Naumann's Buchhandlmg** in Leipzig.

Printing office of the Synod vou Missouri, Ohio u. a. St.

The seven words of Christ on the cross.

Third to seventh word.

One of the murderers said: "Are you Christ, help!" in mockery; When the other asked punishingly: "Are you not afraid of God? We must indeed receive guilty punishment for the murder;

This one, however, has passed away Never with only one word."

Then he asked the Lord, "Lord, remember me also when you have entered your kingdom. And the Lord graciously said, "Truly, you will be with me this day in paradise!" He took him into his heaven as the first spoils of victory.

JEsu! who gave this thief paradise for nothing, When the sinful criminal also called you fine lord; All you have invited: He that believeth shall be saved, Not by works, no! by grace, - JEsu! ah, remember me.

When the Jews and the Gentiles mocked Christ at all times, And to his great suffering added the mockery of torment, Creation deeply felt its Creator's bitter pain: Suddenly around noon the sun's bright glow disappeared.

Black darkneses lay mourning over sea and land, To lament the sufferings which God's Son felt: Hell-suffering, not to be grasped, That he cried, "My God, my God! Why hast thou forsaken me?" O of the deep distress of soul!

JEsu! ah, now you sank in the middle of the deepest sea of torment: you have suffered for all the bitter web of condemnation, all the eternal torments of death, the anguish of hell and the judgment of wrath, to pay for our guilt: - JEsu! ah, do not leave me.

For three hours darkness enveloped the land, when the sun again filled this world with its light. When the Lord on the cross knew that according to God's word all that had to be done had been accomplished, he lamented, "I thirst!

All strength is gone from him at the bitter wood of torture, Since his heart, like wax, melted in the fear of death. Alas! wounded and bruised, his holy blood flows away, And he, exhausted by plagues, feels the hot glow of thirst.

God's Lamb! Who can fathom Your great host of afflictions? Who, because of our sins, have now submerged you like a sea. - Alas! thy holy body endures all the torment and agony, Which my sinful flesh is guilty of: Therefore, O Lord, have mercy on me!

No one refreshes the prince of life when he witnesses his agony: vinegar is given to him in his thirst under mockery. When the Lord took of it, he said, "It is finished!" Saying that the goal of the night of suffering has now come.

Yes, you have accomplished Your Father's will there with joy;
Yes, thou hast accomplished thy suffering And the seer's holy word; Yes, accomplished is the payment For the sins of all the world; Yes, accomplished is the redemption Through thy dear ransom.

Lamb of God! You gave yourself for us at the altar of the cross; you offered a perfect sacrifice for us with your life. Yes! with one sacrifice you made us eternally righteous, since you offered yourself as a sacrifice for the human race.

Behold now, O my soul, how the Lord passed death, crying, "Father, I commend My spirit into Thy hand."
And the mighty sound of His call testifies to the noble victory; Softly thereupon, the head bowed, God's Son dies so peacefully.

And at the same moment
The curtain is torn in pieces from top to bottom, indicating that Christ has now entered the eternal sanctuary to receive praise and glory from the Father.

Thundering the wide earth trembles, As in deepest sorrowful wrath: So with mourning gesture she raises her wailing voice.
Behold! even the rocks wail. And they tear and break;
And the chambers of many saints open, who come to life.

When the nations see this, that he raises such a cry, all the signs that happen, that the earth shakes with thunder: The warriors tremble and tremble at the mighty death of the Lord, and deeply shaken confess: This is truly God.

Christ, you Lamb of God, when my heart breaks in death, graciously bend toward me and show me your friendly face;
Show me your fire of love, How you died for my guilt, And take my spirit, you faithful God! to you full of eternal grace.

A Christian's soliloquy, when he wakes up in the morning, about the godly beginning of the day,

from

Johann Michael Dilherr.

"The scholars, the perverse" is an old and often true saying, but there have been great scholars at all times and there are still some today who were nothing less than perverse, but rather truly converted men who, the more learned they were, the more godly they showed themselves to be. We recall only the three great scholars: Martin Luther, Martin Chemnitz and Johann Gerhard. Johann Michael also belongs to this class of scholars.

Dilherr, who wrote the following "Soliloquy of a Christian". He was born in 1604 in Themar in Saxony-Hildburghausen, was first (since 1632) for a long time professor in Jena, but from 1642 until his death in 1669 in Nuremberg first professor, then chief preacher at the Sebaldus Church. His erudition was quite extraordinary. To mention only one, he once held public disputations in Altorf in 8 languages, each of which he spoke fluently. Of his great erudition still today his many basic scholarly writings testify; many other writings of his still existing, however, also testify to his intimate, heartfelt godliness. Among these latter writings are his "Reflections and Sighs of a Christian," which he published in 1634. It is true that Dilherr wanted to serve the scholars in particular, which is why he published these reflections in Latin; *) but since a learned Christian is no different than an unlearned one and must walk on the same path with the most simple towards heaven if he wants to enter it, our dear Dilherr's "Reflections and Sighs of a Christian" are suitable for every Christian, and they would be well worth translating into German and re-publishing for common use and piety.

In order that our dear readers may have a sample of these "reflections" or soliloquies of a Christian, we have asked our dear colleague, Professor Crämer, to translate the 42nd reflection of the booklet into German for this time, in which translation it is now communicated herewith. W. [Walther]

How to start the day in a godly way.

I am now waking up from sleep, my dear soul; one day I will also be raised from the grave; always keep this in mind. The sun shines out of the clouds and brings day again after darkness: one day, after a long night, the eternal day will dawn, and the Sun of Righteousness, Christ Jesus, will return with the most brilliant shine; many thousands of saints will accompany him, shining more gloriously and more brightly than the radiance of our sun. So prepare yourself, dear soul, here in this courtyard, that you may be admitted into the house and that the sun may not disappear from you and the darknesses may not cover you. No flattering gain, no enticement of honor, no delight of lust shall draw thee away, that thou mayest lose the joy of that day. The unreasoning animals look with their eyes only into the light of this sun of ours: look thou with the eyes of faith into the light of that day. - Remember, man, that the devil, like a roaring lion, walks about day and night seeking whom he may devour. Do you doubt that when you were buried asleep, he stood at your bedside and sought to devour you? But who resisted him? You lay weary: only the guardian of Israel, who neither sleeps nor slumbers, kept you. - You hear the cockcrow! Think of Peter, who, although he was worthy of the apostolate and had the Son of God for his master and teacher, yet transgressed so grossly. What would become of you if you did not constantly cling to God with fervent prayer? Think that you have heard the heavenly trumpet that the angel will blow in the judge's entourage, and see how you can stand before that judge when he soon comes to bring you before his face. - Remember that God is around your camp and in your bed, as he who is everywhere present, sees all your thoughts, all your gestures, all your actions. Remember that the most holy hosts of angels, who protected you through the night, would stand with you, watch over your sleep and watch over your wakefulness, rejoice in your holy conduct, but mourn over your ungodly conduct. Therefore

The title is: *Contemplationes et suspiria hominis christiani. J.Jenae 1634. in Sedez.*

Live as you yourself, if you are wise, think you must live before the eyes of God and the angels. - When you put on your clothes, consider that they are coverings of sin and therefore there is no reason why you should flaunt them. After all, what are most clothes? Are they not the excrement, filth, and skinned skins of beasts? How foolish, then, is it for a man, who is gifted with reason, to boast and brag about the ejections, filth and skins of unreasonable animals? The body needs the covering of clothes; it is far more necessary that you cover your soul with the snow-white robe of Christ's righteousness and put it on with fervent faith. He who has not wrapped himself in it will be tormented by eternal frost. Oh, how many have clothed their bodies with the most precious garments, whose souls are still naked and cold! - Remember that the goodness and mercy of God is new every day, and that he gives us life anew every day, as it were, by restoring strength to the senses and giving you again the life-giving power of the sun. No creature, therefore, should precede your prayer; no thought should rise in you sooner than that which moves God's praise.

O Lord God Almighty, who are the One and the Triune, who are always in everything and were before everything and are always in everything: God, have mercy on me, that I may speak. The house of my soul is narrow; enlarge it that You may enter into it. It is dilapidated; restore it. There is something in it that is offensive to Your eyes; I know it and confess it. But who shall cleanse it? and to whom else shall I call but to Thee? Cleanse me, O Lord, from my hidden faults; for the sake of those which are manifest, spare Thy servant. I believe, therefore I speak; O Lord, Thou knowest. I tell Thee my transgressions, O my God; therefore remit the iniquities of my heart, and cast them into the depth of the sea, that they may not disgrace me in this world, nor condemn me in the next. God, blessed for ever and ever, to You I entrust today and always my soul, my body, all my thoughts, desires, words and actions, all my thoughts and actions, my mind and understanding, my memory, my faith and reliability, and my constancy into the hands of Your power, that You may guard them all days and nights, all hours and moments. Hear me, Holy Trinity, and protect me from all evil, from all trouble, from all mortal sin, from all persecutions and hostilities of the devils, of visible and invisible enemies. Drive out of me the arrogance of the spirit and increase the contrition of the heart; conquer my pride and work in me true humility; awaken tears in me and soften my hard, stony heart. Lord, teach me to do Your will, for You are my God. Give me, O Lord, a heart that. Fear Thee; a spirit that loves Thee; a mind that understands Thee; ears that hear Thee; eyes that see Thee. Have mercy on me, O God; have mercy on me and look upon me from the holy throne of Your majesty. Grant, O Lord JEsu, to Thy servants concord; to the kings and princes who judge aright, rest and peace; to those who walk not aright, repentance. I pray, O Lord, for the whole holy Church, for the ecclesiastical and secular classes, for all the rulers of Christians, for all those who believe in You, who, out of holy love

for You, strive to attain steadfastness in the good work. - Give, O Lord,

Eternal King, chastity to the young, holiness to the old, innocence to all; pardon to the penitent; sustenance to the widows and orphans, protection to the poor; a desired return to the travelers; comfort to the sorrowful; eternal rest to the faithful; to those who sail, that they may come to the harbor of salvation; to the best, that they may always persevere in goodness; to the good and mediocre, that they may become better; to those who do evil and are lacking, that they may quickly mend their ways with me, the wretched. O most sweet and merciful Lord Jesus Christ, Son of the living God, Savior of the world, who art among all and through all, have mercy on me. Amen.

(Submitted.)

About fairs and lotteries for "good causes".

"No union of the orthodox church with the world alienated from God!" Thus the program for the new volume of the "Lutheran", thus our present field cry.

And this is hereby also raised against the now common fairs and lotteries for charitable, benevolent, educational and ecclesiastical purposes once again and in the name and on behalf of many brethren, for these also want to find entrance with some of us and through them the spirit of the world penetrates quite violently. Or is it not a fact that some people do not see anything questionable in such undertakings, but rather something good and therefore not at all to be despised by the church, and become unwilling when they are conceived and worked against? Members of even some of our congregations buy lots without hesitation when the world organizes a lottery for a charitable, art-promoting or benevolent enterprise under any plausible (acceptable) name, but preferably under the name "Gift Concert" (Gabenconcert), which is so characteristic for the German ear. Some do it under the pretense or even in the opinion of helping to promote something useful or good, others let themselves be guided more by considerations for their business friends, some even make no secret of their hope for profit. The prospect of winning five, ten, twenty or even fifty thousand dollars cash or something representing this value in the twinkling of an eye by a lucky hit with a few dollars is not so bad. How much good could one do with the wealth so quickly acquired, apart from the enjoyment one gets from it! There are, for example, the so heavily oppressive needs of church and school construction or the community debts, which so often threaten the peace of the community. What a help it would be to be able to allocate a few thousand of the profits made to the distressed congregation with a single stroke of the pen! And also the synod should realize that this time the great, or a great lot had fallen into the lap of a Christian. Even more! In spite of the fact that the purchasers of the lottery tickets make significant profits, such lotteries bring incomparably greater profits to the entrepreneurs; indeed, the greater the profits, the greater the profit. Why shouldn't the church obtain income for its purposes in this way as well? This is different from this eternal collecting. Such an enterprise also brings some life into the community. And the more the nobility of the purpose is evident

and the impecuniousness of the congregation, the more those who are outside also offer a supporting hand in the application of such a means. It is no wonder that the church of the notorious indulger Tetzl has long since used fairs and especially lotteries without any shyness and with great success for the "even greater glory of God" and according to the Jesuit principle: "the end justifies the means". Until recently, the lottery flourished especially in holy Rome. There, as once in the temple at Jerusalem the changers' and pigeon dealers' booths, so in the streets and near the churches on Sundays the lottery booths were set up, on which the numbers were attached in a row with the enticing inscription: "Ah ehe bel

an terno!" (On a great drawing day, however, on the festively decorated Balcon of Mont Citorio, a prelate in a purple robe read out the 90 numbers, whereupon an orphan boy in a choir robe drew the numbers from the lucky pot while blowing a trumpet and hitting the cross. So in the Pabst church, at the Pabst seat. Oh, that one only knew to say of this - that members, even congregations of the orthodox church had not already stained themselves with it! And as with the lotteries, so with the fairs. With them one has actually begun and through them one has lost the shyness before the lotteries. Often these find even with Fairs connected or end with such.

But is there anything so unjust and unseemly to Christians about fairs and lotteries, especially those organized for ecclesiastical purposes? Let the light of God's holy law fall on them, and first and foremost on the lotteries; for what is to be said of these is mostly also true of the so-called fairs.

Lotteries are against the first tablet of the holy ten commandments. Above all, they are against the word: "Thou shalt not tempt thy Lord God. Apart from giving and inheritance, the way ordered by God to obtain money and goods is prayer and work alone; for the fourth petition of the holy prayer of the Lord is: "Our daily bread. The fourth petition of the Lord's Prayer is: "Give us this day our daily bread," and Psalm 128:2 says: "Thou shalt feed thyself with the work of thine hands: prosper thou, thou hast it good." On the other hand, the apostle writes to the Christians of Thessalonica in his 2nd epistle, chap. 3, 11: "We hear that some of you walk disorderly, and work nothing, but are profligate." But when you apply the lot, you are being presumptuous, for you want to see whether God has ordained money and goods for you apart from the way he has ordered them; you are thus challenging God's activity in the realm of nature without command or promise, and you want to investigate his hidden intention, according to which he wants to give this to one person and that to another. According to Dr. Luther, this is called "God tries, if we want to have a thing from God, how we can get it from him, so that he must give it to us. And again he says: "To faith belongs first of all God's word as the foundation and rock of faith. Therefore God's trying must be nothing else than dealing with God without his word, that is, if one believes in which he has not commanded to believe and has not established a word; or if one does not believe in which he has commanded to believe and has established his word."

But let us once also let the ray of light of the. divine word fall into our own heart, dear reader.

*) i.e., profit-promising triple number.

You know the important apostolic word 1 Timothy 6, 6-11, which is not to be considered and heeded enough, especially in these mammon-serving times, but unfortunately all too often disregarded. 6, 6-11: "Now it is a great gain to him that is godly, and let it suffice him: for we have brought nothing into the world, wherefore it is evident that we shall bring nothing out also. But if we have food and clothing, let us be content. For they that would be rich fall into temptation and snares, and many foolish and hurtful lusts, which sink men into destruction and perdition. For covetousness is the root of all evil, which some have lusted after, and have gone astray from the faith, causing themselves much pain. But, thou man of God, flee such things." Do you think that with this saying all the lottery exists, let it be done whoever wants it? See, there is also talk of a profit and, what is more, of a great profit. But what does this gain consist of? In being godly and being **content** with food and clothing, in keeping one's heart from the desire to get rich, and thus being spared the root of all evil, avarice and greed. And it is he who teaches to disdain this profit praised by the apostle, who for this very reason has introduced the lottery into the world and who teaches to reach for it and to attract people to it. No matter how good the color may be, it cannot be denied that those who organize a lottery for a so-called or really good purpose reach into the pockets of others in order to be allowed to sacrifice as little as possible themselves, and for this very reason use large winnings as a lure in order to make the greatest profit themselves. And those who praise Loose? Do they do it to really support a good cause? Do they really take several lots in order to give a more abundant contribution? Oh, one must have seen the excitement of the mind, even the feverish tension in some people only once, when the day, the hour of a particularly large drawing is present, and how before, during and after it the thoughts of the heart are revealed. One actually gives, not only in order to take more, but, where rich winnings are offered, in order to possibly win a large sum and thus at once become rich by hundreds, by thousands or even richer, and in order to be the more secure here, one buys several lots. Many people may not want to admit it, but you only have to check your heart once to see whether it has not been seized by the desire for profit and whether you do not carry yourself with the secret hope that you will be one of the lucky ones in the end to whom something of the great profits is granted. Consider, therefore, what Satan is actually seeking from Christians with lotteries for good causes. Not only does he seek to seduce them to the shameful principle of the Jesuits that the end justifies the means - and where does not that lead already! - but he seeks above all to arouse in them, through this bait, the hunger and thirst for money and goods, or the "desire to get rich," and to make it the dominant attitude, especially by means of an promised profit. But where the "desire to get rich" becomes the dominant attitude, faith is finished, because "you cannot serve God and mammon" says the Lord: Mammon" says the Lord, and to his words: "According to But those who save a lot of money are all idolaters, and those who care for and seek mammon are heathens. Oh, how many a poor, impecunious Christian had to face the same fate as that sick Christian whom God, after his wise counsel, did not let get well in spite of medicine and prayer, and who then sent to the god of Ekron (2 Kings 1:2), i.e., to the sorcerers and blessers. As in the case of the former, the heart had already turned away from the living God through the use of the forbidden magic means, so in the case of the latter through the use of the lottery swindle, and as in the case of the Christian who was made healthy by the effect of the devil against God's gracious will, the price was the greater dominion of Satan over the soul to further ruin it, so in the case of the Christian who became rich or at least prosperous through a considerable lottery win. Yes, where is it with many who have let themselves be tempted by avarice and have thus fallen into temptation and snares and many foolish and harmful lusts, little by little, but often also suddenly! It may well have been 12 to 15 years ago that a young worker in Triefst, Austria, who until then had been able to provide for himself and his poor mother with a meager but honest living through his own labor, was tempted to buy a lottery ticket with his sour savings. At the drawing, the lottery ticket had the luck, or rather the misfortune, to win 16000 gulden. Half-mad with joy, he rushed to his mother to fetch the lottery ticket that had been given to her for safekeeping. And behold, when the mother, frightened, told him that she had recently sold the lottery ticket out of necessity, the son, without saying a word, grabbed a knife and plunged it into the mother's heart, so that she sank dead at his feet. Behold the curse of the lottery, the intention and the work of the liar and murderer from the beginning of the same, and one of the many proofs of the apostle's assurance that avarice is "a root of all evil.

(To be continued.)
(Sent in by Pastor Günther.)

Dr. Johann Gerhard's life,

after E. Nud. Fischer, VNn >1. (T-rMuiMi.

"Prayer, study and contestation make a theologian".

(Conclusion.)

11 Gerhard's blessed farewell.

His immense, exhausting activity had already undermined his already weak physical strength at an early age. He almost always carried thoughts of death with him; he was prepared for a blissful death at an early age. His will (1603), the memorial to his first wife (1611), his Handhüchlein des Trost in Anfechtung des Todes (1611) and many other things are evidence of this. Since the thought of death never left him, we can well imagine with what diligence he must have prepared himself for death in his last illness.

Half a year before his death, he wrote to Glassius: "It seems to me that I am not very far from the goal," at which words the faithful student could not refrain from crying.

On May 11, 1637, he was seized with a violent fever, but it soon lifted.

On August 12, the illness returned. In the morning after 8 o'clock, at a time when he was otherwise busily at work and not in the habit of making visits, he went to see his colleague Dr. Major to discuss with him a: Section

of the Weimar Bible Society and stayed with him until 11 o'clock. Already at lunch he began to feel unwell. In the evening he was overcome by a violent fever. Many remedies were tried, but in vain; it grew more and more violent. "If the heat," he said on the fourth day, "continues to come on with such force, I can't stand it."

Since he now realized that the time was approaching when the Lord wanted to take him home, he called his colleagues Major and Himmel to him on August 15 and took leave of them in a deeply moving speech. He entrusted his still underage children to God, left it up to his will whether he wanted them to become rich or poor, high or low, and hoped that he would move the hearts of pious people who would take care of them and educate them according to his will. He then praised the sincere harmony that had prevailed among them, the Johannean threesome, for 20 years and exhorted them to maintain it even after his death. Thereupon he made a confession of his doctrine and his faith, testified that he would firmly persevere in the doctrine he had confessed orally and in writing and had defended against papists, Calvinists and other heretics until his last breath and would also appear with such faith before the judgment seat of Christ with a joyful heart, named three theologians, one of whom he wished to be his successor, and extended his hand to both colleagues, who were moved to tears, in farewell.

On the same day, after confession, he had the Holy Communion served to him by the archdeacon Adrian Beier and, after enjoying it, began to sing with a bright voice: "Praise be to God, who has fed us with his flesh and with his blood," and so on. And when the Lord had thus blessed and refreshed him, he remembered some of the sick poor, and sent them an offering of money, that they might have bodily refreshment.

On the following two days he lay almost speechless, sometimes fell asleep, took the medicine and also some food. However, his strength decreased more and more and on August 17, around noon, one could perceive how it was getting closer and closer to the end. Until two o'clock he could still see, hear, speak, pray, and follow those who prayed. Then, however, his hearing became weaker, his eyes more and more dull, his breathing heavier and heavier. But still he prayed with a stiffening tongue what the bystanders prayed. Finally, at three o'clock, he passed away gently and quietly with the words: "Come, come, Lord, come! Amen!"

The time of his pilgrimage was 54 years, 10 months.

12. funeral service and mourning.

On August 20, the dear corpse was buried in St. Michael's Church in Jena. "Come!" the Rector of the University calls the students to the funeral in his Latin program **"Come! you citizens of the Academy! The foundations of the academy are shaken! Come here! Mourn! Take Gerhard's coffin on your shoulders! Run in crowds, competing to pay your last respects to him; Jena has not seen the burial of a "great" theologian and probably will not see it either! Mourn, lament all the good!"** Dr. Major preached the funeral sermon on the text chosen by Gerhard himself, 2 Cor. 12, 9: "Be content with my grace, for my power is mighty in the weak." He had to confess that he never climbed the pulpit with such a sad heart as at this funeral.

On October 15, the university held another funeral service, where Dillherr held the memorial speech. In it it says: "I have not spoken to you of a pious and learned man, but of one who was piety itself, scholarship itself, of such a man as our Academy (it is difficult to say, but it must be said) did not have before his coming here and will not have after his departure.

Not has the academy lost one of its doctors, but the doctors have lost their academy.

He was a man far, far above all our praises, whom those who knew him could not esteem highly enough, those who did not, esteemed him highly enough."

However, the lamentation was not only limited to Jena, everywhere in the church the pain was great over the loss of this great theologian. Princes expressed their sorrow in letters of condolence to the university, scholars near and far in funeral poems.

Other universities also organized commemorative ceremonies. In the program, in which in Wittenberg such a one was indicated for the 19th Sunday after Trinity, it says: "Nobody can ever mourn the death of that greatest and incomparable theologian enough. No one can ever sufficiently mourn the death of that greatest and incomparable theologian, nor sufficiently sing his praises and hand them down to his descendants in a dignified speech. For he was of such an excellent spirit and such great natural goodness, of such uncommon learning, in short, of such virtue and holiness of morals, that whoever considers all this in succession will easily confess that this far exceeds the measure of what is granted to men and breathes something divine and heavenly, which can more easily be admired than expressed in words."

In his memorial speech, Dr. Justus Feuerborn said: "The Protestant trombone has fallen, the golden vessel that shines above everything in the whole world has been broken. The crown of the academies has fallen, the pillar of the doctors has fallen, the refuge of the students has fallen.

The thinkers have

the theologian, the happy lost the reins, the cross-bearers the consolation, old age the staff, youth the admonisher, poverty the mild giver,

wealth the steward, widows the protector, orphans the father, the poor the lover of the poor, the brethren the lover of the brethren, the sick the physician, the healthy the guardian of health, all (have lost) him who became all to all to win all or some.

May God in mercy preserve the memory of this arch-theologian for a long time in our church, also here in America. Heb 13:7.

From aftertalk.

(Continued and concluded.)

What afterreden means and how shameful this vice is, we have seen in an earlier number of the "Lutheran". Now, my dear reader, go into your active heart and examine it, so that you may know whether or not you have lived up to the divine will of the Lord contained in the eighth commandment. Ask once: how is it with you? Do you also slander your neighbor? If you are in a society, must not at times the neighbor, the schoolteacher, the preacher, the headmaster, the authorities, etc., or others, be slandered?

Anybody righteously hold out and let themselves be discussed, judged, diminished by you? But do you know what you are? A murderer of your neighbor's honor and good name. Yes, that I say even more, you kill all of them at once. Once yourself, because you make yourself guilty of eternal death, further the one whom you slander, because what is your after-talk, your slandering other than a death blow to his good name? Finally also the one against whom you speak your slander and blast it out; for he also begins to draw an evil opinion of his neighbor from such slander. How will you, a triple murderer, become blessed? David testifies in Ps. 15:3 that he who does not slander with his tongue will dwell in God's tabernacle and remain on His holy mountain. If you have a slanderous tongue, you cannot be a member of God's church either here on earth or there in heaven. Therefore repent and "be not an ear-blower, and slander not with thy tongue," Sir. 5:16, "for the ear-blower and the false-mouthed are accursed," Sir. 28:15. Rather, speak the best of thy neighbor, as thou wouldst wish to be done to thee by others. - When you have examined yourself in this, examine yourself further to see whether you have also brought all kinds of unfounded news and gossip, as soon as they have come to your ears, to your neighbor's shame and harm? And if your heart also says yes to this, know that you have again acted against the eighth commandment and have not lived up to the love of your neighbor, thereby offending and angering your God. Therefore, refrain from it, and do not spread such an uncertain rumor, but suppress it, "since we are members one of another. - If, when you examine yourself, you find that you have hitherto violated the eighth commandment by dissolute and disorderly neglect and reproach, and if your conscience tells you that you have misinterpreted your neighbor's behavior, that all his actions have been based on pride, envy, unmercifulness, hypocrisy, or other godlessness. Know that all his actions must be called hypocrisy or other ungodliness. You have incurred the heavy wrath of your God, for because you have been judged, you will be judged again with great difficulty. Therefore refrain from such damnable sin and hold your tongue from now on, lest you encroach upon God the Lord's honor and judgment and thereby fall into his severe judgment. "Do not therefore speak evil of one another, brethren, for he who speaks evil of his brother and judges him speaks evil of the law and judges the law; but if you judge the law, you are not a doer of the law but a judge," Jam. 4:11. - If your conscience also tells you that you have talked your neighbor out of the secrets that have become known to you, then you have not only made an evil name for yourself among men, but have also aroused the wrath of God against you. So abstain from such sin, "if you have heard something, let it die with you, so you will have a clear conscience, because you will not burst from it", Sir. 19,10.

If you also find in your examination that you have hitherto offended with your ears against the eighth commandment, and have listened to the slanderer inclinedly, and have also enjoyed his speeches, then know that you have made yourself partaker of other people's sins, and have thereby angered God. Therefore, abstain from such sin, "and put away from thee the perverse mouth," Prov.

Sal. 4, 24. Slander is nothing but a fire, as David also testifies, Ps. 120,4, when he says: the false tongue is like a fire in watchmen. Just as you are obligated not only not to set fire to your neighbor's house, but also to extinguish and save it if it is set on fire by others, you must also, by virtue of the duty incumbent upon you from the eighth commandment, not only not slander your neighbor yourself and not speak against him, but also prevent all slander spouted by others to the best of your ability. In order to live up to this duty, remove your ears from the slanderers, show your displeasure with words and gestures, or get up and go your way and leave the slanderer. - If you finally find in your examination that you have had a suspicious heart up to now and have looked at everything your neighbor does with unfounded suspicion, then let go of this sin against the eighth commandment and because it is the nature of true love that it tolerates, believes, hopes and endures everything, 1 Cor. 13:7, then tolerate everything, believe everything, hope everything. Make a point of fervent love for your neighbor, for love also covers the multitude of sins, 1 Peter 4:8. - As Shem and Japheth once covered the exposed body of their father, which had been discovered by the wicked Ham, with a garment; so you must also cover the faults of your neighbor as much as you can. - Just as a plaster covers the wounds it heals, so you must also try to correct the faults and sins of your neighbor, but in such a way that you do not reveal them to others, but hide them. Well, God help you that you do it. Amen!

Catholic organization in the United States.

(From the New Orleans Deutsche Zeitung, February 20.)

In accordance with a request made on Sunday in the Catholic churches by Archbishop Perche, the members of the various Catholic societies gathered last night in St. Mary's Chapel of the Episcopal Residence on Chartres Street to organize a Catholic Union.

The purpose of this Union can be seen in the following excerpts from the Constitution:

Article 1 states that the Union has as its object the defense of the Church or of the Holy See and of society in general, and must therefore consider itself as an opponent of all associations, both public and secret, which have for their purpose principles against which the Union wishes to fight.

Article 2 says that no effort or means should be spared to achieve the above purpose. This includes: Prayers, instructions, sermons, and finally, all actions approved by the Pope.

Article 4 says that the Union will receive into its fold all the Catholics of the world, namely:

All male Catholics 15 years of age and up as: Members of the *Catholic Militant Union of the Cross*. - All female Catholics 18 years of age and over as *Society of the Ladies Auxiliaries of the C. M. U. of the Cross*.

Children from First Communion up to 18 years of age as *Aspirant Members of the C. M. U. of the Cross*.

Children from birth to first Communion as *Cooperating Members of the C. M. U. of the Cross*.

The name of the new Union shall be that of the *Catholic Militant Union of the Cross*.

Archbishop Perche, who presided, gave a long address. He said that he had written to Rome and received advice from Cardinal Barnabo, Prefect of Propaganda, to organize this union. Similar unions were organized in New York, France, Belgium and everywhere in Europe.

He insists on the organization of all Catholics in such a union, which will promote the general welfare and success of the Church and its interests, as well as defend the Holy See. The Holy See is to be defended.

"Look, said the Archbishop, at the International Society, what greatness, what power it has obtained through union and some cooperation. And how much more should not Catholics, supported by the beneficent influences of religion, when they form a great whole, strengthen the power of their Church and promote all Catholic purposes."

The Archbishop adds that when he was in Rome, the Holy Father and the Cardinals and other senior prelates expressed the desire that such a union be established. The Archbishop adds that when he was in Rome, the Holy Father, the Cardinals and other senior prelates expressed the desire that such a union be formed, with the Holy Father as its head.

One of the first principles of the new union must be the firm belief in the infallibility of the Pope; recently incorporated as a doctrine into the Catholic religion, every Catholic must now believe in it without fail.

Finally, the Archbishop points out that through unanimous cooperation over the past 30 years, New Orleans Catholics have especially elevated the interest of their Church. He exhorts all Catholics to put aside national and individual views and to work with heart and soul on the great work.

Those present then retired to an adjoining room where everyone signed the Articles of Union and the following formula:

"We, the undersigned, believing in the fundamental principles upon which the Catholic Militant Union of the Cross is founded, enroll ourselves as members of said Union and we hereby pledge our conscience and honor faithfully to further the purpose for which said Union is established."

The Archbishop then dismissed the assembly with his blessing.-.

In communicating the above to our readers, we would like to make a twofold remark.

From this we see anew that the church of the pope is a kingdom of this world, which does not strive to maintain and expand itself by the application of the means of grace, but rather and above all by certain external means. It does not trust its members to promote the purposes of the church rulers in their part only because they are members of the church; it therefore organizes itself into a formal party in order to combine the power of party fanaticism with the religious and ecclesiastical and to use it for itself.

But from the above we also see, on the other hand, what terrible danger threatens our unfortunate America.

While the Pabst Church is now losing in all other countries of the world, it recognizes in America the land of its future, and it is making every conceivable effort to seize it; and in fact nothing is more probable than that precisely here the Pabstry will grow to a power that cannot regain it elsewhere, God's judgments are unfortunately unmistakable in this. As long as the Union exists, one has here

The freedom given by God is used for the most horrible idolatry, forgetting the giver of the gift and giving glory to himself instead of God. Thus God allows it to happen that the misused benefit of freedom must itself become the means by which the enemies of it are raised under its protection, and that they finally destroy it. For to all that misery is added that the American is only too inclined to flirt with any power as long as he hopes to be able to exploit it for himself. W. [Walther]

Catechetical instruction is coming back into favor.

Among the enthusiastic communities, especially the German Methodists and Albrechtians, the catechetical instruction of the youth, as it is customary in the Lutheran church, used to be generally rejected as something superfluous, even harmful, because it allegedly promoted a dead head- and mouth-Christianity instead of the true conversion of the heart to God. For by true conversion was understood only that sudden transformation of the mind which took place in the well-known Methodist way under nerve-shattering screaming sermons and heart-rending prayers of weeping. The hearts of the youth, too, it was thought, should not be thoroughly prepared for the renewal of their baptismal covenant by the slow way of catechetical instruction, as the right continuation of the work of grace of their conversion already begun in baptism, but rather only be worked on in a stormy way by the Methodist conversion machinery (e.g. at the penitential bench, at camp meetings, and the like) and driven to a breakthrough of their conversion by these fanatical measures of violence. It is therefore a very pleasing sign that in the communities which had sunk so deeply into enthusiastic contempt of all sober, healthy, biblical-church principles and institutions, more and more such voices are rising up which more or less work toward the reintroduction of a thorough catechetical instruction of the youth. Thus we read with pleasure an article in the "Fröhlicher Botschafter", of February 6, in which it is stated: "Not only now, but from time immemorial, I have been convinced, and firmly so, that catechetical instruction belongs to the pastoral duties and is a special necessity in order to make God's kingdom cause accessible to the youth as well.... Christianity or religion claims above all knowledge, for how can I

believe in someone of whom I know nothing, and keep a rule or commandment, if I do not understand it? Precisely a proper catechetical instruction is a preparation for the conversion of such catechumens, as well as the spiritual sermon for adults."-.

Would that such men would also recognize this truth, that the covenant of grace, which God has already established with the children in holy baptism, is the lasting foundation and the right starting point for all further works of God's grace in the hearts throughout the whole life, and that therefore a poor sinner, who is awakened from his state of carnal security or godless contempt of his soul's salvation by God's call of grace, is truly converted by a sincere renewal of his baptismal covenant with the Triune God, and that for this purpose a particularly stormy method of conversion is not required at all, but rather the enlightening and regenerating power of God's Word (especially through catechetical instruction) in a quiet course of its

work of conversion in man. As far as the "spiritual sermon for adults" is concerned, it should be noted that the preached Word of God, if it is proclaimed in its truthfulness, and especially if the Law and the Gospel are correctly divided, is by its very nature always spirit-filled or "spiritual," since the Holy Spirit is always active through this means of grace, even if it is otherwise presented in simple simplicity and without sparkling flashes of thought or dazzling ornaments. At least we Lutherans are already grateful for recognizing the way of preaching, which our enthusiasts so often find "gauzy" in contrast to the Lutheran church, as a particularly suitable means for true conversion. How "gaischreich" is, for example, the long article about the "dragon and the woman", which is found on the same page of the "Messenger" on which the above words are to be read. We cannot refrain from sharing some samples of this nonsense, which is supposed to be "witty". "If we listen," it says, "through the philosophical keen eye to the spiritual pulsations of his heart" (namely, of the "sinful son of Adam, who no longer speaks the pure language of life"), "then the natural conditions shape themselves into such diverse needs that he neither knows how to advise himself, nor to procure the means, which can make him secure in his course of life.... in his course of life". - When love flashes through him with its rays of life, he is unconquerable, like a lion. Like a lion, he sees no danger, which he cannot get away from, to lose the object of his love. To lose the object of his love would be instant death for him. He can only exist because the bride of his love guards him." - "He who rises high without humility can fall low. In the kingdom of sin, they first climb up to the pinnacle of Dagon's temple, but then they come down from their happy heights, with all their wooden buildings above them, so that their necks and legs are broken, and they are slain and buried by their own materials. Sooner or later they get the giddiness of delusion, and the higher they stand in their profession or confession, the much deeper their fall becomes." - How "gaischreich!" —S.

To the ecclesiastical chronicle.

Holy Communion. How great the contempt for the Holy Communion and generally for the sacraments is among the sects is beyond all imagination. Even the "Merry Messenger," that paper of the "United Brethren in Christ," seems to be appalled at this. It says: "Bishop McTyeire, of the Southern Methodist Church, writes in the '*Nashville Christian Advocate*': 'We have churches in the country overgrown with moss on the roofs, in which Holy Communion has never been celebrated.' He mentions a place where two ordained elders are located, within three miles of each other, and whose congregational preacher is an ordained elder, and where the Lord's Supper has not been celebrated in the congregation in ten years. He then warns the preachers and says: Let us take heed under this lar administration, lest we lose the character of the true church/ Methinks also that such a warning is very timely, indeed ten years too late. But whether things will improve after such warning?" - If one believes that in Holy Communion only a little bread and wine is distributed, then one can certainly only hold this holy sacrament in low esteem. W. [Walther]

The "**Lutheran Herald**" has recently undergone a transformation; it has become the organ of the New York Preaching Conference of the Lutheran Ministry in the State of New York under the editorship of Dr. Krotel. "It represents," as the first number of the new installment declares, "the doctrinal basis of the General Council." This first number makes a thoroughly favorable impression. We will be heartily pleased if the journal continues to be edited in such a way that the "Lutheran" can always go its way in peace alongside it. With heartfelt thanks to the writer in the "Lutheran Herald" we have read the conclusion of a report given therein about Preuß' apostasy, which reads thus: "As far as we know the matter, the superiors of the Missouri Synod meant well with Dr. Preuß, and believed in all sincerity to be doing a service to the church and to him, when they received him trustingly and assigned him an influential position. That he shamefully deceived them is not their fault, and they can thank God that he was so soon exposed. Such an apostasy is a gain for Missouri!" God reward "Luth, Herold" this deed of love, which is all the more refreshing to us, the more grievous for us this matter, already bitter enough for us, has been discussed in not a few other journals. W. [Walther]

The Lutherans in Hanover between two fires. In Hanover, too, the school is to be removed from the supervision of the church and this supervision is to be left to the state. In relation to this, the "Hannoversche Sonntagsblatt" draws attention to the fact that if now, with the confessionlessness of the schools that has occurred, "the believers in the congregations feel the duty to establish church schools, after the manner of the Lutheran congregational schools established in the United States of America; out of their own funds, the state then declares that it also has a right to supervise and direct these schools. So the sparrow waits until the swallow has greased the nest, and when it is ready, he sits in it." Sad conditions! But are we not drifting toward the same whirlpool with our little ship? W. [Walther]

Consequences of attained so-called perfect sanctification. About this the "Christian Messenger of March 6 writes, among other things, the following: "Complaints are coming against dear ministers who years ago were useful workers in the vineyard of the Lord, sinners converted to God wherever they were sent to work in the vineyard of the Lord. They always had 'increase' to report, and now, since they profess redemption from all inherent corruption, they are no longer so successful, so far as their labors relate to the conversion of sinners, as they should be in a higher degree. One cannot refute this objection by saying that the complaints probably come from opponents of the Holiness movement and are therefore unreliable; this is not at all the case in the instances to which we refer." Thus writes the "Christian

Messenger," a defender of the doctrine of perfect sanctification. Since he cannot find the cause of these phenomena in the alleged "perfect sanctification," the matter seems to him, "though not incomprehensible, yet somewhat mysterious. The mystery is easily solved if one only reads Philipp. 3,12-16. 1 Joh. 1, 8. and consider it. W. [Walther]

The **highly famous unity of the Roman Empire** has its unpleasant dark sides at times. Those who know something of the history of the unholy papacy also know that not only one-

The first is that the papal theologians and bishops, but also entire monastic orders and universities, even counter-conciliates and counter-papists, have literally raged against each other in dreadful quarrels and disputes. And although the Papists today try as much as possible to cover up and conceal their quarrels among themselves, the restrained anger and displeasure against their superstitious brothers and fellow fighters for the honor of their God, the pope, comes to light here and there in no uncertain manner. An example of this can be found in the local "Herald of Faith" of February 4th, which admires the Catholics of Northern Germany because they support Catholic dailies so abundantly that several of them count over 4000 to 6000 subscribers, and then remarks: "In view of such numbers, what is to be said of the many German Catholics of the United States who hardly support the few Catholic weeklies in such a way that they can exist properly? As far as we know, there is only one German Catholic weekly, with the exception of the brave -Wahrheitsfreund* of Cincinnati, which is able to show a decent number of subscribers - and that is a paper which knows how to unite humbug with pious zeal in such a beneficial and profitable way! - Thus our local Catholic newspaper writers flirt finely fraternally with each other and thus confirm the holy, spotless, intimate harmony and brotherhood of which they otherwise boast as members of the Pabst Church. But why shouldn't even someone who has fallen away to papal superstition, like Father Oertel of the "Kirchenzeitung", be able to become a thoroughly schooled buffoon and "understand how to unite humbug with pious zeal so advantageously and profitably" from the F F? It is basically so genuinely Roman, so completely Papal, that one must only wonder how anyone can still find it out of order. S.

Hanover. Some time ago, a rumor was circulated, and has since then been spread deliberately, according to which Queen Marie was supposed to have converted to the Catholic Church. The "Hannöversche Landeszeitung" now brings a letter from the Lutheran preacher in Gmunden, in which the latter says that he feels urged to contradict this rumor. He himself is the Queen's confessor and only a short time ago she took Holy Communion with him in his church. - Why this rumor was spread so eagerly can be easily understood. (Ind. Staatsztg.)

A letter from Canada.

Dear Brother "Lutheran"!

Would you not be so kind as to remind the correspondents to Canada in your columns that letters here cost six cents, and that here, for a letter stamped with 3 cents, ten cents must be paid in addition. In spite of our repeated reminders, we still receive a large number of letters on which we have to pay such high postage, which, as you can easily imagine, is very burdensome. - We thought that if you showed us your brotherly love and raised your manly voice, it would be of more emphatic success. Farewell!!

Canada, February 1872.

Yours

little sister the "Lutherische Volksblatt

Dominicus Dietrich.

According to the Alsatian "Evangelical Lutheran Messenger of Peace", the old free German imperial city of Strasbourg came under the rule of Louis XIV, King of France, as a result of the capitulation of September 30, 1681. Therefore, he got the evil name that he once betrayed the city and the country.

But the dear Dietrich was not a traitor. He handed over the city only in order to save at least the jewel of the pure Lutheran worship, which he made a condition of when handing over the city. That he was really serious about it, he showed when after the capitulation this condition was not to be kept by the papist king.

On August 15, 1682, on the day of the alleged Assumption of Mary, a public procession was held in Strasbourg for the first time since the Reformation. In honor of the king (!?) the magistrate was to attend the solemn procession. Under Dietrich's influence, this suggestion was firmly and unflinchingly rejected by all the city councillors with the following declaration: "You are in all reverence to the king! "However, since Her Royal Majesty promised the city "complete freedom of religion and conscience, but this "ceremony was such a religious act, which "they, according to their religious concepts, could not attend, they ask that His Royal Majesty would not take their "refusal in disgrace.

Soon the Jesuits sing their seduction attempts at the Strasbourg Lutheran citizens. There are everywhere and at all times cowardly souls who love mammon and lust more than God. Such fell away. Dietrich, however, did not want to sell his Evangelical Lutheran faith for money and worldly honor. He rather protected his fellow citizens from the charms and arts of the Jesuits and snatched many an endangered soul from their nets of hell. Therefore, at the age of 66, he was summoned to Paris and from there, after a long period of victorious temptation, he was banished to the interior of France because of his steadfastness in the Lutheran faith, after he had been deposed as Ammeister. At Gueret, 200 miles from his earthly home and all his loved ones, surrounded by foreign believers, the furnace of misery (Isaiah 48:10) grew hot for him during the winter of 1685 to 1686, which was twice as cold in the poor, inhospitable region.

Incessantly the Jesuit priest Tarade worked on him and assailed him with demands to resign into "the true church". (!!) But all promises and all threats of Louvois and the French. But all the promises and all the threats of Louvois and the French court, as well as the glistening proofs and Jesuit conclusions of the Father, only made the heroic old man firmer and more immovable, after by God's grace long before, in the days which the world calls "the good", he had been given the delicious gift of a firm heart. (Hebr. 13, 9.)

Finally Dietrich was also deprived of the only comrade of faith and cross he had with him: his old, faithful servant. To him he gave, as a testimony, how it was about him, when leaving for Alsace, his confession of faith, written by his own hand and affirmed with his seal.

It may already be known to you, dear reader, but I nevertheless put it before you and ask: Read and examine; examine yourself - and be ashamed!

"I, Dominicus Dietrich, of Strasbourg, hereby testify before Almighty God that I am assured in my conscience, believe and recognize that the Protestant religion of the unaltered Augsburg Confession, as it is taught in our Lutheran churches (as they are commonly called), is entirely in accordance with the only saving Word of God, and that I therefore do not have any *scrupulosity* or doubts, but rather subscribe to said Protestant religion with mouth and heart, to remain and persevere in this confession steadfastly and firmly until my death, and thus never to deviate from it, but to live and die firmly resolved upon it, as one who through God's grace has learned so much from His holy Word, and have attained such a science (without presumption of unseemly glory) that if I should fall away from such religion, I would be unfaithful to my dear God against my conscience and a false hypocrite, and therefore be eternally condemned before the judgment seat of Christ according to the clear statement of the same, Match. 24, v. 51. (The Lord will crush the same servant, and will give him his reward with the hypocrites. There will be his weeping and gnashing of teeth.) For more confirmation of this firm resolution of mine, I have written the present *attestatum* (testimony) of my faith and confession with my own hand, and I have also printed my usual signet to it, as a certain document, as if it were written in the last moment of my life and with my blood. And this especially because and to the end that if according to God's inscrutable will I would or would have to die in such a place, since no one, who was of my religion, could or should be with me and give testimony of my steadfastness (they have already forced the servant, whom I had with me, to be taken away from me because he was of my religion, in view of the penalty of a thousand Uvrss for me, and the galeren for the servant); such my steadfastness in the evangelical religion may then still be proven and made known by this, so that all adverse intercession, which one would like to impute to me or to claim from me as unfounded, will be destroyed and repelled."

Queret äans la den 4ten ^xrilis 1686.

(D.8.) Dominicus Dietrich, of Strasbourg. "masculine

And this hero in the cross was a son of the 17th century, of that age of Lutheran orthodoxy, which was condemned as rigid. Truly, such heroic figures, who, like Dominicus Dietrich, persevere in faith and confession loyalty to the end and are so loving and capable of sacrifice for church and fatherland, are very necessary for our dear Lutheran church in Alsace-Lorraine.

Death notice.

On Thursday, March 7, in the morning at 5 o'clock, like a child at his mother's breast, Mr. Heinrich Bertram Kohlstock passed away in his Lord and Savior JEsu Christo at the age of 33 years, 9 months, 6 days. He served the Lord Jesus as a teacher from 1859 to 1867, from which time he was forced to resign because of a lung disease. Then, having moved to my parish, he lived on the income of a small store.

This is for the information of all participating friends and former colleagues. Revelation John 14:13.

August Lehmann, Pastor.

Church News.

On the first Sunday after Epiphany, January 7 of this year, Mr. Walter Krebs, Candidate of the Holy. Preaching, having completed his studies in St. Louis, passed the examination, and received and accepted a call from St. Paul's Lutheran Parish, Vermillion Township, La Salle County, Ill, was solemnly ordained and installed in his office by the undersigned, by order of the Most Reverend President of the Western District.

May the Lord have mercy on him, so that he may guide many souls to righteousness!

Ottawa, Ill, Feb. 14, 1872, H. F. Frucht erricht.

Address: Rev. FValter Lrods,
Tonioa, Ba Kalis Oo., III.

After Pastor Heinrich Bremer, now recovered and praised by God, had received a call from the Lutheran Holy Cross Parish at Lake Creek, Benton County, Missouri, and had accepted the same, he was solemnly installed into office by me on February 11 of this year, as the Sunday of Quinquagesimä, under the assistance of Pastor E. A. Sieving.

May the Lord our God be kind to him and promote the work of his hands!

Theodor Mießler.

Address: Bsv. II. Bremer,
Bairs Orook, Benton Oo., Mo.

The fifteenth convention of the General Synod of Missouri, Ohio, et al. states and. Celebration of the 25th anniversary of the same.

According to the decision of the four district synods, God willing, the said synod will not meet at the usual time in the fall, but already in the spring, namely on April 26th of this year in Samt Louis, Missouri, whereby this first day is to be celebrated only in worship. The proceedings will not begin until the following day. The congregations belonging to the Synod are reminded to submit their votes in due time to the Presidium concerning the Synod of Delegates and the change in the Synodal Constitution that will become necessary as a result. (Synodal report of the year 1869. p.98.)

G. Kühle, -
d. Z. Secretary of the General (Synod.

* » *

Following the above announcement, the following is hereby reminded:

1) In addition to the current business and the already determined items of the Synod's deliberation, which concern the establishment of a "Synod of Delegates" and the requested connection to the "Synodal Conference," theses will be presented to the Synod for discussion on the question: "What must be our task, so that the blessings God has poured out on us in the last twenty-five years will not be spilled, but bequeathed to our posterity?"

2) Since it is to be expected that the attendance at this year's synodal assembly will be more than usual, all persons who intend to attend, whether synod members or guests, are urgently requested to notify us by letter no later than April 1, at the address: Bsv. o. 8oüaÜsr, 1811 8tö 8tr., 8t. Bouis, Mo.

3) Only those arrivals, whether Synod members or guests, who have already received a specific invitation from a local family, may be permitted to go to the family in question immediately upon their arrival and to register there; all others are requested to go to the schoolhouse on Barry Street, between 7th and 8th Streets, where they will be given the lodging allotted to them. 4) Arriving passengers may use the streetcar cars running south on Fifth and Seventh Streets by instructing the conductor of the car in question to disembark them upon arrival at Barry Street.

5) The members of the Synodal Pre-Committee elected by the District Synods want to arrange it in such a way that they arrive here not later than April 18, as the day before the opening of the meetings of this committee, and report their arrival to the Pastor loci G. Schaller in his parish apartment next to the Trinity Church, where they will be instructed their lodging.

C. F. W. Walther, d. Z. Allg. pres. G.. S chat! er, priest.

Announcement.

As the Indianapolis L. St. Louis Railroad Company has promised, upon petition, to reduce the entire round trip fare between Indianapolis and St. Louis to 6-8 dollars for Synodal guests, all those who wish to travel to St. Louis via Indianapolis are requested to report to the undersigned as soon as possible.

Oür. MosUstsr, 254 Oüio 8t., Indianapolis I "d.

Evangelical Lutheran Tract - Association.

Since the first edition of Tract No. 1 was not sufficient to satisfy all wishes, a new edition will be printed. Orders which have not yet been taken into account or which have been received in the meantime will then be executed as punctually as possible. The proceeds from the sale of tracts (5 cents each) will go into the tract fund. However, selling the tracts should not be made an indispensable condition for their distribution.

St. Louis, Feb. 26, 1872. G. S. Schaller, Secretary.

Choral songs to the liturgy for a Char Friday service,

* presented by F. Lochner, Lutheran pastor.

St. Louis, Mo. 1872.

(To have the piece to 10 Cts. with L. Volkening, No. 22 southern 5th Street.)

Under the aforementioned title, the sheet music for the choral pieces that appear in the liturgy for Charlemagne has just been published. The music given here, a legacy of the time when truly ecclesiastical music was still created, increases the already so powerful effect of that liturgy by a significant amount. May quite a few, whose office it is to take care of the edification of the congregation through church singing, use the opportunity offered to them here for this purpose.

W. [Walther]

Aüi uie GrmcinLe in Manistee, Michigan, the following additional gifts have been received by me:

By Past. Himmler in Geneseo, N. A., 830.00. By Past. Nützet in Columbus, Ind., 810.05. By Past. Hochstetter in Indianapolis, Ind., 8193.55. By Past. Kuechle in La Porte, Ind., 8100.00. By Past. Estelms. Louis County, Mo., 816.25. By Past. Dietrich in Härlein, N. I., 820.00. By Past. Grothe in Lock Haven, Pa., 89.00. By Past. Jungk in Jackson, Mo., 818.00. By Past. Ruff in St. Clair, Mich., 812.50. By Rev. Tribe in Kirchhayu, Wis., 827.55. By Rev. Trautmann in Adrian, Mich., 8100.00. By Rev. Guenther in Saginaw City, Mich., 865.00. By Rev. Eg-gerking in Peoria, Ill., 89.00. By Rev. Schlesselmann in Arcadia, Ind., 827.50. By Rev. Kunz in Julietta, Ind., 857.05. By Past. Fleüenstein in North East, Pa., 821.00. By Past. Krafft in Archibald, O., 838.45. By a brother in St. Louis, Mo., 85.00. By Past. Dulitz in Hunt'ngtn, Ind., 828.00. By Past. Lothmann in Liverpool, O., 842.00. By Past. Weseloh in Drake, Mo., 813.25. By teacher P. Nickel at Iron Mountain, Mo., 82.00. By Past. Eirich in Albany, N. A., 861.00. By Rev. Traub in Monticello, Iowa, 815.50. By Past. Rupprcht in North Dover, O., 850.00. By R. N. in Cleveland 81.00. by Don I. K. K. in Baltimore 85.00. by Past. Löber in Milwaukee 8100.00. By Past. I. L. Hahn in Hittedale, Mich. 829.00. by Past. Reichhardt in Columbia City, Ind., 810.00. By Past. Muller in Amelith, Mich., 835.00. By Mr. G. Thieme of Dr. Sihler's and Past. Stubnatzy's congregation in Fort Wayne 8250.19. By Past. Zagel's congregation 880.37. Past. Jäbker's congregation 887.60. pastor Lehner's congregation 819.50. its branch 812.00. past. Hubers St. Johannis-Gem. 850.00. Past. Stutz's Gem. 865.00. Past. Rupprechts Gem. 847.00. Past. Evers' Gem. 828.50. Rev. Wichmann's Gem. 850.00. Rev. Bunderthal's Immanuelsgem. 840.38. whose St. Marcus Gem. 816.70. by Past. Groß-berger in Buffalo 813.00. Through Praeses Groß there 8145.00. From Past. Weinbach's congregation 843.00. By Rev. Leemhuis in Ashsord, N. A., 835.00. By Praeses Bünger in St. Louis 8183.00. From Past. Claus' Gem. there 858.00. Past. Landgraf's Gem. 824.30. Through Past. Michael in Hamburg, N. A., 83.70. Through Past. Engelder in Pittsburg 823.00. Tnrch Past, Jox in Logansport, Ind., 850.00. By Past. Gotsch in Akron, O., 832.50. By Past. Sitzmann in Pomeroy, O., 816.00. By Past. Fritze subsequently, 835.00. By Past. Hügli in Wyandotte, 81.50. By Past. Gümmer in Aurora, Ind., 86.00. By Trinity Distr. in St. Louis, Mo., 8189.50. By Past. Saupert in Evauville, Ind., HL0.42. By Mr. F. Werfelmann in Homewood, Ill., 85.00. By Rev. Fischer, in Minnesota, from his congregation, 83.50. By Rev. Sprengeler, in Carver County, Minn., 810.00. By Rev. Lehr, in Clarinda, Iowa, 830.00. By Rev. G. Bruegmann, in Nodenberg, Ill., 840.00. By Past. Ahner in Trostvolle, Mich., 847.75. by Past. Crämer in Zaneville, O., 896.00. By Past. Pallmer in Serbin, Texas, 817.00. By Past. Bern-reuther in Olean, N. N., 824.65. By Past. Krämer in Attica, O., 810.35. By Past. Weisel at Cohocton, N. A., 86.60. By Mr. G. A. Dobler at Baltimore, 855.50. By Teacher Arndt at Horicon, Wis., 89.00. By Teacher Herrmann at Lake Creek, Mo., 828.45. By Past. Schrvppel at Bain Bridge, Mich., 811.00. by Past. Knoll in Beardstown, Ill., 810.00. By Past. Lüker in Aroma, Kansas, 87.50. By Past. Wieget in Rvme, N. subsequently, 83.00. By Past. John rn Lakon, Ill., 812.00. By Mr. Kassirer W. Ruhe of Crcte parish, Ill., 827.25. By Rev. Schoeneberg in La-fayette, Ind., 815.00. By Rev. King in Cincinnati 818.00. By Mr. Kassirer Birkner in New York subsequently 850.00. From Past. Flachsbart's congregation in Pilot Knob 810.00. By Past. Osterhus in Dnbuque, Iowa, 83.50. By Past. Will in California, Mo., 818.15. By Past. Nützel in West Ely, Mo., 811.00. By Past/Achenbach in Venedy, Ill., 860.00. By Past. Both O5.00. by Kassirer Noschke in St. Louis, 868.25. by Past. Plehn at Lake Ridge, Mich., 825.75. by Rev. Stock at Fort Wayne 810.00. by Rev. Frincke in Baltimore subsequently Uch 83.00. By Mr. G. Thieme at Fort Wayne as a further consignment: by Past. Stock's congregation 837.00, from Past. Both's congregation 842.70. From Immanuelö-Distr. in Saint Louis subsequently 82.00.

By expressing our heartfelt thanks to all the dear donors from near and far in the name of my community, I may inform our dear friends that our emergency situation can now be considered to have been eliminated. The merciful God has made so many gentlemen willing to help. Yes, He has acted graciously with us through pleas and understanding. After all, we had richly earned our misfortune with our sins.

I conscientiously administered the gifts received with a committee elected from the community. The clothing and food sent to us have been carefully distributed. The money, on the other hand, has been used for the most part, by decision of the community, to build up the Reichet Asttes^ here in MaListee. Work and earnings are again plentiful here; indeed, since Manistee is being rebuilt larger than it was before the fire, there is a great lack of manpower. If I have not listed all the individual donors in the receipts, it was only because I feared that I would take up too much space in the "Lutheraner". Unfortunately, I do not have such a complete overview of the many gifts of clothing and foodstuffs that I could give an exact account of them. Many boxes that were announced arrived, others did not; the place of dispatch was not noted for many of them, so that it was not known where they came from. Since we are completely closed to traffic here in the winter with the closing of the shipping season, some of the missing items may still arrive in the spring:

But may the good God, according to His great mercy, bless all the dear givers again quite abundantly here temporally and there eternally!

Manistee, Mich., de.n 19 Feb. 1872. w. Denke.

For the Lutheran Orphanage near St. Louis

The following gifts of love have been received by the undersigned since January 20: By I. A. Kraft from St. James - parish itt-Futton County, O., 81.7(Qvan..of.St. John's parish in Henry County, O., 81-43, from parish in and near Florida 92 Cts. From.I. Th. in Chirägo 85.00. confessiongrvschen from Rev. Stecge's congregation in Dundee, Ill., 88.00. from Mrs. B. by Rev. Bartling in Chicago 82.00. From Past. Kunz's congregation in Julietta, Ind. 811.00. By Past. Hochstetter in Indianapolis, Ind.: from Bro. Müller as a thank offering for the recovery of his wife 83.00, from Julie Schmidt 81.25, Emma Svrup, Louise and Wilhelm Kvnzelmann, Anna Römer, Emilie Ostermeier, Friedrich and Lisette Hartmann, Karl Müller, Heinrich Ganzberg 81.00 each, Leonh. Haag, Karl Eingelking, Friedr. Nohrmann, Karl and Eduard Dammeyer each 50 Cts, Friedr. Stahlhut, Karl and Heinr. Schröter, Marie Stahlhut, Emma Burke, Fr. Barg, Bertha Meyer, MarieKehr each 25 Cts, KarlRöber, Rosine Reinhardt, G. Schwanbier, Wilh. Schröder, Marie Zahn, Herm. Jberg, Marie Strick- MLLN., Mathilde Baumhöfner, Wilh. Hillmann, Wilh. Swele, Karl Simon, Emma Schröder. Eleonore Koch together 81.40, Karl and Elisabeth AlberSmeier 50 Cts. each, - in sum 817.65. By Mr. Past. Bünger: by Mrs. Charlotte Gellner 82.00, by Fräulein Charlotte Felgenwerth in St. Louis 85.00. Gotthold Volk 82.00, Collecte in St. John's Church in Chicago on occasion of the Confirmation of a woman bereu father a Roman Catholic and whose mother is a Methodist, 813.50, Cvil. at the funeral of little Louise Karoline Hunning in Samt Louis 81.50, by Past. King in Cincinnati 50 cts, from the laudable sewing society in the parish at Vincennes, Ind., 810.00, from the piggy bank of little Joh. Schumann in St. Louis 82.75, - together 837.25. From Gco. Granacher in St. Louis 81.00, through Past. Rcisinger 84.00. From Andreas Killing 81.00. Don school children of the 4th grade of the Trinity Distr. in St. Louis: Magdalena and Dorothea Häckel from their piggy bank -82.00 each, from some others 81.68 by the teacher Mrs. Pastor Pohle. From the women's association of the St. Pauli - parish of the Past. Dvrman in Bremen, Jllö., 815.30. From N. N. of his st. Pctri parish 82.00. From the wife of Doctor Friedr. Meyer in Chicago 82.50. From Mrs. Steigleder in Pittsburg, Pa. 85.00. From teacher Härte! in Cape Girardeau 85.00. Collected at the baptism of children at Mr. K. Ostermeyer's in Shciby County, Ill. by Past. Schlechte 83.10. From Lowell in saint Louis County, Mo., 81-50. From Mrs. Marie Schroeder in saint Louis 82.50. Mrs. Litsch there 81.00. A Schwartz there 85.00. From Rev. Kilian in Texas -86.05.

St. Louis, March 11, 1872. I. M. Estel, Cassirer.

Received in the Middle District Treasurer's Office:

To the synod treasury: From Past. Schteffekumnn's congregation in Arcadia 836.00. Past. Schumms Gem. in Willshire 85.40. Wedding coll. at Munzinger's there 82.10. From Past. Sitzmann's Gem. in Pomeroy 811.25. Ch. G. in New Haven 82.00. Ch. Haag in Elyria 81-00. Past. Brackhage's Gem. in Bennington 820.00.

For inner mission: from Past. Budenthal's congregation in Marion Township 86.60.

On the Hermannsburg Mission: From Past. Budenthal's Gem. 86.00. From an unnamed person 84.00.

On the Emigrant Mission in New York: From Past. Budenthal's Gem. 85.00.

On the Emigrant Mission in Baltimore: From Past. Budenthal's congregation 84.00. Past. Königs Gem. in Cincinnati 88.60.

For the Heathen Mission: From N. N. in New Haven 81.50.

For Past. Brunn's Institution: From Mr. Marx in Cincinnati \$1.00.

For the orphanage near St. Louis: By Past. Stock at A. Hartmann's wedding 811.65. From Rosine Silberhorn in Elyria 85.00. Karl Kolb there 75 Cts. Johann Haag there 50 Cts. Margaret Haag 35 Cts.

To the Hospital in St. Louis: From Michael Haag in Elyria 50 Cts.

To the widow's fund: From Wittwe Haag in Elyria 83.00.

For poor seminarians in Addison: From the Women's Association in Past. Jäbker's parish in Adams County, Ind. 816.00. From Mrs. Dörnte in New Haven 82.00.

For poor students in St. Louis: From the Women's Club in Past. Jäbkers Gem. 816.00.^

On the building of churches in Chicago: by Past. Zagcl's congregation subsequently \$5.00.
For a pastor who is ill: Don Rev. Zagel's congregation \$16.00.
For poor college students at Fort Wavne: For F. Zagel: from d. St. Pauls-Gem. at Cliftv \$10.00, from Wittwe Schröder \$5.00, from Wittwe Meyer \$5.00, from Jakob Bühler \$2.00, from Frau Trier \$1.00.
Fort Wayne, Feb. 29, 1872. c. Grahl, Cassirer.

Received by the Preachers' and Teachers' Widows' and Orphans' Fund:

With heartfelt thanks and blessings, the undersigned, as Treasurer of the Western District, received
1. in contributions:
for 1871: Don Mr. Pastor G. Schaller \$4.00, from Mr. school teacher L. Heider \$3.00.
for 1872: From Messrs. Pastors. Br..Mieß1er.,Hartmaru^ Steegc and from the school teachers Ph. Müller and A. Eh- mann each \$4.00, from teacher Lchühnoff \$2.00, from teacher Härtel \$5.00.

2. in gifts:

Colleetcn from the congregations of the following gentlemen pastors: Heinemann in New Gehlenbeck, Ill, \$6.95, Achenbach in Dcnedy, Ill, \$8.50, Köstering in Frohna, Mo., \$10.70, Zucker in Proviso, Ill, \$14.35. Subsequently to the Past. Kicks Gem. in Collinsville, Ill, \$1.00. Don Mrs. L. through Mr. Past. Bartling in Cbicago, Ill, \$1.00. From Mr. Chr. Zumallm through Mr. Past. Löber- lein there \$5.00.
St. Louis, Mo., March 1872. OskarWotsch.

I hereby certify, to date, the following additional gifts of love to the college household and to poor students in Fort Wayne.
to have received: AuS Past. Zagel's parish from Gvttl. Bleecke 2 quarters of meat. From Past. Jox's parish in Logansport 1 barrel of Ichmalz, 3 barrels and 1 box of meat. By Teacher Kors from Peru parish 1 barrel and 1 case of meat and \$4.00 baar. From Past. Evil'S congregation in Noble County 11 bushels of wheat, 11 Bush. Grain, Bush. Potatoes, 2 shoulders, j Bsh. Apple slices, 2 lbs. butter, \$2.50 baar. From Past. Jäbker's parish from M. Brücke 195 lbs. flour, from Christian Prange 2 hams, from the women's club there 14 handkerchiefs, 6 pairs of stockings, 4 sheets, 17 buscnbcmnden. Don the women's club in Past. Crull's parish 2 quilts, 7 pairs of stockings, By Past. Runkcl in Aurora, Ind, by Mrs. Mever for H. Käppel \$1.00. AuS Past. Stocks parish by Mrs. K. Brät- müller for Georg Häfner \$1.00, by G. Wiese \$2.00, by Schaper \$1.00, by Christopb Rebr \$1.00. Lurch Past. N ei sing er in Pekin, Ill, s for Georg Iöhannes \$10.00.' From Past. Beyers Ge- meinde in Pittsburg by Jakob Lipp for Georg Nabus \$25.00. By Past. Beyer on d. Hochzeit des I. W. Langkamp gesammelt \$11.00, von Frau Lehrer Steigleder \$5.00 für Gotth. Müller und A. Tbcis.

Fort Wayne, March 5, 1872.C h r. Hcngerer.
For poor students received through Pastor Sommer, collected on Hilg. Baptism, \$3.00. C. F. W. Walther.
With heartfelt thanks I hereby certify to have received 60 dollars through Mr. Praeses Büngrer from the Mission Kahe and 14 dollars from the congregation of Mr. Pastor Wyneken in Cleveland, O., for a car for my "mission trip".

Th. Grüber, Lutheran pastor in Leward County, Nebr.

Corrections:

In No. 9 of the "Lutheran" read under the heading: For the co-religionists damaged by fire :c. instead of "By Past.Kühn in Minden, Ind., \$84.25" as follows: By Past, Kühn's congregation \$74.25, by Past. Kühn himself \$10.00.

In the same receipt, instead of "Don Past. Allwardts Gemeinde \$1.00"-; \$150.00.

C. Eißfeldt, Kassirer des nördl. Distr.

In my last receipt in No. 10 of the "Lutheran" lich under the heading "For the burned :c.": Don Past. Schmidt congregation in Terre Haute \$27.00. -i
L. Grahl, Treasurer of the Middle Distr.

The receipt of Mr. E. Rosckke had to be returned for the next number due to lack of space.

Changed addresses:

Hov. J. kroH,
Ktzv. J. Ivenniclle, KVa)'8ic!o, Lrcm'n (l)., JVi8o.
JVest HjUK, OiZziUAS 1^ . O.
Oo., Isxgs.

O^Icu' 1L Oot8cli,

1840 8vut!r 8tt> 8t., 8t. lx>ui8, No.

The "Lutheran" is published twice a month for the annual subscription price of one dollar and fifty lentS for the out-of-town signers, who have to pay the same in advance nnb bear the postage".- Zn St. Louis each individual number is sold for ten cents.

Only the letters containing notices for the paper are to be sent to the editorial office, all others, however, which contain business, orders, "Abbstellunge", funds, etc., are to be sent to the address: St. IluiiUn-i, Corner <>1 vtü Lllu Du'uvettv Ldrvets, 8t. Douiu, Llo., to be sent elsewhere. - In Germany, this paper can be obtained through ZnftnS Nanmann's Buchhanvlnug in Letpji, and Dresden.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 28, St. Louis, Mon. April 1, 1872, No. 13.

(Sent in by Rev. P. Before.)

Come to the Synod!

Come to the feast of thanksgiving and jubilation, you synodal union of members!

Add to this, you esteemed guests, who are one with us from the bottom of our hearts!

From the east, from the west, from the south and from the north, each of the brothers steers his little ship to the port;

There, he knows, are faithful companions After storms and roaring waves.

How long is the year that circles between the synods! How many an hour the preacher, who now travels far and wide, anxiously labors to find refreshment, instruction and counsel, to be encouraged to vigorous action, to advise to the best of his ability: How does one preserve the divine blessing?

In the far-stretched circle stand The armies of Christ in the world. The sun is sinking, the storms are blowing - That's when it's time: The courage of faith steeled!

They send representatives to teach and to defend, To stay in blessed intercourse With others near and far, Like stars in the circle of stars.

And just as the sun outshines everything in the high arch of the sky, the omnipotence of God's word shines here in all waves of opinion.

Therefore Christ also remains their head and their Lord; yes, at the synod He is truly also to see, to hear, to comfort, to strengthen, to teach His own.

That's the way it's been for twenty-five years In this synodal association;

Has he not known great grace From God's rich hand of blessing?

Despised by enemies, misunderstood by friends, mockingly called the Old Lutherans, a small group then wanted to dare. To meet with God as a synod.

And God's word and Luther's teaching, pure as the spring flowing from the cleft of the rock, this little group gave all honor, freshly rejected what is contrary to it.

Then the breath of the Most High blew through the land. What had long slumbered, awoke, arose. One asked for former ways, long they were lonely.

But also the eagle owl, owl and owl
Along with all the dust that surrounded them.
After a short while they rose together with bat and butterfly - they wanted to make an effort, one and all, to withdraw the breath from the highest once: They wanted to try to destroy the work by laughing and cursing.

In vain! The Lord provided victories. The little group grew to a power, East was the battle of peace cradle, Who brought new friends.
The church of the fathers, called Lutheran. Has again recognized the glorious work, which God has entrusted to it from the beginning: Through teaching and teaching it builds.

Far beyond the synod's circles, her blessing now stretches across the land; one respects the resolute way in which she stood by the truth.
Even where doctrine and confession are opposed, caution is called for and insolence subdued;
One fears the powerful weapons, which provide right to right.

So far, the Lord has proven that he is with us and kind: Now shall the tank also pour forth unto the LORD of the church, JESUS CHRIST. So let us rejoice in praise to God, who lifted our soul from the dust: To Him give thanks the Synod.

The slogan is: Faithful until death.

(Sent in by Pastor Guenther.) **Petrus Paulus Vergerius**, or.

how a papal nuncio and Roman Catholic bishop came to the knowledge of the truth and entered the service of the Lord Jesus:
"Whoever shall save houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, the same shall receive an hundredfold, and shall inherit life eternal."
Matth.19,29.

1. in the service of the Antichrist.

Vergerius came from a noble family and was born around 1499 in Capo d'Istria.
He studied law at the University of Padua. In 1521, together with his brother Jacob, he wanted to go to Wittenberg to continue and complete his studies, but this did not happen. He remained in Padua and became a doctor of law. After he had worked for some years in Verona as a judge, in Padua as a criminal judge and in Venice as a consultant and lawyer, he came to Rome, where his brother Aurelio was papal secretary. By the papal trousers one recognized immediately that one could use him well, and immediately an important post was assigned to him, that of a nuncio (ambassador) in Germany. He was given the task of dealing mainly with King Ferdinand and preventing the holding of a German council. He was also to harm, in association with other papal creatures, the cause of the Lutheran heretics at the Diet of Augsburg where he could. And he did it with great zeal. He stood by the fanatical Roman theologians Eck, Cochlaeus and others and did not lack encouragement to tirelessly fight the so-called heretics. This zeal pleased the Roman Curia, of course, and he therefore had to stay in Germany in order to familiarize himself with the German conditions.

Paul III, who ascended the papal chair after the death of Clement VII (1535), acted as if he were serious about calling a council. For after he had summoned Vergerius back from Germany and had him report on the conditions there, he immediately sent him there again to announce a general council to be held in Mantua (Italy) and to prevent the holding of such a council in Germany.

With great pomp he traveled through Germany. On November 6, he also came to Wittenberg and invited Luther and Bugenhagen to breakfast the next day.

"On the Sunday after All Saints' Day," it says in a Wittenberg report, "when the papal embassy arrived in Wittenberg the evening before with 21 horses and a donkey and was received quite honestly by the bailiff and led into the castle for lodging, Dr. Martin Luther was summoned to him for an interview. As soon as Sunday morning, Dr. Luther sent for a balber to cut him in half and decorate him. When the balber came, he said: "Mr. Doc-

tor, how is it that you want to be cut in half so early?" Then Dr. Luther answered: "I am to come to the Holy Father's, the Pope's, message, so I must let myself be adorned that I look young, then the legate will think: "Oh the devil, is Luther still so young and has done so much harm, what will he still do? And when Master Heinrich had baled him, and he put on his best clothes, and hung his gold jewels on his neck, the balmer said: "Doctor, that will annoy you. Luther says: "That is why I do it. They have annoyed us more than enough, one must act and deal with snakes and foxes in this way. Then the Balbier answers: "Now, Doctor, go in God's peace, and may the Lord be with you, that you may convert them. Dr. Luther said: "I will not do that; but that may well happen, that I will read them a good chapter and let them go. And when Luther had spoken these things, he got on the chariot and drove to the legate in the castle; and when he sat in the chariot, he laughed and said, "Behold, the German pope and Cardinal Pomeranus are driving, these are God's witnesses and work."" And he went into the castle, and let it be known that he was there; and from that time he was admitted and received, and he received them again, but not with glorious titles, as papal legates have been received of old."

According to Fr. Sarpi's report (in his history of the Tridentine Council), Vergerius took great pains to persuade Luther to apostatize. He told him that he (Luther) was held in high esteem by the pope and the cardinals because of his splendid gifts, and they were very sorry to have lost him, who could be of so much use to the Roman See; they would try everything to win him back; the pope and the cardinals disapproved of the fact that Cajetan and Leo X had dealt so harshly with him; he could be sure that the pope would not be lacking in favors. He openly confessed that he was not versed in theology; he therefore did not want to go into the points at issue, but simply pointed out to him that his (Luther's) teaching was only eighteen years old and had already caused so much unrest; it could therefore not be from God. He said that Luther could have kept his views to himself, that it was against love and unnecessary for him to cause unrest in the world. He further said that the pope, in order to make up for what could still be made good, intended to call a council to Mantua, at which he would probably also be present. He told him how beneficial it would be for him if he reconciled with the pope, what a great man he could become in this case; Aeneas Sylvius, who had also written against the pope, had himself become pope, and Bessarion of Nicaea, who had let himself be drawn over to the Roman party in the dispute between the Roman and Greek churches, had immediately become a cardinal and almost pope.

Luther's answer was a Lutheran one. He explained that he did not care what people thought of him at the Roman court, that he did not fear its hatred and did not seek its favor; that he had encountered nothing more salutary than that Cajetan and Leo X had proceeded so harshly against him; that this had compelled him to reflect further on the matter; that as a result he had discovered many errors and abuses that were much more intolerable than the indulgence, and that he had been unable in good conscience to conceal them, since at first he had been gladly silent about them.

The fact that the nuncio is not at home in theology is indicated by his reasons for wanting to prove that this doctrine is new and not from God; he must imagine that Christ, the apostles and the holy fathers were popes, cardinals and bishops like the present ones; It was the nature of the divine word to rumble; whoever accepted it would be saved, but whoever resisted it would be condemned more severely; the church of Christ was not governed by human statutes; if the council was to bear fruit, the Holy Spirit must rule and preside over it, and disputes must be decided according to the holy scriptures; there was no betterment of the church than the church of Christ. In vain the nuncio reproached him with the examples of Aeneas Sylvius and Bessarion, he was sure of the truth of his doctrine, and the nuncio, even the pope himself, would accept his faith rather than abandon it.

"You are not serious," said Luther after the Wittenberg report, "that you want to hold a concilium; it is only your mockery, and even if you hold a concilium, you would still do nothing, except about caps, plates, food, drink, and such other foolish things, and about other useless and unnecessary things, since we know well beforehand, and are certain that nothing is. But of faith and justification, and of other useful and important things, how believers may stand in one spirit and faith, you do not intend to do one thing, for it would not be for you. We are certain of all things by the Holy Spirit, and must not have a council at all, but other poor people who are oppressed by your tyranny; for you do not know what you believe. Now then, if you have a mind to do so, do one thing: I will come, God willing, and if I knew that you should burn me." Then the legate said, "Where, in what city, do you wish to have the Concilium?" To which Luther replied, "Where you please, be it in Mantua, Padua, or Florence, or wherever you please." Then the legate asked, "Do you also want to go to Bononia?" Luther replied: "What is Bononia?" Then the legate said, "The Pabst's." Luther answered: "Almighty God, has the pope also taken this city to himself! Yes, I want to come there." The legate said: "The pope would not refuse to come here to you in Wittenberg. Said Luther: "Well then, let him come here, we would like to see him." Then the legate said, "How do you want to see him? With an army of war, or without an army?" Luther said, "As you like, we will wait for both." Then the legate asked him, "Do you also ordain priests?" Lutherus answers: "Of course we do, for the pope does not ordain or ordain us. And behold, there sits a bishop whom we have pastured," pointing to Doctor Pomeranum. This and much more they said to each other, which is not all known. But in sum: Dr. Martin Luther told him everything that was in his heart and that the need required, without all shyness, fearlessly, with great seriousness. And when the legate sat on the horse and now wanted to ride away, he said to Dr.

Luther: "See to it that you are prepared for the Concilium." Luther answered, "I will come, Lord, with this my neck."

Vergerius met with the Elector of Saxony, John Frederick, in Prague and talked with him about the council to be held. The Elector discussed

the matter with other princes of the Schmalkaldic League, and they made their opinion known to Vergerius in a letter written by Melancthon. They demanded that the council not be held in Mantua but in a city in Germany and that it be a free one.

When the pope learned from Vergerius how things stood, he tried to persuade the emperor, who was present in Rome, to wage war on the Lutheran heretics. The emperor, on the other hand, was in favor of holding a council, but could not obtain a call for one from the pope. However, the pope appointed a commission to advise on the drafting of the bull announcing the council. Vergerius belonged to this commission and insisted that without the consent of the Germans Mantua should not be named as Malstatt. This proposal was rejected; on the other hand, at his request, it was omitted in the invitation to hold the council "in the manner of the previous ones".

As a reward for his services rendered to the Roman Curia in Germany, he first received the dignity of titular bishop of Modrusium in Croatia, then the episcopal see of his hometown Capo d'Istria (1536).

In 1540, he traveled via France to Worms to participate in the colloquium to be held there, supposedly in the name of Francis I, King of France, but in fact 'in the name of the pope. On January 1, 1541, he delivered a speech on the unity and peace of the Church and then had it printed. By this speech he wanted to prevent that no German concilium would come about. Although the speech was well papist, it was received badly by the papists because of the leniency and moderation it contained.

In Rome, upon his return, Vergerius was treated coldly by the pope. He was completely upset. His friends told him that he was suspected by the pope of having spoken little of the "apostolic" chair and of being on friendly terms with the German heretics.

Immediately he left Rome and hurried back to his diocese, determined to prove his "orthodoxy" by writing "against the apostates of Germany" and to shut up his detractors.

(To be continued.)

Fundamental heresies taught at the "Missouri Seminary of the United German Protestant Synod of the West".

Professor Irion, who had been a teacher at the seminary of this synod for 17 years, had prepared an explanation of the small Protestant catechism of the German Protestant Synod of the West "for the instruction of the students of the institution. The university professor Kaufmann had the manuscript of this catechism declaration published in print with the wish expressed in the preface: "The Lord, who blessed the oral word of the faithful teacher (Irion) so richly in his students during his lifetime, now also, since the mouth has ceased to speak, make way for the written word in the homes and hearts of many. We would like to express the opposite wish, namely that this declaration had not appeared at all either in manuscript or in print; but that, now that it is there, serious, Christian

Men in the Protestant Synod would like to see to it that this book is at least made harmless as much as possible, so that it does not find its way into the hearts and homes of many, and that it is above all removed from the seminary, so that the false doctrine of this book, which is contrary to blessedness, does not further poison the souls of future preachers. For this catechism is a bad, harmful book, not only in form, since instead of presenting the divine truths of salvation in simple, understandable, chaste biblical language, it treats them in the pompous language of the modern worldly wise, but primarily for the sake of its content. For the book contains a myriad of gross heresies that defile the honor of God, the Holy and Majestic One, and endanger the blessedness of men. We will highlight only a few.

1) False doctrine of God. The holy scripture teaches that God is eternal, that is, that He has no beginning, no origin and no end, furthermore that He is omnipotent, that with Him no thing is "absolutely" impossible. In contrast, the Catechism Declaration page 52 teaches: "that God as Spirit is the substance ethically perfect in itself, which in its origin... is sufficient unto itself." And page 148: "It would be absolutely impossible for God, by circumventing the individual pieces of the so-called order of salvation, to make only one soul blessed."

2) False doctrine of the person of our Lord Jesus Christ. The holy scripture teaches that our Lord Jesus is true God and man in one person, but without mixing of the natures, without transformation, conversion of one nature into the other. On the other hand, in the evangelical catechism, page 115, it says: Christ has: "transposed all his divine attributes into the human according to the nature of being." Page 116: "Without his divine attributes ceasing to be essentially divine attributes, they nevertheless became wholly and perfectly human attributes and were active as human attributes." Page 119: "his divine being had to be transposed from the divine perfectly ethical mode of being into the humanly unethical mode of being in the manner of our present humanity." "Christ was not only man among men, but he was man of man.... That is why he always calls himself 'the Son of man', i.e. 1. man, 2. universal man, 3. normal man, all that 4. in summarizing unity with the old humanity (son as it were summa of the parents)." (!!) - The holy scripture teaches, Christ was always perfectly holy and sinless. His holiness and sinlessness did not evolve, for it would follow that He was not always perfectly holy and sinless. But the Protestant Catechism says on pages 119-121: "This sinlessness is also to be understood at first only as such, which also had to experience an ethical development." "That is why Christ, as long as he was on earth, could always be tempted by the devil to the degree to which he was not yet ethically perfected. With His ethical perfection in death, temptability also occurred; sinlessness had become ethical, that is, perfected holiness." "The possibility of absence was present to the degree that ethical development was not yet complete." "His ethical development, that is, his holy walk, could proceed only through continual struggle with a thousandfold temptations." "With each new overcoming of a temptation

In the course of the search, his sinlessness took on more the character of holiness." "Therefore, the substitution of Jesus is not to be understood as if the holy walk of Jesus had no significance for his own person, and as if it had not been necessary for his own person." - The holy scripture teaches that God is unchangeable. Jesus Christ, therefore, as God, i.e. according to his divine nature, could not change, could neither become lower nor higher. In the Catechism this truth is rejected; it says: "The words 'Christ is in heaven as God according to his whole person' should make the thought impossible: that only human nature could have experienced this exaltation, since the divine nature always remained what it was from eternity." - —

3) False teaching of the law and gospel. According to God's Word, the Law reveals sin, accuses, terrifies, proclaims God's wrath, condemns those who do not perfectly obey, but does not take away wrath. The gospel, however, covers sin, straightens out those who are frightened, and promises grace and eternal life to those who believe. If law and gospel are mixed, there is neither right repentance nor right faith, and the way to salvation is wrong and counterfeit. - But the Catechism statement teaches this mixture, page 9: Law and Gospel "are different from each other in form and kind of content, and yet inwardly one." "Where Scripture demands, it is law; where it promises and gives, it is gospel. But every demand itself bears again the character of promise, that is, of gospel; and every promise the character of demand, that is, of law." - —

4) False teaching of the creation of man. The holy scripture teaches that God first created man and then woman. The Protestant Catechism teaches that God first created a monster, a man, who was also a woman, a man-woman. The words read page 87 thus: God instituted the marriage, "that he in unity with the free self-determination of the sexually-indifferent primal man by creation of the woman of the primal man's substance let the sexual poles of the latter come apart."

5) False doctrine of marriage. God's Word teaches that a person who has served the flesh in youth, but has subsequently done true repentance, is now pleasing to God and can therefore also enter into a marriage that is pleasing to God and godly. The Protestant Catechism, however, teaches on page 28: "Only a chaste and chastely lived through youth makes a proper marriage possible in later times." "With regard to the second and third marriages after the death of one of the spouses, the following marriage can only be perfect to the extent that the previous one was imperfect. Therefore, from the perfection or imperfection of the following marriage, the perfection or imperfection of the preceding one can also be inferred."

6) False teaching of infant baptism. God's Word teaches that infants believe, Match. 18:6; and that all who are baptized put on Christ, Gal. 3:27. In the Protestant Catechism, however, it says on page 219: "God declares the person baptized in baptism to be His own, to whom all the blessings of salvation belong. On the part of man there is no active communion with God; man is not yet what he was made to be by God.

declared, but that he must first become ethical through conversion." "Every person who is baptized therefore needs conversion in later times if he is to become blessed." So if a child dies immediately after baptism without experiencing "the later times," he cannot be blessed? - —

7) False doctrine of the Holy Communion. The Holy Scripture teaches that the Lord Jesus gave to his disciples in the Holy Supper what we also receive in it now. For he said to them: eat, drink, this is my body, this is my blood. And what the Lord Jesus says, He also does, for He is true and almighty. But the evangelical catechism says that the apostles did not receive body and blood, page 239: That "would not have been possible before the death, yea, before the ascension of the Lord." - Further, the sacred Scripture knows nothing of the transformation of the Lord into the substance of the communicant. But in the Evangelical Catechism, page 286, it is written: "The Christ who dwells in man is not present for himself in man as distinct from the personality of man himself, but Christ in man ceases to be Christ and becomes the substance of the new man himself." - Further, because the Holy Scriptures teach that the body and blood of JEsu Christ are truly present in Holy Communion, both believing and unbelieving communicants receive the same, but the former for blessing, the latter for judgment. The Protestant catechism also admits this, but then denies it again by saying that receiving also means as much as receiving judgment. He says on page 238: "The receiving of the body and blood of Christ is to be understood in a twofold sense: a. as positive receiving; b. as negative receiving, which latter is then nothing else than a positive receiving of judgment." - Furthermore, the Holy Scripture knows only two classes of people, believers and unbelievers, the evangelical catechism three. Page 238: "Between these two classes of people (believers and unbelievers) stand those in the middle who have not yet come to an ethical decision in their relationship to Christ." When these inmates die, where do they go? Not to hell, because they are not unbelievers; not to heaven either, because they are not believers. Where then? To the Catholic purgatory?

8) False Doctrine of Confirmation. On page 232 it is said: "Finally, and this is the most real and deepest meaning of the vow of confirmation, the church makes the confirmands promise before the Lord that they will not close their ears to the voice of the Holy Spirit in the future hours of revival and grace, but will faithfully follow it, so that a real and true conversion can take place in everyone. The church makes the confirmands promise before the Lord that they will not close their ears to the voice of the Holy Spirit in the future hours of revival and grace, but will faithfully follow it, so that a real and true conversion can occur in everyone. Accordingly, the confirmands without

exception would not be regarded as converted, even if still weak, young Christians, but as unconverted, who, however, make the promise not to close their ear to the Holy Spirit, so that they can be really and truly converted later on. These not yet converts are nevertheless blessed and admitted to Holy Communion.

9) False doctrine of binding and loosing. Our Lord Jesus says to His church, the congregation, Match. 18,17.18.: "If he does not hear the church, consider him a Gentile and a tax collector. Verily I say unto you, what ye shall bind on earth.

100

shall also be bound in heaven; and what ye shall loose on earth shall also be loosed in heaven." But the Protestant Catechism says, page 241: "The binding and loosing, however, is not given and promised to the church, but to the apostles alone." "If now men want to claim for themselves the power of binding and loosing, and only because they have (perhaps not even inwardly, but only outwardly) an office, it is as foolish, as ridiculous."

10) False doctrine of the state after death. The Holy Scripture only remembers two places where the souls of the deceased are transferred, namely heaven and hell. The souls of the wicked go to hell alive, where all further hope is lost to them, but "the souls of the righteous are in God's hand, and no torment touches them". The Lord says Match. 7:13,14: "Enter through the narrow gate, for the gate is wide and the way is broad that leads to damnation, and there are many who go through it. And the gate is narrow, and the way is strait, that leadeth unto life; and few there be which find it." The catechism explanation knows however still another third place, the so-called Hades. It says on page 105: "The state of Hades appears in the holy scripture as a state of personal existence, but as a state of powerlessness, of indifference, of inactivity, of darkness and silence, of bondage and of horror. Thus a more or less elementary existence, depending on the fact that the personalities concerned have not yet been ethically developed." The crucified Savior said to the believing thief: "Today you will be with me in Paradise", but not: today you will be in Hades. And of the rich man, as soon as he died, it is written: "When he was in hell and in torment," not in Hades, in a state of powerlessness and indifference, and so on. The holy scripture not only knows nothing about a development in Hades or hell even after death, but it expressly rejects this false doctrine, Prov. 11:7: "When the wicked man dies, hope is lost; and the waiting of the unrighteous comes to nothing. On the other hand, the Protestant Catechism, page 106, teaches: "1. that a development in hell still takes place; 2. that, in spite of the judicial character of that accession, there is no hope for the unrighteous. The fact is that the absolute impossibility of salvation does not prevail in the present state of affairs, but that salvation must still be possible.

11) False doctrine of the millennial kingdom. The word of God teaches Hebr. 9, 28: "Christ was sacrificed once to take away many sins. The second time he will appear to those who wait for him for salvation." Thus it is the teaching of Scripture that the Lord Jesus, after he has been sacrificed, will come only once more, but not in order to set up a new, millennial kingdom on earth, but for the salvation of those who wait for him. On the other hand, the Protestant Catechism, page 138, teaches: "There is a twofold coming of the Lord: 1. the coming of the Lord at the end of this Aeon and for the establishment of a new one through the great, vital revival of the peoples of the earth; 2. the coming of the Lord at the Last Judgment. As far as the first point is concerned, namely the Second Coming of the Lord for the elimination of the antichristian nature and for the establishment of the so-called millennium, the following points come into consideration here: 1. the apostasy in Christendom; 2. the antichrist; 3. the age of the antichrist; 4. the Second Coming of the Lord, in which fourth points for the consideration again the following points step apart: a. the process; b. the effects. These effects are then again in the following way to but: aa) natural shocks; bb) first resurrection; cc) transformation of believers; dd) general revival; ee) overthrow of antichrist; ff) binding of Satan; the new Christian world age (the so-called millennial kingdom)."

Finally, we can only say: may God have mercy on the so-called evangelical church here, if it teaches such stones, yes, such poison to the starving souls as bread of life. But this is the fruit of unionism, which finally ends with a union of faith and complete unbelief, even if it perhaps begins in good faith with pious phrases.

B.

To the ecclesiastical chronicle.

"Some pills for Prof. Walther."

Under this heading there is an article in the local Catholic "Herald of Faith" of March 17, which is supposedly written by a "religious clergyman". In any case, the author does not belong to the "order" of the Jesuits, because although the Jesuits are not exactly special lights (for which they would like to be considered), they still seem to us to be too clever to write such a senseless and doltish article, as that of the "order clergyman" is; however, the same pays homage to the Jesuit morals. In his article, the "religious clergyman" first babbles something to the effect that public confession has been abolished in the Catholic Church and that secret confession has been introduced in its place, with which he wants to prove, as it seems, that we have done wrong in exposing the clean Doctor Preuß, but that the Papal Church has done quite right in taking the exposed man under the broad cloak under which so many such exposed spirits have already found their last resting place. Since, however, every reader who is still of reasonably sound mind is immediately convinced without our proof that the "religious clergyman" has written against us only to have written something, even if no one knows whether "hewn or stabbed", it would do the writer too much honor to prove the silliness of his scribbles at length. There is only one thing we want to extract from the article, which is, however, not entirely uninteresting. As our readers will remember, in the tenth number of the "Lutheran" we had quoted the following appalling passage from the Constitution of the Jesuits: "That no ordinances, declarations, or any order of life, can entail the obligation of mortal or venial sin, unless the superior commands it in the name of our Lord Jesus Christ, or in virtue of obedience. - Superiors may make it obligatory to sin in the power of obedience, if this brings much benefit." *) Here-

*) In the Latin original, according to the most complete Präger edition of the "Institutum" of 1757, procured by the Jesuits themselves, the words read, diplomatically accurate, as follows: "*Nullas Constitutiones, Declarationes, vel ordinem ullum vivendi, posse obligationem ad peccatum mortale vel veniale inducere; nisi Superior ea in Nomine Domini Nostri JESU Christi, vel in virtute Obedientiae juberet? - Superiores possunt obligare ad peccatum in virtute obedientiae, quando id multum conveniat.*" (P. I, f. 415. u. in the register under the title "Obedientia.") Under the title "Superiores" it says again, "They can command in virtue of obedience and obligate to sin" ("*Possunt jubere in virtute obedientiae et obligare ad peccatum*"). In both cases, reference is made to the Constitution cited above.

to which that "religious clergyman" answers the following in the "Herald of Faith": "What Prof. Walther writes about the constitution of the Jesuits is full of malice and viper's poison, namely, that -no determinations, declarations, or any order to live can entail the obligation to commit a mortal or venial sin: unless the superior commands this in the name of our Lord Jesus Christ or in the power of obedience. That the 'Lutheran' understands nothing of such things is to be forgiven him; for in his papacy*) one lives without vows, therefore one does not need to know the scope of vows." This part of the article probably shows most clearly that the author of the essay is not a Jesuit; for the Jesuits could hardly be defended more stupidly than this "religious" does herewith. A real Jesuit would here, like Father Oertel, have followed the principle: *Si fecisti, nega!* that is: If you have done something (bad), then deny it! But our clumsy "religious", clumsy as he is, does not know how to help himself other than to repeat the shameful Jesuit principle that by virtue of the vowed obedience one must also commit mortal sins, if the Jesuit superior commands it, and declares that he wants to forgive us, that we, as Protestants, could not know that a religious vow has such a great "scope". that one is, by virtue of obedience, even guilty of mortal sins, that is, murder, theft, perjury and the like, since here the good end justifies the evil means. We are sorry for the poor man. We fear that through this defense of the Jesuits he has now set them on his own neck; for this limited head could hardly have pilloried and betrayed the Jesuits worse than through this stupid defense. If the "religious clergyman" also shouts: "It is blasphemy to call Mary an idol," he thereby only proves that the meaning of a sentence like ours: that God may withdraw Prussia "from the idol that he now worships and calls Mary," goes beyond his horizon and his ability to construct a sentence. For a man of some understanding sees that by this sentence the Blessed Virgin is to be absolved precisely from the sin that the papists adorn with her name the idol that is in their heart. But when the "religious clergyman" finally says: "The Catholics worship God alone, but the saints, like Mary, we venerate as friends of God, and call upon them for their intercession," this is the old fluff which the papists have always used to gloss over the idolatry which they practice with the deceased saints, especially with Mary. With us Protestants, however, no well-instructed schoolchild can be deceived with this, since everyone knows from God's Word that religious invocation is nothing other than worship. - Thus we must finally explain to the born "religious clergyman" that his "pills" have been true sweets for us, because it tastes sweet to us to see that our papist opponents can only use "*sine mento sonos*" (sounds without sense and reason) as their weapons against us.

W. [Walther]

That even the Catholics are now beginning to use the word "pope" as a swear word against us amuses us not a little. In any case, they must be secret opponents of papal infallibility and sanctity.

"The Messenger of Peace." As was to be expected, the unirt-evangelical "Messenger of Peace" has not yet exploited the apostasy of Dr. Preuß enough against us, even with his first malicious denunciation of him. The opportunity presented to him to expose us before ignorant or unchristian people was too delicious for him not to have used it to the utmost. Well, if this gives his unirt-evangelical heart so much pleasure, then we must let him have this pleasure. We have only two things to note. The "Messenger of Peace," since we had not immediately given a report on the apostasy that had occurred in the "Lutheran," had derisively declared that "covering with the cloak of love is not usually our custom, at least where it concerns foreigners and neighbors." Then we reminded him that we had covered it with the mantle of love when some years ago two formerly highly respected persons were quietly removed from the seminary (for the sake of fornication). What is the "messenger of peace" doing now? Does he admit that we once showed him this love, that he therefore attacked us as slanderously as ungratefully? - Nothing less than this. Rather, he presents the incidents as trifles that are no longer worth mentioning, which were "almost two decades behind them" (the Unirte), but which we would have tried to bring as close as possible for our readers" with the expression 'a few years ago'. In this way, however, the "Messenger of Peace" only dishonestly evades the question at issue here and the guilty admission of the wrong he has committed; and then this indeed suggests a strange morality, that in his opinion a sin after "almost two decades" should be something different than before the lapse of this period. - When the "Messenger of Peace" finally again and again presents the way in which the "Lutheran" argues as unchristian, he may mean: the way of the "Lutheran" to argue against those who falsify God's Word is the way we find practiced and commanded in the Holy Scriptures, namely that one "sharply punishes" such falsifiers and sometimes gives them a soundly peppered judgment "so that they may be healthy in the faith. The "messenger of peace", however, lets the falsifiers have their way, rather unites with them and, if he argues, then it is mainly against those who do not want to have God's word falsified nor mixed with error. To these, whom he considers to be his most dangerous opponents, he does not offer a peppered judgment - oh no! that would be against his unrighteous love! - but sweet sugar water, but of course mixed with a good portion of poisonous malicious outbursts. The reader may now judge for himself on which side is Christian polemic, on which side not. W. [Walther]

As is well known, the **papal church** condemns the teaching of the gospel that sinful man is justified and saved before God by grace alone for Christ's sake, through faith and not by his own works. The papists say that if good works are not added to faith, then faith is an "unformed" thing that is of no use to man; but it is through good works that faith receives its value; man becomes righteous through faith and good works. According to this, one would think that the popes must therefore certainly be quite virtuous people. But in Rome at least, where certainly the most faithful papists must be found,

The opposite is true not only now, but also in the past. The more zealously one preached that faith alone does not help anything, that good works must also be added, the less one did them. The Catholic professor of theology in Munich, Dr. Friedrich, who was in Rome as the theological advisor of a Cardinal when the last Council was held there, has published the "Diary" which he had written during his stay in Rome. In it, this Prof. Dr. Friedrich writes, among other things, the following: "It is of interest that here (in Rome), and also especially with the Inquisition, the opinion prevails that the Protestants lead a more moral life than the Catholics. But one consoles oneself here with the fact that this is quite natural; for the Protestants have nothing more of religion, which is why they make a habit of living a honored life!" The Catholics in Rome, and indeed also the leaders of the Inquisition, console themselves with the fact that the Protestants certainly have the good life, but they do not have a good faith, whereas the Catholics do not lead a good life, but they do have a good faith! A strange consolation! In his diary, Dr. Friedrich reveals how frightening it already looked in Rome from a moral point of view, when Pope Pius IX still held full power in Rome. He writes among other things, to mention only this:

"One of my Roman acquaintances told me today that even under the reign of Pius the Ninth it happened that a professor of morals in Rome maintained a brothel for clergymen! His friends at the General Vicariate knew how to make it so that the Cardinal Vicar did not want to accept any complaint against him for a long time." In any case, this Catholic professor did not present any other morality than the land-frauding Jesuit morality. Some papists, of course, say: You Protestants may only be very quiet about such things, for does it look better among you? But we answer: Of course, thousands of so-called "Protestants" live in a highly immoral way; the

But it is precisely those who no longer want to know anything about the faith, who are therefore no longer "Protestants" against the word of man; while on the other hand those who are zealous in the Protestant faith, also, of course with the exception of a few hypocrites, are at the same time zealous in good works and a pious life; on the other hand, it is a fact that where people believe most zealously in papism, they live least Christianly, which in Rome and other places can be only too easily and abundantly proved by undeniable facts. Nor can it be otherwise. A faith to which good works must first be added is, of course, a dead thing that bears no fruit other than un-

True faith, on the other hand, which consists in a man taking comfort not in his works but only in the grace of God in Christ through the power of the Holy Spirit, can no more be without good works and a truly Christian moral life than fire can be without light and warmth. Good works are not first added to true faith, but, because it changes the heart, they flow out of it as from a spring. W. [Walther]

The rapture of the perfect saints. The Methodists, as is well known, have rekindled the old papist error that if not all, at least some converts can attain such a degree of sanctification that they are completely free from sins and nothing but blameless holiness is to be found in them. Just as this Methodist holiness differs in nature from true Christian holiness, it also differs from it in the way it is attained. The true sanctification of the spirit is obtained in the divinely ordered way of daily renewal and by means of God's action of grace in Word and Sacrament, and it grows on this ground of the order of salvation given for all times, places and persons, and in virtue of the efficacy of the Holy Spirit, who renews and transforms hearts more and more through the Word of Truth. Therefore the Lord also prays for his believers: "Sanctify them in your truth; your word is truth" Joh. 17, 17. The rapturous holiness of the Methodists, however, is also allegedly achieved in a quite rapturous way, namely through an extraordinary, immediate effect of God on body and soul. Thus, in the "Merry Messenger" of Feb. 7, Bishop Hamline tells how he "experienced complete love" thirteen years after a conversion. In "a deep struggle of the soul for purity of heart" the image of Christ was held before his soul, and "all at once," he continues, "all at once I felt as if a hand, not a human hand, but an almighty hand, not the hand of wrath, but of love, was laying upon my head. I felt it both externally and internally. It seemed to penetrate my whole being and to spread a holy, sin-consuming power into all parts. This mysterious power flowed down over my body, my heart as well as over my

Main was aware of the presence of this soul-purifying power. Under its influence I fell to the ground and cried out loudly with joy, and still this hand of power created everything anew from within and without, and wherever it moved, it seemed to me, it left behind the glorious imprint of my Savior's image. It was as if I had sunk into the depths of God's love." When one reads this, one is strongly reminded of the papal saints, such as Francis of Assisi, who also demonstrated their alleged perfect holiness in such an extraordinary, rapturous way, for example, through visions, raptures, dream visions and the like,

and one can clearly see how the same spirit of lies in the form of the angel of light leads both the Methodist and the papal perfect saints on the rope of fools. God protect us from such devilish spook and help us that we like to remain "poor sinners" for our person in spite of the work of regeneration started and only in the merit of Christ through faith in His blood want to be invented as perfectly holy and sinless in God's judgment.

S.

Union celebration in Baden. About this celebration we take the following from the Reformed "Evangelist": On October 29, the 50th anniversary of the Union was celebrated in Baden. According to the "Ev. Kirchen- und Volksblatt", there was no festive mood among the

people. One could be enthusiastic only for that,

What one has acquired in the struggle as a valuable good, or what one feels as a continuing source of blessing. The Union was not a faith of the Reformation, therefore the Union did not leave a deep impression on the people. 2c.

Religious schools in Switzerland. In the Zurich Congress, the better-minded part of the country's fathers, after a fierce battle, won the day over the party that wanted religionless schools. The fact that parents are free to decide their

To let children attend religious instruction or not is not a disadvantage: for in recent years believing parents had suffered much by the tyranny of the "liberal" government, which compulsorily demanded the attendance of religious instruction given by known infidels. The screamers for tolerance are usually very intolerant when they have the hilt in their hands. (Evangelist.)

Christians shamed by pagans. The "Messenger" reports the following: The "Christians" of Jōko-hama, Japan, wanted to win enough money through a lottery, in which an organ was to be the main prize, to be able to pay for a church organ. However, public opinion among the pagans rose against it, saying that religion was being desecrated by hazard games. The pagan government felt compelled to ban the lottery. The Japan Mail says: "The leisurely virtues of Christians, punished in public by the paternal care of the pagan government, is a disgrace we shall not soon forget, and a rebuke which should truly shame us."

Tyranny of conscience in Alsace. The Lutheran church newspaper writes: "The Lutheran parish Wort had become vacant at the end of the year 1870. The congregation demanded a faithful pastor, a wish that was perhaps all the more to be taken into account since they themselves paid their pastor. Nevertheless, the directorate appointed a young Protestant clergyman as pastor. The congregation protested repeatedly and almost unanimously against this choice, and a petition even went to the Chancellor of the Reich. In vain! The appointment was confirmed by the emperor, and on the third Advent of last year, the disliked pastor was installed in Wört." Now, only the confessors were left with a means to exercise their freedom of conscience: they avoided the sermons of the local pastor and sought consolation and instruction from faithful clergymen in the neighborhood. Then, on January 2, the district director of Weissenburg suddenly appeared in full uniform in Wört, summoned the Municipal Council, gave them a powerful speech of punishment, in which he portrayed the dislike of the pastor appointed by the emperor as an outrage against the emperor, and finally demanded from each of the assembled men "in the name of the emperor" the promise to attend the services of the new pastor in the future and to induce the other parishioners to make the same submission. Now, the Alsations know that there is no joking with our lord conquerors, and the parish councils therefore also gave all but one the desired promise. (Match. 22, 21. and 10, 38. 39. they admittedly forgot. If it was a matter of conscience for them to avoid the sermon of the new pastor, they could not be forced to do so by any force in the world. The editor.)" (Kirchenblatt aus Kurhessen.)

Annual report on the Lutheran hospital, orphanage and asylum in and near St. Louis.

According to His great goodness and mercy, the good Lord has also brought sick people to our hospital in the past year, cared for, provided for and healed them there through our small service; He has also taken away some of them through a blessed death and brought them to eternal, glorious recovery. Likewise, the Lord has brought us several orphans and has protected and preserved them and cared for them physically and spiritually.

and blessed. Many hearts have also been moved by the Lord to remember these charitable institutions and their inmates in Christian love, and to support them with a gift and in part with a rich donation. Praise, glory and thanks be to Him for all this!

Now some details shall be told and communicated herewith.

I. In the past year, from January 1 to December 31, 1871, a total of 138 persons were in the hospital. Of these, 63 were boarded free of charge. 9 paid their fees only in part. The rest paid 5 dollars a week. The latter circumstance is also responsible for the not insignificant income. Most of the patients belonged to our dear Evangelical Lutheran Church, and were therefore our fellow believers; some were unchurched, reformed and Roman. All of them participated in the daily home services and, with a few exceptions, accepted spiritual encouragement and were prayed to from the "Lutheran prayer treasure". There has been a change in the medical treatment of the sick. Dr. Bosse, our previous diligent hospital physician, was no longer available because of his age, his extensive practice, and especially because of his excessive use of the hospital. He was forced to give up his service because of his age, his extensive practice, and especially because he was too far away from the hospital. As painful as this was for us, we had to surrender to it. And the faithful God has allowed us to find another capable physician in the person of Dr. Reiß, who also lives near the hospital and can and has visited the seriously ill more often if necessary. Therefore, the medical report is only dated April 4 of last year. Our dear orderly, Mr. Freitag, has probably suffered damage to his own health as a result of caring for patients who were afflicted with a contagious disease, so that he is forced to give up his work as an orderly. Mr. Mack, a Christian man familiar with nursing, will be his successor. Of the deceased, special mention should be made of: 1. Dear Blessed Gottlieb March, of the Lutheran congregation of Mr. Pastor Lehmann in St. Louis County. He was a faithful friend of the orphanage and the hospital, gladly shared his field and garden fruits with both institutions, and finally concluded his life in the hospital. When he was in town on July 24, 1871, he was so beaten by his horse that he could no longer be taken home, but was admitted to the hospital. The hospital attendant says in his report about the deceased: March was a devout Christian, sighed much to his Savior, gratefully accepted God's word and edifying encouragement. He gently fell asleep in prayer. Anna Johnson from Christiania, a Swede, understood neither German nor English, but read much in her Swedish Testament and prayer book, and was often visited and ministered to by the Norwegian students here. She was in the hospital for almost seven months, suffering from consumption, and, we hope, went home blessed in faith in her Savior. 3.

Mrs. Sophia Mustermann, a poor Lutheran widow from St. Louis. Before her death, she bequeathed her three small children to our orphanage in writing, so that her wealthy Roman relatives would not take the children after her death and raise them in the soul-destroying teachings of Pabstism.

II. At the end of 1870 there were 31 children in the orphanage. In the last year 12 children were

3 orphans and 9 half-orphans. In the course of the year, 5 children, namely 1 orphan and 4 half-orphans, were given away to a Christian family and taken away by their father or mother. One boy, who was confirmed last year, showed a great desire to become a school teacher and has been accepted in the school teachers' seminary in Addison. Last fall, our emigrant missionary, Pastor S. Keyl in New York, sent us a widow with six children, whose husband had died of cholera as soon as he entered the country. Four of the children are still in the orphanage, as the mother kept the smallest child and took the oldest daughter later. The number of orphans in the orphanage is now: 23 boys, 11 girls; these are distributed as follows: complete orphans: 8 boys, 4 girls; half-orphans: 16 boys, 7 girls; 3 children have been handed over to us by unhappy parents; in total 38. The total number of children cared for so far is 58. With the exception of minor illnesses, all the children were always healthy and lively, so that a doctor did not have to be called once in the whole year. A sad event was the sudden death of the widowed Mrs. Leonhardt, the aged, 71 year old mother of Mrs. Pastor Lehmann, our honored orphan mother. She had earned the love of the entire population of the orphanage, as she was always ready to make the children's damaged clothes whole again and otherwise to perform labors of love for the children. Her sudden death as a result of a stroke, since she had gone to bed in the evening in good health and was a corpse in the morning, plunged the orphanage into great mourning and lamentation. Among the joyful events are: First, the confirmation of a boy who is now in Addison, and of a girl who is now serving in the orphanage out of gratitude. Another joyful event is the happy marriage of our deaconess, who was adopted and raised by Pastor Lehmann as a 1-1/4 year old orphan, and has faithfully assisted in the education of the children and in the economy until her marriage. She has therefore also been especially endowed by the Committee. By the construction of a new high roof, which reaches over the annex, more space has been gained, in that we have attained two large attic rooms and a vestibule. Also, the whole house has been boarded up and painted. Of course, this has left us in debt, as the bill from Mr. Cassirer shows; but we are now able to accommodate 50 children. The field economy, the orchards and vineyards, and also the livestock have increased somewhat. One thing that is very close to our hearts is the better education of our orphans. So far they have gone to the mixed parish school and have also been taught by Pastor Lehmann, the careful father of the orphans, as much as he had time during his preaching duties. But this is not enough for us, although we feel obliged to thank the dear teacher for his efforts and work on the orphans. Even though we are quite satisfied with the religious education, the children should be able to read, write and speak both languages, German and English, and should be encouraged in other skills even more than is possible in a one-class parochial school in the country. The orphans should certainly be taught quite well. Everyone will admit that. They should one day receive their good

have a chance to get ahead. Therefore, we have decided to hire a capable teacher, trusting in the help of the Lord, who takes special care of the orphans. The necessary steps have already been taken. May the Lord give his blessing! This, of course, necessitates additional expenditures for the teacher's salary, for the construction of a school hall and an apartment for the teacher. For the time being, we would have to leave the construction pending until our debts have been paid; but the employment of the teacher should not be postponed for so long. Well, whoever reads this and has a heart for the orphans will certainly also gladly contribute his mite.

III. The asylum has also received an increase of two old men, among them an 80-year-old old man who emigrated from Germany long years ago for the sake of his faith and who formerly belonged to the Lutheran congregation in Buffalo, N.Y., and later to the congregation in St. Paul, Minn. At present there are 5 men in the hospital and 3 men in the orphanage, some of whom are still able to work, but are not able to earn a living. 2 persons, 1 Christian man and 1 Christian widow, have been re-registered and will be admitted in the near future.

May the Lord our God continue to be with us with His grace and help and promote the work of our hands! For all the gifts of love received in the past year, which were donated to one or the other charitable institution, we herewith express our heartfelt thanks once again and wish God's donors a rich reward in the physical and in the spiritual. We also ask our dear brothers and sisters in faith not to tire and slacken in their charitable work. Yes, we want to remember the word of our God: "Let us do good and not grow weary, for in his time we will also reap without ceasing. Now that we have time, let us do good to everyone, but especially to our fellow believers. Gal. 6, 9.10. And: "He who has mercy on the poor lends to the Lord, and he will repay him with good. Prov. 19, 17. This guarantee will suffice for a Christian.

On behalf of the Board of Directors

J. F. Büniger.

Annual account of the Lutheran hospital in St. Louis for 1871.

		Intake.	
By bequest	\$25.00		
By the Jnsaßcn	1332.20		
Through revenue contributions	275.13		
By regular monthly contributions	584.40		
By associations in St. LourS	68.05		
By a loan, in case of death a legacy	25.00		
			\$2309.78
		Issue.	
Remaining debt according to last invoiceO635	.74		
New debt by a loan	25.00		
For operation	523.20		
For the house Balt	734.11		
For repairs and painting of the buildings	159.95		
For utensils	14.10		
Inventory	217.68		
Lylna 72 st. Louis, 19 Feb. 1872.			

F. W. Schuricht, Kassirer.

Medical report

On the sick treated at the Lutheran Hospital at St. Louis, Mo. from April 4 to December 31, 1871.

Admitted were 86 males, 12 females, together 98. Cured were 77 males, 6 females, together 83. Improved left were 2 males, 1 female, together 3. Ent

The following died: from 10 to 20 years of age, 1 male; from 20 to 30 years of age, 1 male; from 30 to 40 years of age, 1 male, 1 female; from 40 to 50 years of age, 2 males, 2 females; from 50 to 60 years of age, 1 male. The apparently disproportionately high percentage of deceased can be explained by the fact that 7 patients, namely 5 males and 2 females, entered the hospital in a hopeless condition; the eighth suffered from an incurable disease, T'ubvrou- losið, and thus his death was only a matter of time.

Dr. Ch. Reiß.

Annual account of the Lutheran orphanage and asylum at St. Louis to Feb. 9, 1872.

Cash balance at last settlement	9	120.92	
		Intake.	
In love gifts through thank offerings, bequests, collections and other gifts	92224	.04	
For boarding some orphans	337.00		
Borrowed funds	574.87		
Received directly by Mr. Past. Lehmann direct received ...	513.30		
	3770.13	Issuance.	
For groceries, clothing etc.	wP1554	.62	
For service wage		175.00	
For furniture and household appliances		117.85	
For buildings and improvements on the orphanage square		1578.90	
Tuition for 3 months		18.00	
Gratuity to maiden Emilie Ohly, who has worked faithfully in the inn without pay since the orphanage was founded until her marriage,		100.00	
			3544.37
		Current cash balance *)	225.76
			3770.13

St. Louis, Feb. 9, 1872. I. M. Estel, Cassirer.

Miscellaneous.

The Mystery of the Means. About this subject we read just now, among other things, the following in a local political newspaper, which it took from a European magazine: "The printing press bears the main blame today for the mass proliferation of the secret means industry. The offering of these means in all newspapers is well known. They fill a large part of the newspaper columns. A main source of income for all newspapers are the advertisements of the dealers in secrets, by their number no less than by their volume, and they can be found even in official and government papers. Few editors or publishers are steadfast enough to reject the sin money of the secret agent dealers. Few of them are sufficiently aware of the high profession of the press for the education and ennoblement of the people that they refuse to accept these reclamations. The vast majority of publishers and editors, including even those of the official and semi-official papers! - quietly pocket this shameful money and insist on legal impunity.

However, the open offer of non-concessionary secret remedies is forbidden in several well-policed states, or is made dependent on a prior permission of a medicinal authority. But these prohibitions of the German governments have been openly and impudently circumvented for years by a widespread brochure literature, the authors of which are about ten to fifteen bookshops of low rank. In these brochures **) (which usually cost only a few pennies), one usually finds the symptoms, causes and consequences of the disease in question, copied from some medical book and used for the interests of the secret service.

*) On the other hand, the amount still in arrears for borrowed funds is 91540.62, leaving a debt of \$1314.86. In addition, some due bills in the amount of about \$100.00 have not yet been entered for payment.

In America, quacks mostly use calendars, which they distribute and disseminate free of charge in countless copies. D. L. The booklet also contains a number of not inappropriate dietary rules of conduct. But the core of the matter is that in the preface or a final leaf, or even more carefully in a specially enclosed leaf, it is stated: -Whoever suffers from the coincidences described in the pamphlet is to turn to such and such a person, enclosing so and so much cash money here and there/ (Usually to an advanced negotiator.) - These pamphlets are openly announced every day in all newspapers. The editors, who derive a very considerable financial benefit from these numerous advertisements, print them unhesitatingly and very gladly. The authorities, however, either do not know what the tendency of these brochures is, or they ignore them intentionally in order not to incur the enmity of the editors, or for other reasons not to be discussed here.

The activities of the secret medicine merchants offer other aspects to the medical, especially sanitary police side, which deserve the most serious consideration by statesmen, authorities and philanthropists. These are: legal, moral and economic.

The whole secret medicine business is reprehensible not only for medicinal reasons, but primarily because of the systematic fraud associated with it and the unscrupulous game that is played with the gullibility and fearfulness of the pitifully ill or ill-feeling mankind, and because of the associated striving to dull people's minds.

The level of fraud in the trade in secret agents is almost unparalleled in any other branch of industry. Sometimes completely worthless common substances (such as common salt, lentil flour, sugar, etc.) are sold at enormous prices under sounding names. On average, the profit taken by the secret agent dealers amounts to five and ten times the real value, i.e. five hundred to one thousand cents. This is the

reason for the large number of such persons and the enormous sums of money they spend on newspaper advertisements. As a rule, the cheapest, therefore the worst and most impure ingredients are used for the preparation of secret remedies, which a legal pharmacist or chemist would not be allowed to use (e.g. coarse brass-containing iron files from locksmith's workshops). Iron files from locksmith workshops, rancid fats, uncleaned salts, old displaced herbs and woods, fusel wine spirit, bad sour wines, starch slime, potato syrup, etc.). Often the secret remedies are quite absurd mixtures, originating from the medical literature of two to three centuries ago, which no modern doctor would dare to prescribe openly, because he would run the risk of being laughed at and publicly ridiculed by the pharmacist and the patient himself because of such concoctions.

Even more reprehensible is the kind of advertising by means of which the secret agents try to squeeze their goods out of the public. No lie is too crude, no deception too dishonorable. Names and persons, together with their titles and dignities, are invented and published as authors, or as recommenders and guarantors of healing, who do not exist at all, or who are long dead, or who have never given permission for such misuse of their names. False, completely invented documents, testimonies, medical histories, acknowledgements, official or medical certificates for the usefulness of the remedies in question are given; even faculties, authorities and localities that do not exist at all are mentioned in such recommendations.

The incessant repetition of all these lies in all kinds of papers, even in the provinces; in front of whose enormous spread only a few have a concept, makes that after all a lot of simple people believe in it; because they read nowhere a refutation of it."

It is indeed strange that even the papers of the unbelievers, if they are edited by civilly respectable men, not only do not want to stain themselves with such sins, but even punish and pillory them, while papers that claim to be Christian disgrace themselves with them. But can those be true Christians whose morals are more lax than even the morals of those who do not believe in God's Word, or even in the existence of a personal holy God who hates every sin and wants to punish it temporally and eternally? We think that if anything proves in what time of the most terrible destruction we live, it is the perception that now even those who want to be Christians do not take sin very seriously and therefore consider something permissible because it has become a general custom. But in Exodus 23:2 it is written, "Thou shalt not follow the multitude to evil." ***W . [Walther]

Church consecration.

On the second Sunday of Advent, the Immanuel congregation in Carver County, Minn. had the great joy of dedicating their newly built, very beautiful frame church to the service of the Triune God. For more than ten years, the congregation had had to hold its highly frequented services in a cramped log building that could not hold the audience for a long time; the construction of a new spacious church was therefore an urgent need, but could only now be carried out. Since the celebration was favored by the most beautiful weather, the congregants from near and far had come in large numbers. After the singing of the first three verses of hymn No. 141, Pastor Fischer gave a short speech in which he warmly congratulated the congregation on entering their newly built house of worship. After this the Drmtor lo<n, Past. H. Sprengeler ssnior, had said the consecration prayer, the undersigned preached on the basis of Psalm 26, 6. 7. 8. about "the love of the children of God for their newly built house of God". In the afternoon, Pastor Damm preached on Psalm 46:5, 6, and finally Pastor Schulze gave a lecture on mission history. The church is 60 feet long, 33 feet wide, with a front tower 110 feet high.

From inconspicuous beginnings, this congregation has grown under God's blessing in a period of thirteen years to a size of eighty members capable of singing, after about 40 members had already branched off a year ago. It was founded by the late Pastor Kahmeyer under oppressive circumstances and great hardships, and since then it has had to endure many difficult inner struggles, but "God is with it, therefore it will remain well, God will help it early. On behalf of

H. Sprengel er, junior.

Announcement.

All pastors, teachers, deputies and guests who intend to travel via Fort Wayne to St. Louis for the Synod are requested to contact Mr. Apotheker A. Selle or the undersigned as soon as possible. Tickets for round trip via Indianapolis are available for half price (\$13.00), perhaps even cheaper, and are valid from April 23 to May 10. It is best to use the train which leaves from here to Indianapolis at noon 12.15 on the Fort Waync- Mnncie- L Cincinnati railroad.

H. O. L. ^ostrumd, Lox 1343- Lort >Vk)'no, Inä.

Answer for many.

A few months ago, the local newspapers published an agreement of the various railroad companies that no reduction of the fare would be granted for church meetings. Nevertheless, I tried to achieve what I wanted by personally contacting the officials concerned. They referred to their "axrooinont", from which they could not deviate.

Chicagv, March 1872.

A. Wagner.

Two sermons

^{v "n}
Prof. C. F. W. Walther.

Just left the press and are available through Mr. Agent M. C. Barthel for the price of 10 cents each:

- 1) the sermon on "the necessary right preparation for a blessed death", now reprinted for the third time, and
- 2) the sermon, appearing for the 1st time, on "the surest means of attaining a firm belief in the divinity of the Holy Scriptures."

The former has already recommended itself sufficiently and the latter is by the same proven author. But we take the liberty of pointing out that the subject treated in the latter is so important for our time that no one should leave it unread and unheeded who is seriously concerned about a certain foundation of his faith and thus about the salvation of his soul.

C.

The fifteenth convention of the General Synod of Missouri, Ohio, et al. states and. Celebration of the 25th anniversary of the same.

According to the decision of the four district synods, God willing, the said synod will not meet at the usual time in the fall, but already in the spring, namely on April 26th of this year in Samt Louis, Missouri, whereby this first day is to be celebrated only in worship. The proceedings will not begin until the following day. The congregations belonging to the Synod are reminded to submit their votes in due time to the Presidium concerning the Synod of Delegates and the change in the Synodal Constitution that will become necessary as a result. (Synodal report of the year 1869. p. 98.

G. Kühle, currently secretary of the General Synod.

Following the above announcement, the following is hereby reminded:

- 1) In addition to the current business and the already determined items of the Synod's deliberation, which concern the establishment of a "Synod of Delegates" and the requested connection to the "Synodal Conference," theses will be presented to the Synod for discussion on the question: "What must be our task, so that the blessings God has poured out on us in the last twenty-five years may not be spilled, but bequeathed to our posterity?"
- 2) Since it is to be expected that the participation in this year's Synodal Assembly will be more than usual, all persons who intend to participate, whether Synod members or guests, are urgently requested to report this by letter no later than April 1, at the address: Lov. O. Sellaller, 1811 8(6 8kr., 8t. l,ouis, Zko.
- 3) Only those arrivals, whether Synod members or guests, who have already received a specific invitation from a local family, can be permitted to visit the

family in question immediately upon their arrival and to register there; all others are requested to go to the schoolhouse on Barry Street, between 7th and 8th Streets, where they will be given the lodging allotted to them.

4) Arrivals may use the street railroad cars running south on Fifth and Seventh Streets by instructing the Conducteur of the car in question to let them off when they arrive at Barry Street.

5) The members of the Synodal Pre-Committee elected by the District Synods want to arrange it in such a way that they arrive here no later than April 18, as the day before the opening of the meetings of this committee, and report their arrival to the Pastor loci G. Schaller in his parish apartment next to the Dreieinigkeitskirche, where they will be given their lodging.

C. F. W. Walther, d. Z. Allg. pres. G. Schaller, pastor.

TilMMiMN -n Lrr cash register of tLkstiiHrK;DrßrjkLLt-

(until March 1t)

On the synodal treasury: From Past. Nuoffer's congregation in Crete, Ill, 415.80. Past. Zucker's congregation in Proviso, Ill, 412.70. Past. Osterhus' Gem. in Dubuque, Iowa, 48.00, by himself, 42.00. Past. Beyer's Gem. in Pittsburg 434.00. Subsequently received from Past. Wagner's Gem. in Chicago 41.00. From the Dreieinigk.- Difr. in St. Louis 4'12.50. From the Immanuels-Distr. there "14.15. From Past. Liebe's Gem. in New Orleans, collected by teacher Köhnke, 436.00. From Past. Pissel's Gem. in Matteson, Ill, 48.31. From Chr. Zumallm through Past. Döderlein in Chicago, 45.00. Past. Th. Mießler's Gem. at Lake Creek, Mo., 414.50. Gem. at Renault, Monroe Co. in, Ill., 46.85. Teacher Härtel's at Cape Girardeau, Mo., 45.00. Past. Matuschka's Gem. in New Melle, Mo., 410.00. Past. Hahn's Gem. in "Ltaunton, Jlls./ 47.7V.

To the college - maintenance - cash: WeihnachtS-Coll. in Past. Zuckers Gem. in Proviso, Ill., \$14.7<1. Collecte collected at Ch. Bimmmler by Past. Wagner in Chicago P6.00. From Past. FickS Gem. in Collinsville, Ill., P23.65. from Triune! district in St. Louis Oll.00. from Jmmsmuels Distr. there -K11.00.

For inner mission: Epiphany feast coll. in Past. ZuckerS 6)em. inProviso, Ill., .D15.50. From Past. FickS Gem. in Collinsville, Ill, \$14.00. fromTrinity Distr. in St. Louis, Mo., D1.45. from Casp. Lude by Past. Bergen in Jacksonville, Ill, P5.00. Past. Matuschka's Gem. in New Melle, Mo., O6.0l>.

To the Emigrant - Mission in New Zlorck: Half of the Epiphanyfeast Collecte in Past. Körner's congregation in Chicago \$12.25.

On the emigrant mission in Baltimore: half of the Epiphany feast - Coll. in Past. Körner's congregation in Chicago \$12.25. From Chr. Zumallm through Past. Töderlein in Chicago H5.00.

For the Hermannsburg Mission: by Past. Zim- merniann in Harris Countv, Texas, p10.50. Kindtauf-Collectk by Past. Giesccke in Davcnport, Iowa, hkt2.60.

For poor students: From M. S. in St. Louis K5.0Ü.

For Past. Wunders Gemeinde in Chicago: FromH. Biermann, Sr. in Venedv, Ill, H5.00. From the Women's Association of the Lt.'Petri gcmunity of the Past. Dvrmann in Rand olph County, Ill, PIO.OO.

For the congregation in Manistee, Mich.: By E. Bertram in Baden, Mo., K2.50. E.. Roschke, Kassirer.

Bills filing of the Committee for NnterMtzung of the ab" burned co-religionists in Wisconsin and Michigan.

Total ininuahmcn according to receipt in the "Lutheran" H6389.Ä

Expenditures.

Sent to MichiganS326	.71
N ack Chicago-sent,	1221.41
In Wisconsin,	983.55 distributed
Cargo, Express - Chargs re	15.40

2547.V7

remains stockH3842 .N

Milwaukee, Wisc. March 18, 1872.

* *

C- Eilß-feldt, Treasurer"-

As the readers will see from the above, our hands have been so abundantly filled for the burned-out people among our fellow believers in Wisconsin and Michigan that, in addition to the not insignificant donations of washing and clothing, we have also been able to provide ample support in the form of money, and now, after we have met all the needs to the full satisfaction of those affected, we still have a surplus of \$3842.37. Truly, when we offered in the "Lutheran" to take over the distribution of the gifts of love entrusted to us, we did not think that merciful love would show itself in such an abundant way. Thanks therefore to the Lord, who has opened hearts and hands through his Spirit to those in need, and who still allows twelve baskets of the five barley loaves to be taken up from those who serve as ashes, for the joy of their hearts and the awakening of trust! Thanks and a "Thank you God!" but also to those who have enabled us to bring help!

In the Committee's report, the undersigned has to announce that the surplus also includes contributions which were sent to us especially for Manistee, but which we wanted to withhold until the Synod, because in the meantime the congregation there has been so amply provided for that, in our opinion, it needs no further support. Those members of the Committee who will attend the Synod in St. Louis are therefore instructed to invite the pastors and deputies of the congregations present who have sent us money to a meeting during the meeting to discuss the appropriate use of the surplus, and we request that these congregations instruct and authorize their pastors and deputies accordingly. We take the liberty of noting that, according to the news we have recently received, our sister congregation in Chicago needs to be taken into consideration. F. Lochner, Chairman.

The following gifts have also been received for those stricken by fire in my communities in Huron County, Mich: By Ncv. J. Mecklry i" Petersburg, O., K45.00. by Past. Henkel in Burr Oak, Mich, P8.00. by Past. Böling's congregation in Waldenburg, Mich., HttüOO. From Past. Partenfclder's congregation in Bay City, Mich. 1 box of clothes. From Past. Sievers' congregation in Franken- lust, Mich, 2 boxes of clothing. From Past. Nuff's congregation in St. Clair, Mich, 1 bundle of clothes. From Past. Crämer's congregation from Petersburg, O., 2 boxes of clothing.

To the kind givers heartfelt thanks and God's "sufficient" blessing! W. Schwartz.

For poor students, Mrs. Caroline Tankmeyer of the Werthen Frauenverein in Venedv, Ill, received 12 "shirts" and 6 pairs of wollcne stockings C. F. W. Walther.

The "Lutheran" is published twice a month for the usual subscription price of one dollar and fifty cents for the out-of-town clerks, who have to pay it in advance and pay the postage: At St. Louis, each number is sold for ten cents.

Only letters containing notices for the paper are a" the no- daction, but all others containing business, orders, Abbestelluszea, monies 2c. are to be sent under the address: bl. O. Ilirtdel, Lorne och 7td "s^ LuÄ^yvtv Street", 8t. Louis, Alo. to heat. - In DeutschlandD this sheet can be obtained through Zustns Nanmann'S Buchhandlung in LeiM.

Printing Office of the Synod of Missouri, Ohio, et al. Sk.

How do the particular civil professions relate to the other table of the divine commandments, the love of neighbor?

When one hears these and those Lutherans talking about the various civil professions, it almost sounds as if they had nothing to do with the other table of the divine commandments, namely with the love of one's neighbor. Their opinion is that this love only comes into play when, for example, one feeds a hungry person, clothes a naked person, shelters a homeless person, lends without interest to a good friend who is in need, or helps to maintain the church and school by making a more generous contribution to the poorer members of the congregation, contributes his mite to the spread of the church among the pagans, to the provision of Word and Sacrament to fellow immigrants in the far West, and so on. On the other hand, it has nothing to do with the love of one's neighbor if, for example, a worker, be he a servant of a farmer or another employer, or a journeyman of a craftsman, or an accountant of a merchant, or a carpenter, blacksmith, machinist on the railroad, etc., serves his employer. Here it is only a civil contract that the employer and the worker enter into with each other, so that the latter are obliged to pay them the stipulated and promised wages for their specific work, if they perform it. This is mutually only a deed of civil justice. Love of one's neighbor can only be spoken of here if, for example, an employer continues to pay his sick worker his wages or supports him in some other way, or, conversely, if the latter desires less wages if, for example, his employer temporarily finds himself in oppressive circumstances due to third-party debts or unfavorable commercial conditions, etc.

Similarly, it is quite natural and in order that a farmer, craftsman, merchant, factory owner, etc., only pursues this particular civil profession in order to make a profit or, as they say here in the country, to make money, and the more he succeeds in it, the better it is for him. Here, only the love of one's neighbor would be violated.

He would be sinning if he used his need in a crude way, so that he could profit from it all the more, as the usurers of money and grain have been known to do.

What should one say to such common talk? Answer. It is decidedly carnal and unchristian; for if you, my dear reader, want to be a Christian and, moreover, an orthodox Christian, a Lutheran, then you should know that you must constantly prove and practice your common Christian profession also in your special civil profession. Or do you think that the Christian and the civil professional are two quite different persons in you? Do you think it is quite compatible for you as a Christian to adhere to Word and Sacrament, perhaps also to read God's Word and pray at home with your family, but in waiting for your civil profession you would not need a Christian and could live according to the ways of the world without sinning? Then you would truly be in a dangerous and pernicious error. For God's will, which he has expressed in his word, is that you should be a Christian at all times and in all places, even in your eating and drinking, resting and sleeping, how much more in your daily professional work; just as in a natural man the soul penetrates the body and sets all its members in motion, so the Christian should penetrate the civil professional man and set soul and body in motion with all their powers and members.

But how does this happen? The summary answer is that you should wait by faith and love for your particular civil profession, whether you are a laborer or an employer, a prince or a day laborer. True faith, especially in our Lord Christ, you must of course have for yourself and with yourself before God, so that you, as a poor sinner in yourself, are nevertheless certain that for Christ's sake you have a gracious God and forgiveness of sins, that you are God's child and heir; and through this faith you are spiritually born and placed in the heavenly being, a citizen with the saints and God's housemate. But according to your outward nature you still live on earth, there you are also a citizen in some civil community, there God has also given you for the common benefit of all.

He has given you a special gift and has accordingly assigned you your special civil profession. Now it is important that you exercise your faith in the fear and love of God in the love of your neighbor.

A prince, for example, even if he has so much land and people under him, wants, if he is a true Christian, to serve only his subjects in love in all his governance; but the same, in essence, does the truly faithful servant of a farmer, even if he loads and unloads manure. Both are true service in the sight of God, for both proceed from faith and take place in the love of one's neighbor, which does not seek its own, but rather that which is of the other. It would not be true worship if, for example, a preacher, no matter how learned and oratorically gifted, preached the right and pure Christian doctrine himself, but did not believe in Christ from the heart and thus had no true love for his neighbor; for God looks at the heart and his eyes look according to faith; And even if one spoke with the tongues of men and of angels, and had not the love of his neighbor, he would still be only a sounding brass and a tinkling bell before God; and even if he made many people blessed, he himself, if he died without repentance, would be eternally lost. Are you, then, my dear reader, according to your peculiar gifts and external circumstances, e.g. and you want to be a true Christian at the same time, then you are a Christian farmer only if, according to your prevailing attitude, you plow, fertilize, sow and harvest your field out of true faith in Christ, in the fear and love of God and in the love of your neighbor, regardless of whether the harvest is sparse or plentiful and whether the price of the grain is high or low. If, however, in the pursuit of your earthly occupation, greed for money and profit reigns in you, then you deny your Christian occupation and are not a Christian but a pagan farmer, even if you are called a Christian and adhere to the church. And it is similar with you if you are a craftsman; the serving charity should move you to make boots, clothes, household goods, to build houses, to shoe horses, and so on. It is no different with a merchant. If you sell just for the sake of profit, you deny your Christian profession, and

are a pagan merchant. Likewise, if you are, for example a factory owner or other employer, and you use your workers merely as service machines, so that they put money in your pocket and you become rich from their toil and sweat, but not so that you serve them in love in your work, then you are an unchristian, a cursed and damned man, even if you belong to an ecclesiastical community, contribute abundantly to the maintenance of your preacher, and he does not punish you with God's word out of due gratitude and consideration for his own belly and purse, especially if you exploit the hardship of your workers for your own gain.

You are no better off if, for example, as a doctor, you take your patients to the spa only for the sake of money. This denial of your Christian profession is not cancelled, however, if you serve poor widows and orphans free of charge or for a lower wage; for if love of neighbor does not prevail in you by virtue of faith in Christ, this action is only a dead hypocrisy; and if, moreover, you seek in it your righteousness before God against Christ's merit, it is all the more an abomination to God and, if repentance does not take place, pushes you all the deeper into the abyss of hell.

Summa, there is no special civil and earthly occupation that Christians cannot pursue and fulfill in the love of their neighbor. And this is also the purpose of the special gifts that the benevolent, almighty and all-wise God has given to the various human beings and especially to the male sex already in their mother's wombs - unique gifts that are the inner basis of the special professions and without which they could not attain any status and being. It is God's will that people who are gifted in this or that way, more or less, and who accordingly take up their particular earthly profession, should fulfill it, if they want to be Christians, by virtue of faith in Christ alone in the love of their neighbor, so that this mutual service of love for the common good unites and unites them all inwardly. And even where this Christian attitude is lacking, God has so ordered that the active performance of each particular profession must serve and benefit others, not only in the civil community, but also in the realm of science and the fine arts; for it is for these, and not for himself, that the blacksmith shoes horses and carts, the mason or carpenter builds houses, the cabinetmaker makes household goods; the tailor makes clothes, the shoemaker boots and shoes. The painter paints not for himself but for others, the sculptor creates, the poet writes poetry, the tone poet composes, the singer sings, the tone artist plays, the scholar researches, thinks, teaches and writes, and so on. It is just as with the natural body in its various members; for the eye, for example, does not see for itself, but to guide the feet in their walk and the hands in the exercise of their activity, and these latter in turn, even if they only bring food to the mouth, do not directly serve themselves, but the tools of nourishment for the preservation of bodily life, through which arms and hands naturally also get their strength for work.

But just as the soul permeates and unites all these different members of the body for their mutual service and for the common benefit of the whole body. Just as the soul invigorates all these different members of the body for their mutual service and for the common benefit of the whole body, and unites and unites them for their beneficial cooperation, so by virtue of true faith in Christ

In this way, the love of neighbor and the love of the Holy Spirit permeate and unite all the various members of the civil, as well as the domestic, scientific and artistic community, if these members want to be true Christians. And this is the right way in which the church, that is, believing Christianity, shows itself in state, science and art;

But if this serving love of neighbor is missing here and selfishness takes its place, which seeks only money and goods, or honor and fame, or all kinds of pleasure and well-being, then the common Christian profession is denied and subordinated in the performance of the special earthly profession. There rules then also

not the Lord Christ, but the prince of this world, the devil, if his subjects are also called Christians. These are the hypocrites, who, if they remain so, will also receive double condemnation; for first, like the obviously ungodly and unbelievers, they are children of unbelief, and second, they are also liars before God, in that by the Christian confession of the mouth they pretend to have faith which they do not have, and conceal the unbelief which they have.

But someone might object: Is it not written in the Holy Scripture: "A laborer is worth his wages"? And is it not therefore quite in order within Christianity that, for example, employers make a certain contract with workers for peasant, trade, or domestic tasks, that they receive wages for the work, if it is done properly, on a daily or weekly or monthly basis? Here only a reciprocal relation of rights and duties is involved; for the employer, according to the oral or written contract, has a right to the laborer to have him do the work properly: and in this case it is his duty to pay him the agreed wage; and again the laborer has a right to his employer to claim this wage from him out of merit of the work and not out of favor, if he has fulfilled his duty to him and has done well the work assigned. Here it is a matter of mutual acts of civil justice, which legal heathens also perform and in which the love of one's neighbor has nothing to do.

The answer to this is as follows: First, it is true that even among Christians such contracts between employers and workers exist and are valid with good reason, provided that at the same time the just relationship between work and wages is preserved.

On the other hand, however, it is an error to assert that the love of neighbor has nothing to do in this; for it is absolutely impossible that there should be among Christians, even in the direction of their civil profession, an action and activity of some against others in which the love of neighbor, according to God's will, should not be manifested, and this action should permeate and, as it were, animate and sanctify it as a service of God".

Thirdly, it follows that among Christians the contractual relationship between employers and workers and their mutual rights and duties is only a special form, way and manner in which the mutual serving love of the neighbor proves itself. And just as God has written this into the hearts of all people as his law and will, he also demands it of the heathen themselves, even if they are unable to perform it because of their inherent unbelief and disobedience. If then

z. If, for example, an employer continues to pay the wages of a worker who has fallen ill, or provides for his widow and orphans in the event of his death, or supports him if he has become old and incapable of working, this is no less a form of charity than that shown by him in giving him work and paying him his wages, but only another form or manner of doing so which is not regulated and limited by contract.

Fourthly, therefore, it remains the case that the Christian employer, if he gives work to his fellow Christians or fellow men and pays the wages without serving charity, denies his Christian profession, even if he does not give it away and there is no disproportion between work and wages. And again, the Christian worker likewise denies his Christian vocation if, without serving charity and only for the sake of wages, he performs well and thoroughly the work ordered of him by his employer; for the mutual civil justice which they render one another is an albeit limited form of serving charity.

Two and twenty theses

to answer the question:

Is it right to reproduce books by printing which have the purpose of spreading adulterations of the Word of God? *)

1.

A man sins not only when he does evil himself, but also when he participates in the sins of others; for it is written, "Come out of her, my people, that ye be not partakers of her sins, lest ye receive some of her plagues." Revelation John 18:4.

2.

One is guilty of other people's sins if he does not punish them and does not confess them; for it is written, "You shall not hate your brother in your heart, but you shall punish your neighbor, so that you will not have to bear his guilt." Deut. 19:17: "If a soul sin, and hear a curse, and witness, or see, or know, and not confess, he is guilty of iniquity." Deut. 5:1. "Have no fellowship with the unfruitful works of darkness, but rather punish them." Ephesians 5:11.

3.

Furthermore, one is guilty of other people's sins if he does not prevent them, even though he could; for it is written, "I have told him (Eli) that I will be judge of his house forever for iniquity, that he knew how his children behaved shamefully, and would not even have looked upon it sourly." 1 Sam. 3:13. "Whosoever knoweth to do good, and doeth it not, to him it is sin." Jam. 4,17.

4.

Stranger sins are even more difficult to commit if one approves of them, takes pleasure in them, praises them and thus encourages them; for in order to illustrate the greatness of Saul's sin, Luke writes: "Saul took pleasure in his (nem

*) We share these theses discussed in the local community in the conviction that they apply not only to the printing business, but also to all other businesses.

D. R.

lich Stephani) death." Apost. 8, 1. The abominations of the Gentiles are described by the words: "They that know the righteousness of God (that they which do these things are worthy of death) do them not only so, but have pleasure in them that do them." Rom. 1:32. Therefore John also writes, "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works." 2 John 10.11. "When he (Herod) saw that it (the execution of Jacobi) pleased him, he went on and caught Peter also." Apost. 12, 3.

5.

One is guilty of foreign sins to an even greater degree if one advises, tries to persuade or incite, like Ahithophel, who advised Absalom to commit incest and then hanged himself in despair (2 Sam. 16, 21.), like the chief priests and elders, who "persuaded the people to ask for Barrabas and kill Jesus" (Matth. 27, 20.). Therefore Paul also says that the chiefs crucified the Lord of glory (1 Cor. 2,8.) and that the whole house of Israel killed the prince of life (Apost. 3,15. 2,36.), and Stephen rebukes the council that he not only became the "betrayer" but also the "murderer" of Jesus through his persuasion (Apost. 7,52.).

6.

One is guilty of other people's sins if he has angered his neighbor, that is, if he has caused him to sin by his example; for it is written, "There must be anger, but woe to the man by whom there is anger. Matth. 18, 7. "(The LORD) will deliver up Israel because of the sin of Jeroboam, who sinned, and made Israel sin." 1 Kings 14:16. (Compare 2 Kings 21:11. of Manasseh, who also "made Judah sin" with his idols).

7.

Foreign sins are more grievously committed when they are ordered, like Herod, who ordered the beheading of John the Baptist and of whom it is said: "And sent and beheaded John in prison" (Matth. 14, 10.), or like David, who ordered that Uriah should die in the most dangerous place in the battle and of whom the prophet says: "You have slain Uriam the Hittite with the sword. 2 Sam. 12:9.

8.

One is most guilty of foreign sins when he himself promotes them, aids them, helps them, gives himself as an instrument for them; for it is written: "Lay hands on no man soon, neither make thyself an accessory to foreign sins", 1 Tim. 5, 22.; whoever therefore helps men into office without examination, who deceive souls, makes himself an accessory to all their sins. Christ himself says to Pilate: "He who delivered me up to you has greater sin," John 19:11, so that, according to Christ's saying, he who helps to commit a crime can do greater sin with it than he who commands or carries it out. So also Solomon says: "He who participates with thieves, hears cursing and does not report it, hates his life," Prov. 29:24, i.e. he plunges himself into his own destruction! Since Saul had participated in the murder of the first martyr only by "keeping the clothes of those who killed him" (Apost. 22,20.

7,57.), he considered himself to be his murderer. Finally, God's Word says of the "ungodly": "When you see a thief, you run with him, and have fellowship with adulterers." Ps. 50:18. Hence the German proverb, "The fence is as good as the thief."

9.

To pervert and falsify God's word is already, if it happens without knowledge and will (Ps. 19,13.: "Who can realize how often he falls short? Forgive me my hidden faults!"), it is a grave sin against God and against one's neighbor; but if it is done with knowledge and will, it is a very grievous sin, which, if true repentance is not made, will inevitably bring God's curse and eternal damnation, for it is written twice in succession, "If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. Further, Christ says, "Whosoever therefore shall destroy one of the least of these commandments, and shall teach men so, the same shall be called least" (i.e., nothing) "in the kingdom of heaven." Matt. 5:19. It is also written, "If any man add unto these things, God shall add unto him the plagues that are written in this book. And if any man do from the words of the book of this prophecy, God shall take away his part from the book of life, and from the holy city, and from those things which are written in this book." Revelation 22:18, 19. When Saul opposed even one of God's moths with knowledge and will, Samuel cried out to him, "Because you have rejected the word of the LORD, he has rejected you also." 1 Sam. 15:23. Further, Christ says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15 Paul writes: "Now I urge you, brethren, to watch for those who cause division and trouble apart from the teaching you have learned, and to depart from them. For such do not serve the Lord IEsu Christ, but their belly, and by sweet words and glorious speech they deceive the innocent hearts." Rom. 16,17.18. Therefore he also testifies in the name of his fellow apostles: "(We) also avoid secret shame, and do not deal in mischievousness, neither do we counterfeit God's word, but reveal the truth, and prove ourselves good in the sight of God against all men's consciences." (2 Cor. 4:2.) "We can do nothing against the truth, but for the truth." (2 Cor. 13:8.)

10.

The same sin that is committed by oral teaching against God's word is committed by the one who does this by means of writings, namely, in which falsifications of God's word are contained and which he publishes for the purpose of spreading these falsifications; yes, because by means of books the false teaching is brought into more hearts and even after the death of the author souls are still seduced by it, this sin is all the more terrible.- That, according to God's Word, oral and written teaching are essentially the same thing, we see from the fact that, among other things, it is said of the written prophecy of Zechariah: "But all these things came to pass, that it might be fulfilled which was spoken by the prophet that speaketh," Matt. 21:4, and that it is said of the writings of Moses and the prophets: "They have Moses and the prophets; let them hear the same."

Luk 16,29. But how especially important the written teaching is, we can see from the fact that the Lord says to John: "Write, because these words are true and certain", Revelation 21,5. And when Hezekiah received a letter filled with blasphemies against the true God from the Assyrian king Sanherib, it says: "When Hezekiah had received the letter from the messenger and read it, he went up to the house of the Lord and spread it out before the Lord," Isa. 37:14.

11.

Whoever knowingly prints such writings so that they can be spread, makes himself guilty of all the sins of the author, fights against God, his word and his honor, sets himself against Christ and his redemption, fights against the Holy Spirit and his work in man, helps to mislead souls on the way to eternity, helps to murder them and plunge them into eternal damnation, hinders the coming of the kingdom of God, the kingdom of truth and justice, and promotes the kingdom of Satan, the kingdom of error, lies, darkness and sin. Therefore, we read that when the Ephesians were converted, they did not just put away their superstitious books and did not sell them, but it says: "They gathered the books together and burned them publicly, and calculated what they were worth, and found fifty thousand pennies," Acts 19:19. 19,19, according to the calculation of the scholars a sum of 6250 riksdaler. - Here again belong all the passages that deal with the sin of those who preach false doctrine, whether orally or in writing, as well as all the passages that punish the participation in other people's sins in general.

12.

The excuse is not that good may also come of it; for it is written, "Some say that we should say: Let us do evil, that good may come of it. Which condemnation is quite right," Rom. 3,8. Joseph says of his brothers: "You intended to do evil to me, but God intended to do good", Gen. 50,20. But because God turned evil into good, the evil (the sale of Joseph, this human theft committed on his own brother) was not good, but only its success changed. The principle: "The good end justifies the bad means" is the immoral principle of the Jesuits.

13.

Even the excuse of a man is not valid that his profession brings it with it; for no one has a profession to do sin; whoever abuses his profession for this purpose, rather makes it a "dishonest handling", as the apostle says 1 Tim. 3,3. The divine rule for every profession is:

"You eat now, or drink, or whatever you do, do it all for God's glory", 1 Cor. 10, 31. 10:31; "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus," Col. 3:17; and finally, "Let no man seek his own; but let every man seek his own," 1 Cor. 10:24; and "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. Love does no harm to its neighbor." Rom.13:8, 10.

14.

Nor is the excuse valid that one otherwise does not have his bread; for if one does sin because

108

Otherwise, if you believe you cannot get through, you fall away from God for the sake of bread, despair of God and, taking refuge in sin, seek help from the devil. As often as God puts a person in a position where it seems that he must sin if he wants to survive or save himself, this is a divine temptation to do good; whoever then chooses sin has not passed the test set for him by God, but has fallen into temptation and, if he does not repent, will be eternally lost as a temporal believer. For it is written, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life" (that is, whosoever, in order to save his temporal life and earthly welfare, will not deny himself, even to do something sinful), "shall lose it; but whosoever shall lose his life for my sake, the same shall find it. What good would it do a man if he gained the whole world and yet suffered damage to his soul? Or what can man give to redeem his soul?" (Match. 16, 24-26.) Therefore Peter writes: "Beloved, do not let the heat that comes upon you (that comes against you, that you may be tempted) be strange to you, as if something strange came against you." 1 Pet. 4:12. Christ says at last of the temporal believers, "But they that are on the rock, when they hear, receive the word with joy; and they that have not root, for a time they believe, and in time of temptation they fall away." Luk 8:13. Therefore, gain that is obtained through sinful means is called "shameful gain" in Scripture.

1 Pet. 5, 2.

15.

Nor is the excuse valid that the book being printed contains only a few distortions of God's word and does not speak to gross unbelief; for it is written of false teaching, "A little leaven leaveneth the whole lump." Gal. 5:9.

16.

Also the excuse that one is a mere dead tool is not valid, because this can only be said of animals, not of men, who, because they have reason, are accountable and responsible to God for all their actions. When the apostles were commanded by their authorities not to teach in Jesus' name, they did not remain silent, thinking that they were only instruments of their superiors, who therefore had to answer for their silence, but they said: "God must be obeyed more than men." Acts 5:29. 5:29 Further, when Saul the king commanded his satellites to kill the priests who had shown mercy to David, the satellites thought

They did not think that they were dead instruments, that the responsibility rested solely on the king in whose service they were; rather, they considered themselves responsible in all things before God Himself, and therefore, despite the king's command, they did not kill the priests, while the traitor Doeg, no doubt consoling himself with being only the king's instrument, slew 85 innocent priests at the king's command. 1 Sam. 22, 17.18. Incidentally, God's word itself says of the senseless, willless and lifeless creatures, which are so shamefully misused as unconscious instruments by men: "The anxious waiting of the creature awaits the revelation of the children of God. Since the creature is subjected to vanity without its will, but for the sake of the one who subjected it, on hope. We know that all creatures long with us and are still afraid. Rom. 8:19, 20, 22. Whoever considers himself a dead instrument and participates in sinful things, humbles himself below the animal, yes, below all creatures abused by man, who unconsciously long to no longer be subject to vanity.

17.

Nor is the excuse valid that otherwise all teachers who spread error would have to be condemned, which no one would claim; this excuse also does not apply, as I said, because the servant who knows his master's will, and has not prepared himself, nor done according to his will, "according to God's word, "have to suffer many strokes, but he who does not know, few strokes. For to whomsoever much is given, from him much will be sought; and to whomsoever much is commanded, from him much will be required." Luk 12, 47. 48. Therefore the Lord says to Pilato, "He that delivered me unto thee hath greater sin." Joh. 19,11. A printer, who has recognized the truth and prints false books, therefore sins more than the author of error, who believes his teaching to be right.

18.

Nor is the excuse valid that otherwise many transactions that are considered lawful would be reprehensible and condemnable; for 1. many other things are almost universally considered right that are wrong, which therefore the Christian should not do, for whom the word applies: "Thou shalt not follow the multitude to evil," Ex. 23:2. 23:2, "The whole world is in trouble," 1 John 5:19, "Do not be like this world," Romans 12:2, and finally, "Do not pull on a strange yoke with unbelievers," 2 Corinthians 6:14. 6:14. 2. But that which is right in itself is not made wrong by abuse, e.g. a church, a school, a crucifix, science, art, gold, silver, pearls, precious stones, velvet, silk, wine, beer, delicacies, and so on.; for it is written, "All the creatures of God are good, and nothing abominable, which is received with thanksgiving," 1 Tim. 4:4. and, "To the pure all things are pure; but to the unclean and unbelieving nothing is pure, but impure is both their mind and conscience." Tit. 1:15.

19.

Nor is the excuse valid that it is not considered sinful when even old pagan, Jewish, and Muhammadan books are reissued and used; for these are not reissued and used in order that the books that have been used by all It is not only that the pagan errors, which have long since been recognized and judged by Christians, are spread and imprinted, but only that

their history, teachings, language, art of representation, etc. are learned from them and used for good. Therefore, the following also applies: "All things are yours. 1 Cor. 3:21. Just as it is sinful to make images for worship, but it is not sinful to make, buy and use them for other good purposes (for in the prohibition of images it says at the end: "Do not worship or serve them", Ex. 20:5.), it is indeed sinful to print false books, which have the purpose and presumably the success of spreading falsifications of the Word of God, but not if they are acknowledged to have the purpose and presumably only the success of furthering the cause of truth, of doing any good at all. Therefore, even the holy apostles quote passages from pagan books, e.g. the words of the poet Aratus, or

of the Stoic philosopher Kleanthes (died 260 B.C.): "We are of his" (i.e. God's) "gender," Apost. 17, 28; further the words of the poet Menander (died 342 B.C.): "Evil talk corrupts good morals", 1 Cor. 15, 33; finally the words of the poet Epimenides (died more than 500 years before Christ): "The Cretans are always liars, evil beasts and rotten bellies", Titus 1, 12. It is also by no means asserted here that the evil means is sanctified for the sake of the good end. No! Just as the narration of the false teachings of the heretics for the purpose of warning against them is not an evil means to a good end, so also the printing of false books for the historical presentation of the existing errors and for other good purposes is not an evil means to a good end, but false books whose printing has the purpose of spreading error are. If newly published old pagan books were ever used to imbibe pagan principles and attitudes, this would be an abuse for which their reprinting is not intended; if, however, soul-dangerous errors are spread by new false-believing books, this is not their abuse, but precisely the use for which their reprinting is intended. Incidentally, it is of course also a sin to proceed in the printing and distribution of these writings without conscientious caution; hence, for example, Luther published Aesop's Fables himself, but reads out the seductive in them. He writes: "We have undertaken to sweep up this book and to give it a little better form than it has had up to now" (XIV, 1367); also in regard to all other pagan books, which are used in schools of learning, especially for the sake of learning history and language, our orthodox fathers demand that they should only be printed and introduced again after they have been purged of all seductive material.

20.

Nor is the excuse valid that one cannot demand of every Christian bookseller and printer to be a judge of whether his books contain nothing against God's word; for God's word says: "If anyone has an office, let him wait for it," Rom. 12:7. but only he can wait for his office who is capable of administering it for God's glory and for the benefit of his neighbor. Just as only he can be an apothecary with a good conscience who not only knows how to deal with medicines, but can distinguish them and especially poisons from other remedies, so only he can preside over a bookstore with a good conscience who can distinguish books, or has reliable assistants at his side, whose examination and judgment he can trust, and therefore always has at least the moral certainty with his publishers and all his printed matter that the things he publishes or prints contain nothing against God's honor and the salvation of his neighbor, that is, for the purpose of distribution. The apostle says of the converted Jews who ate meat forbidden by the ceremonial law. The apostle says of the converted Jews who ate meat forbidden by the ceremonial law: "But he who doubts this and eats it is condemned, for it is not of faith. But what does not come from faith is sin." Rom. 14, 23. Therefore, whoever practices a profession that he does not understand in the responsibility associated with it, and therefore must do many things at least in doubt, is "condemned" according to God's word; how much more so the one who recognizes the corruptibility of his work, and still delivers it for the sake of "shameful profit"!

21.

Nor is the excuse valid that it is written, "Let every man be sure of his own mind. Blessed is he who has no conscience about what he accepts." Rom. 14:5; for the apostle says this only about things that are neither good nor evil in themselves, the use or omission of which therefore becomes good or evil only after the conscience stands by it; but what is done contrary to God's word and commandment is and remains sin, even if the person may not have a conscience about it or believe to be sure of his opinion; for it is written: "Sin is wrong," 1 John 3:4. 3:4, in the Greek it says: "Sin is x xxxxxx, i.e. unlawfulness;" therefore what is contrary to God's law is sin and remains sin, whether a man has a conscience about it or not, yes, whether in his blindness he still considers his action to be the most delicious and holy work. Even many firmly believed that they were doing God a service when they killed the apostles; as the Lord says: "The time is coming when he who kills you will think that he is doing God a service," John 16:2. But were they excused because they were sure of their opinion and therefore did not feel conscience about their persecution of the saints of God? Let that be far away! What they thought they were doing to serve God was and remained sin and the most horrible abomination.

22.

To first ask whether it is not possible to print writings that falsify God's Word, the purpose of publishing which is to spread these falsifications, is therefore nothing other than to ask whether it is not also possible to sin at times, to despise and blaspheme God, to spit on Christ and crucify him anew, to contradict the Holy Spirit, to deceive people and corrupt and murder their souls, and thus to serve the devil. Devil. *)

Miscellaneous.

Usury. In the "Kirchenblatt der Angelegenheiten der luth- Kirche in Braunschweig und Hannover", in the January and February numbers of the year, there is an excellent article under the heading: "Socialism and the Church." in which it is shown that the abominations of socialism have their cause not only in the wickedness of the socialists, but often also in those who condemn them, so that the church not only has to testify against the former, but also to show that it is not on the side of the oppressors and bloodsuckers, but also has a heart for the physical needs of the workers. Here the article finally comes to the point of usury. What was said about it we share here. It is as follows: "Finally, however, the church must raise its voice to free the people again from the hands of the usurers. For in spite of the fact that in the Old Testament God forbids usury most strictly and with grave threats, and in spite of the fact that in the New Testament the Savior most urgently recommends lending and borrowing to his disciples, even where no retribution can be hoped for, and provides it with the richest promises, most Christian authorities, including ours, have now repealed the so-called usury laws and thus declared usury to be unpunishable. Perhaps a better time will come later, when

*) In a later number we think of sharing testimonies of our godly fathers to these.

W. [Walther]

God should bestow them on our people, it is difficult to understand that in a Christian nation the usury laws had to be given; but it will certainly not understand that those laws were repealed again, and that at a time when the avalanche-like swelling of the so-called big capital had already gained the most threatening extension. For it is quite irrefutable that the great majority of the people, and precisely the more oppressed, less favorably situated, poorer part of them, is thereby left to the exploitation of a small minority, which in itself is already in more prosperous, richer, and in any case more favorable circumstances. But it is also quite incomprehensible to simple common sense how Christian authorities can have loaded such responsibility upon themselves for the love of a shallow liberal theory of freedom. The inevitable consequences can be seen already after a few years in the unrestrained increase of the interest rate *); they can be seen further in the frightening number of accords, concourses and subhastations, the announcements of which fill the public papers; they can be seen in the steady increase of almsmen in most places and in other things. Shouldn't the church take care of the poor people and remind the authorities of the duty of protection that they owe to all their people and to the oppressed parts, that they should once again put a stop to the heartless and unscrupulous greed of the servants of Mammon and declare usury a crime worthy of punishment, which it is according to God's word? She is only doing her motherly duty to her children, and at the same time fulfilling a duty of love to the worldly authorities, who are, of course, first responsible for the care of these worldly and earthly affairs, but who have obviously forgotten their duty here and thus brought about such a serious state of illness, which threatens the life of the entire people. And the children can and will recognize their mother again by her maternal care and - God willing - learn to love her." W. [Walther]

"Avarice is a root of all evil," says God's Word. Every day we see this confirmed before our eyes. The following is taken from a local secular newspaper: Berlin, 29 Feb. Local newspapers report: The addiction to become rich has again made one of our fellow citizens unhappy. The dresser A. Ruhwann in Königstraße, father of five children, a hard-working, ambitious man, went about his business diligently and with happy success until recently. Then he too was seized by speculative frenzy. He bought papers, houses, bankrupt estates, etc., and although he quickly came closer to his goal of becoming rich, he was struck by a misfortune in this pursuit of fortune, which riches can never make up for; he lost his mind and went insane. In the evening, four guards had their work cut out to get the madman into the insane asylum. He smashed every window of the cab, exclaiming: "I want to become rich!"

Accidental devilry. An Episcopal preacher of New York, named Carter, sought to extort money from a bad woman named Couch by spreading the rumor that Carter had seduced her. The plot was finely spun.

We have been assured by credible sources that a company in the neighboring town of G. took 12 cents from a hard-pressed farmer, and that in the other neighboring town of S. a company even took 16 cents from a likewise hard-pressed craftsman, but then really sucked him dry and to death. Secretly, the priest was told that if he "paid", then everything would be suppressed. But this wretch had reached the wrong address, Carter had her arrested without delay. She was publicly interrogated, and she herself confessed that a scoundrel had led her on. Her plea for mercy was refused. Her father also declared that she was a mean person with whom he knew nothing.

(Christi. Botsch.)

In Saxony, there is an "Association for the Dissemination of Christian Edification Writings," which since 1859 has set itself the task of disseminating good writings that "agree with the Bible and the confessional writings of the Lutheran Church" in order to "maintain and demand lively Christianity among the people." Any confirmed Evangelical Lutheran Christian who contributes at least ten Neugroschen (about 20 cents) annually may be a member. The association maintains a colporteur and finds ever further entrance, since its beneficial work is obvious! - It is certainly the task of all Christians to help build the kingdom of Christ by spreading good writings, since the devil is serious about protecting and fortifying his own and destroying the other by thousands of evil writings! Reader, you who have these lines before your eyes, do you already belong to our Tractat Association? If not, I ask you to read again the relevant article in number 13 of the previous volume of the "Lutheran".

There is also a "Wendisch evangelisch-lutherischer Schriftenverein" in Saxony, which in its last year distributed 44,422 copies of nineteen different publications. The latest publication is called "Zionskle Gloßy", a treasure of songs for domestic edification, consisting of 517 religious songs of mostly still living Wendish poets and compiled by Pastor Domaschka.

The Religious Tract Society of London, founded in 1799 by Pastor Burder, now has its own large society house, similar to a royal palace, in which sixty permanent officials and ten editors of various periodicals are employed. Every day, 90,000 publications are printed there, including 3000 books. The company provides larger edifying books, travelogues, biographies and so on, also picture books for children, which are excellently equipped. In order to provide good Sunday reading, it publishes several illustrated newspapers. Since its founding, it has distributed over a thousand million publications and established 15,000 libraries. Every emigrant ship is supplied with tracts; they are found in all almshouses and lunatic asylums, in prisons and hospitals. Its colporteurs travel through all countries and offer edifying writings to all nations in their own language. The annual income amounts to more than 700,000 dollars, among which there are always considerable gifts. - Couldn't Lutherans do something similar?

In **London**, indecent books and pictures are taken away and destroyed, but the sellers are put under lock and key for promoting

immorality. Thus, in 1867, the following were destroyed: 35,000 volumes, 318 lithographs, about 800 copper engravings, 46 lithograph stones, 15 copper plates, which together had a value of 6000 dollars. This is an excellent way to control the abuse of the press and art in the service of sin! It is deplorable, however, that the English papers, by communicating this, can point to the German newspapers, in which the most shameful and harmful books, etc., are published.

The latter, unfortunately, is also true of many German newspapers of America, which are also in many other respects true satanic papers! And yet one finds Christians who support such papers and read the moral poison daily!

In **Berlin**, on the 12th Sunday after Trinity in 1868 (compare the Gospel of the day), a public service for the deaf and dumb was celebrated for the first time. They came from far and wide; the railroads transported them free of charge. A candidate of theology, since then a teacher for the deaf and dumb, was ordained as a pastor, and since then he has held this service every 14 days in the hall of the Friedrichs-Gymnasium and has generally practiced pastoral care for the adult deaf and dumb. The whole service (sermon, prayer, confession, absolution, communion) is performed in sign language.

The spirit of the Pontifical so-called "Sisters of Mercy".

The spirit that animates these nuns, who spread such a halo around them, is revealed only too clearly in a conversation that Reverend Wood, an American Bible agent, recently had with them, and which is reported in the "Christian Messenger" of March 27. After the aforementioned Bible agent had been admitted in a very polite manner to the parlor of the local institution of the "Sisters of Mercy" in South Bend in the state of Indiana, the following conversation took place:

Agent: "My business is that of a Bible agent. I work here for the St. Joseph County Bible Society, providing Bibles to the poor and collecting money for the 'Bible cause.'"

Sister: "My Lord, we do not subscribe to your Bible. We consider it a seduction, a falsehood, put on by apostates, corrupt people and followers of the devil. Yes, it is the devil's book. The circulation of this book plunges thousands of souls into damnation every day. No Bible should be circulated among the common people, but the holy priesthood should explain the Bible to them."

Agent: "Madame, I did not come in to have a theological quarrel or fight with you over the authenticity of the Bible, but because this institution purports to be an institution of sisters of mercy, I came in to ask for a contribution - thereby to distribute Bibles to the poor."

Sister: "I tell you, my Lord, that we do not support your Bible in any way or on any condition. I would much rather give money to destroy it than to spread it."

Agent: "We Protestants are not selfish in this regard, for we give Bibles to the poor of all denominations; I have already given Bibles to poor Catholic families in this city."

Sister: "This is an untruth."

Agent: "I repeat what I said about providing poor Catholic families in this city with the word of God, and I am ready to confirm it."

Sister: "I am telling you that it is a falsehood. It is a lie! You have never given a Bible to a Catholic family in your life. You would much rather burn your Bible. I would burn it right now. Yes, I would need it to heat the three kettle with."

Agent: "Madame, the day of burning Bibles is over. France and still other papal countries have burned not only the Bible, but also those who read and followed it; but I tell you, their day is gone."

Sister: "This Bible should be burned this very day in South Bend with THOSE who dare it among the people."

Agent: "Now madame-at all you show and reveal more the spirit of a serpent than that of a merciful sister."

Sister: "We don't want to see you or your Bible in this institution. You came in just to give an insult."

Agent: "How and in what way did I offend you?"

Sister: "You already gave us an insult by bringing this Bible into such a sacred institution as this, since we do not wish to see you or the book here."

Agent: "As for myself, I can escape quite easily; but I feel you should have this Bible."

Sister: "I tell you, I would make my tea with your Bible."

Agent: "Your will is strong, but your arm is too weak. Farewell Madame."

Sister: "I do not return a greeting to such a Bible agent."

Agent: "Your non-greeting has no meaning."

We only note the following in this regard:

All biblical Christians who have daughters and send them to the "Sisters of Mercy" so that they can instruct them in female work, should consider what they are doing. They are sending their children into a real den of soul murderers. Would that such parents would not be so foolish and so blind as to be deceived by the hypocritical nature and assurances of those nuns that their instruction has nothing to do with religion. All papal orders, including that of the "Sisters of Mercy," have no other ultimate purpose than to eradicate the Bible religion and to spread the Pabstacy. Whoever hands over his dear children to such antichristian institutions, does nothing else than putting his own flesh and blood into the hellish net of Antichrist himself. Woe to him who does this in spite of all the warnings he has received! From him God will one day demand the blood of his children in his wrath. W. [Walther]

To the ecclesiastical chronicle.

Parish school. Unfortunately, even in better, but already more Americanized congregations, it is very difficult for preachers to persuade them to establish congregational schools. Just now, a faithful preacher in the far West reports to us that, when he could not at all convince the congregation as a whole to establish a parochial school with its own teacher, he formed a "school association" which set as its purpose the establishment of a proper Christian weekly school. And behold, the matter succeeded. The association is in the process of appointing a teacher. This is certainly an example worthy of imitation in similar circumstances. W. [Walther]

In **the Hartwick Seminary**, that is, in the theological department belonging to the General Synod, there is a whole student. The Luth. Kirchenzeitung therefore makes the remark: If the one stu

dent becomes ill, then the professors can go on a trip. Whether they are very happy about this freedom is, of course, another question.

W. [Walther]

The General Synod of Ohio, etc., will hold a special meeting at Bucyrus, O., on May 23 and following days, namely, to consider the constitution of the Synodical Conference and the affairs of its institutions at Columbus.

Governing propositions for the proceedings of the Evangelical Lutheran Synod of Missouri, Ohio, &c. St., at Saint Louis, April 27, and the following days.

"What task do we have to solve so that the blessings God has poured out on us in the past five and twenty years will not be spilled by us but bequeathed to our descendants?"

I. What is this blessing?

1. that, in the time of an almost general apostasy from the Lutheran faith and the greatest disunity of the Lutheran Church, there is unity among us in the pure Lutheran doctrine, far from papist and unionist tendencies.

2. a steady, uninterrupted growth of our synod in the number of its members, without any external political compulsion or earthly interest having induced them to join, and therefore an ever-increasing influence of our synod on our immigrant co-religionists.

3. the prosperous condition of our educational institutions for the training of preachers and school teachers.

4. blessed condition of our parochial school system, so that our children are not abandoned to the religionless free schools.

5. a treasure of orthodox, healthy books which enable Christians who are eager to learn to grow in Christian knowledge and to cultivate Christian home worship.

6. journals, which in God's hands have been a blessed means for the internal and external expansion of our synod.

7. fraternal harmony and cooperation with four like-minded Lutheran synods.

Not to us, O Lord, not to us, but to Your name give glory for Your grace and truth!

II. What are the dangers of spilling this Blessing?

That such dangers also threaten us, teaches us

1. the prophecies of the holy scriptures partly about the general dangers of all times, Acts 20, 29. 20, 29.30. Matth. 13, 25. partly of the special dangers of the last time, 1 Timoth. 4,1. 2. 2 Tim. 3,1.2. 2 Petri 3, 3. Match. 24,11.12. Luc. 18,8. 1 Thess. 5, 3.

2. the fulfillment of these prophecies in the history of the Christian Church: the post-apostolic period, the period after Luther's death and the period after the Thirty Years' War.

3 Two memorable sayings of Luther, in his epistle sermon on Sunday Invocavit: "In another way he shows the danger.... stand longer," and in the scripture: An die Rathsherren deutschen Land: "Lasst uns unsern vorigen Jammer... have an evil year." III. What must be our task, that this blessing may not be buried, but bequeathed to our descendants?"

This highly important question is forced upon us partly by a sense of gratitude, partly by the

In part, this is due to the vigilance required in view of the great dangers, and in part to the love for our children and descendants.

1. in general:

That we beware of ingratitude, for which the fountain of grace runs dry, of self-satisfied boasting, which provokes God to anger to destroy what has already been built, of satiety, avarice and godless living.

2. in particular:

a. that the pastors not only watch over their congregations but also over themselves and keep the secret of faith in a pure conscience, prepare themselves carefully for their sermons, practice pastoral care conscientiously and in the evangelical spirit, refrain from all lordliness over the congregation, study diligently both in the holy Scriptures, and in the writings of our orthodox fathers, that they themselves maintain unity in the spirit among themselves through the bond of peace, that they do not engage in any worldly side business that takes them away from their holy office, that they do not make any frivolous, selfish changes in office, and that they do not cause their congregation to despise the holy gospel through their conduct.

Teachers at high and low schools have the same task to the same extent.

b. That the churches and their members receive the gospel not only in word, but both in power and in the Holy Spirit, establish and promote Christian church schools, practice fraternal punishment and church discipline in a truly evangelical spirit, allow no secret societies to arise among them, be generous in support of the institutions of the synod and the poor.

c. that our educational institutions not only cultivate scientific endeavors, but also a Christian spirit among their students, and that the reading of the pagan as well as the German classics is always accompanied and supervised by Christian criticism.

d. that the theological journals faithfully continue to present and defend the pure Lutheran doctrine and do not deny the Christian character even in necessary polemics.

e. That the entire synod refrain from all unionistic efforts, but cultivate unity of spirit with all like-minded Lutheran synods with the greatest diligence, with all patience, and with denial of all special interests, and let common cooperation serve to build up the Kingdom of God in America. The synod, after it has become stronger, will also have to take care that the English language is cultivated more abundantly in its parochial schools as well as in its institutions of higher learning, in order to make its members capable of carrying out their heavenly calling to be a light in the Lord to a greater extent and also to help promote the welfare of the entire country as Christian citizens.

IV. The success.

What success the solution of this high task will have, especially for our future generation, is known to God alone. We have only to do our part, not to let our hands fall down despondently and to command success to God in earnest prayer.

Whether the Lord has provided a longer visitation of grace for this Western world, especially for our Germans, or whether the appearance of the glory of Christ will soon put an end to the nature of this world, that is hidden in God's counsel. May the Lord come today or tomorrow, only that we may discover Him as pious and faithful servants.

Constitution

of the Evangelical Lutheran Synodal Conference of North America. *)

§ I. Name.

"Evangelical Lutheran Synodal Conference."

§ II. Confession.

The "Synodal Conference" confesses the canonical writings of the Old and New Testaments as God's Word, and the Confession of the Evangelical Lutheran Church of 1580, called "Concordia", as its own.

§ III. Purpose and aim.

External expression of the spiritual unity of the synods concerned; - mutual strengthening in faith and confession; promotion of unity in doctrine and practice and elimination of existing or threatened disturbance of the same; common activity for the common purposes; - striving for a delimitation of the synods according to territorial boundaries, provided that language does not divide. - Unification of all Lutheran synods of America into one orthodox American Lutheran Church.

§. IV Authority.

The "Synodal Conference" is merely a consultative body in all matters in which it has not been granted a decisive power by all the Synods constituting it; - only the entirety of the Synods represented in it has to decide on the admission of ecclesiastical bodies into the association of the "Synodal Conference", and such admission can therefore only be effected by a consenting resolution of all the associated Synods; - it shall see to it that regular mixed pastoral conferences are established and held through the mediation of the respective district presidents; - without the consent of all synods represented in the "Synodal Conference", none of them may enter into ecclesiastical connections with other ecclesiastical bodies.

§ V. Objects of activity.

Church doctrine and practice; - Relationship of the preachers and congregations of one synod of the federation to those of another; - Relationship of the whole body and individual parts of it to church bodies outside its federation; - Matters of external and internal, as well as emigrant mission; - Sick and orphanage matters; - Lutheran literature in general and Lutheran tracts in particular; - Matters of the training of preachers and school teachers and the like.

§ VI. method of execution.

a) The members of the "Synodal Conference": - they are partly voting, partly only advisory; the former are the preachers and congregational deputies delegated by the synods concerned, the latter all those present who are either standing members of the synods concerned, or who functioned as congregational deputies in the synodal assemblies held immediately before. For the time being, each synod in question, which has eighty or less voting members, is entitled to elect four representatives; every forty voting members over eighty confer the right to elect two further representatives; likewise every fraction of forty, but always preachers and deputies in equal numbers.

This is the previously communicated constitution in its revised and final form.

D. L.

b) Time of holding: - annually in July.

c) Officers of the body: - for one year, from the theologians, elected chairman and a clerk, and treasurer and one deputy each.

d) Meeting time: - maximum six days.

§ VII. Constitution.

The constitution of the "Synodal Conference" comes into force after it has been confirmed by all the synods concerned by means of an approving resolution; - also, only by means of such a resolution can changes to the constitution acquire validity and force; - the "Synodal Conference" has the power to add such subsidiary provisions to its statutes which neither contradict the constitutions of the synods concerned, nor draw matters of synodal competence into its circle. -

Adopted at the second meeting of the "Evangelical Lutheran Synodal Conference" held at Fort Wayne, Ind. from 14 to 17 November X. v. 1871, by the following members and respectively representatives of the synods forming the "Synodal - Conference":

I. Evangelical Lutheran Synod of Ohio and Other States.

Prof. M. Loy, General Presiding Officer of the Synod.

Prof. W. F. Lehmann. Past. C. F. Sech.

Prof. E. Schmid. Past. C. Adam.

Past. H. Besser, District Pres. Past. E. Cronenwett.

Past. W. Schmogrow. Past. G. Löwenstein.

Past. R. Herbst. Past. J. N. Wolf.

Past. F. Groth. Past. G. Schmogrow.
Past. J. A. Schulze. Past. J. Beck.
Past. F. A. Herzberger. Past. A. Birsch.
Past. W. C. H. Lübker. Past. G. Weber.
Past. J. Gräßle.

II Evangelical Lutheran Synod of Missouri, Ohio and Other States.

Prof. C. F. W. Walther, General Presiding Officer of the Synod.

Past. J. F. Bünger, Districts- Past. C. Mees.
Pres. Past. W. S. Stubnatzy.
Past. C. Gross, District Pres. Past. R. Biedermann.
Dr. W. Sihler. -Past. L. E. Knief.

 Past. H. Schöneberg.
Prof. E. A. Brauer. Past. Traub.
Prof. A. Selle. Past. A. Wagner.
Prof. A. Crämer. Past. H. Wunder.
Prof. R. Lange. Past. A. Detzer.
Prof. Engel . Past. K. L. Moll.
Director C. W. Lindemann. Past. W. Bartling.
Director G. A. Saxer. Past. J. H. Jox.
Rector G. Schick. Past. Jos. Lehner.
Past. Ph. Fleischmann. Past. F. Lochner.
Past. L. Dulitz. Past. E. Böse.
Past. S. F. Stock. Past. I. Bundenthal.
Past. F. Steinbach.
Municipal deputies W. Ruhe and A. Rück.

III Evangelical Lutheran Synod of Wisconsin and Other States.

Past. I. Bading, President of the Synod.

Prof. A. F. W. Ernst. Past. Th. Jäkel.
Past. W. Dammann. Past. E. Mayerhoff.

IV. Norwegian Evangelical Lutheran Synod.

Past. H. A. Preus, President of the Synod.
Prof. F. A. Schmidt. Past. J. A. Ottesen.

V. Evangelical Lutheran Synod of Illinois and Other States.

Past. Br. Erdmann, President of the Synod.
Past. Fr. Wolbrecht.

VI Evangelical Lutheran Synod of Minnesota.

Past. J. H. Sieker, President of the Synod.
F. A. Herzberger, Secretary.

Ecclesiastical message.

(Delayed.)
After Pastor F. Johl, formerly of Adrian, Mich., had received and accepted a regular appointment from the Lutheran congregation of Claremont, Minnesota, he was inducted into his new office by the undersigned on the 18th Sunday after Trinity Day last year, by order of the Presidency of the Northern District.
God the Lord crowns the work of this servant of his with rich blessings! Th. Krumsteg.
Address: Rev. 17 30u1,

Olaremovt, Voăşo Oo., Nanu.

Church consecration.

Six years ago the Missouri Synod had no congregation in the state of Connecticut; now four adhere to it. At that time, only one German congregation in the state had its own place of worship; now, to the glory of God, we can already report the dedication of the fourth church. On February 25, the 2nd Sunday in Lent, the Lutheran congregation in Plantsville, Hartford Co., Conn. had the great joy to consecrate their small church, which is only made of wood, to the service of the Triune God. The building is 28 by 45 and 18 feet high.

Inside and is lit by 6 large windows. From the outside very simple, painted only white, the impression of the interior is all the more friendly. The pulpit and the altar in a truly ecclesiastical style, with black hangings trimmed with silver meetings, invite to listen to the pure and unadulterated word of God and to the undiminished use of the holy sacraments. The altar riser and the stairs to the pulpit are covered with a delicate carpet, the windows are covered with curtains and the altar is decorated with two beautiful candlesticks made by the women of the congregation. A new organ was also purchased, which sounded its voices for the first time to the glory of God at the church consecration feast. Lighting for evening services is also provided by three magnificent chandeliers with 4 lamps each and two arm chandeliers. But with what love and sacrifice the congregation had gone ahead with this work pleasing to God and with what joy they also expected the feast day: all their joy threatened to turn to water on the feast day itself. For the morning dawned very cloudy, and before the sun went out, it was already pouring. However, 37 members of the congregation in Meriden were not deterred by this from showing their sister congregation their participation in this joyful festival, but confidently boarded the open wagons. And behold, before half of the eight-mile journey was completed, the sun broke through the clouds with a smile. And to the hearts of the members in Plantsville, who had already given up all hope of any visit, were filled with double joy. The dedication itself took its usual course. Mr. Pastor V. Both of Norwich, Conn., said the dedicatory prayer and the undersigned preached the sermon on the church dedication epistle in German in the morning, while Pastor Both refreshed us in the afternoon with a sermon on Matt. 28, 19. 20. in English. Both services were so well attended that the house could not hold the audience, although in the afternoon many members of the congregation had to stop in front of the church to make room for the Americans.

The cost of the chalice, with all furnishings and ornaments, is \$2,500, of which about \$200 has not yet been raised, since the congregation has only 17 members.

May the faithful God now keep His hand over this house, so that it may be and remain what it was consecrated for, His house; so that many souls, gathered under the Arch Shepherd JEsu Christo and kept in faith by the Holy Spirit, may also reach the eternal dwelling in heaven from this house!

C. A. Graves.

omissions for the Synodal - Pre-Committee Regarding.

All committees appointed by the General Synod, which have to report, as well as all those who intend to make proposals to the Synod. All committees appointed by the General Synod, which have to report, as well as all those who intend to make proposals to the Synod, are hereby kindly reminded that they have to send their reports or proposals to the undersigned by mid-April at the latest, so that they can be submitted to the Synodal Pre-Committee, which will begin its meetings on April 19, for examination and any subsequent motions.

C. F. W. Walther,

d.Z. Allg. Präses.

Synodal - Display.

The Evangelical Lutheran Synod of Illinois and other states is meeting, God willing, On the Thursday before the Feast of Trinity, May 23, 1872, at St. Paul's Parish, Shelbyville, Illinois. Synod members (pastors and congregation - deputies) or guests who intend to come to the synod meeting are hereby We kindly request that you notify the D^r stor locu, D. Kothe, 14 days in advance so that accommodation can be arranged in good time.

One address:

Üsv. I). Lotiö, NüklxviUv, III.

Quincy, Ill, March 25, 1872. p. Liese, secretary.

Books - Display.

Popular Symbolism. Lutheran Guide to the Examination of American Churches and Religious Societies by M. Guenther, pastor at Holy Cross Church in Saginaw, Mich.

Under this title appears, God willing, at the time of the Synod a diligent work by our dear Past. Günther, which will certainly be very welcome to many. In the preface, our Lutheran church is thoroughly defended and justified against several accusations often brought against it. The work itself is divided into two main parts. The first is the historical one, which contains a brief historical account of all the false-believing churches and societies found in America. The second part, which is considerably more extensive than the first, provides in 179 paragraphs a comparative presentation of the doctrinal points in which the false-believing church parties deviate from the pure teachings of the Word of God and mostly also deviate from each other. In each paragraph, a sentence that expresses the pure doctrine of our Lutheran church is first proven with passages from the Holy Scriptures. Then the opposing false doctrine of the various parties is also summarized in a concise sentence, presented in their own words by passages from their confessions and other main writings, and finally thoroughly refuted by passages of Scripture, which are provided here and there with more detailed explanations.

The work, which is already under press, will be published by Mr. L. Volkening, St. Louis, Mo. and will contain about 250 pages (in ordinary octavo) and come to about \$2.25....

Dr. Martin Luther's SMALL CATECHISM, explained in Questions and Answers by Dr. John Conrad Dietrich. Columbus, O. Schulze & Gassmann. 1872.

Under this title, Dietrich's Catechism, published by our Synod, has just appeared in a complete, literal and, according to the testimony of competent men, Good English translation. Whoever desires the promotion of a thorough knowledge of the pure doctrine of our church also among the English-speaking people will certainly be heartily pleased about the appearance of the old proven Dietrich, so rich in doctrine, and sincerely thank the dear men who have taken care of the work and executed it so well. Among others, no teacher who has to teach English as well as German, but in general no one who is interested in learning the corresponding English expression for our German catechetical expression, should miss the opportunity to satisfy this need. The writing, printing and paper leave nothing to be desired; the binding is also solid. The price of a single copy is 50 cts, postage 8 cts, per dozen \$4.50 without postage. To be obtained at the address:

Rev. J. A. Schulze, Columbus, O.

W. [Walther] Löber's Dogmatics,

has just been published; however, only a few copies have arrived so far, and the bookbinder can only deliver a few finished copies in the near future; as a result, within the next two months I will only be able to process those orders to which the amount is enclosed, and I will execute them in order.

Ms. Dette.

710 Franklin ^V6., 8t. Tonis, No.

The fifteenth convention of the General Synod of Missouri, Ohio, et al. states and.

Celebration of the 25th anniversary of the same.

According to the decision of the four district synods, God willing, the said synod will not meet at the usual time in the fall, but already in the spring, namely on April 26th of this year in Saint Louis, Missouri, whereby this first day is to be celebrated only in worship. The proceedings will not begin until the following day. The congregations belonging to the Synod are reminded to submit their votes in due time to the Presidium concerning the Synod of Delegates and the change in the Synodal Constitution that will become necessary as a result. (Synodal report of the year 1869. p 98.)

G. Kühle,
d. Z. Secretary of the General Synod.

Following the above announcement, the following is hereby reminded:

1) In addition to the current business and the already determined items of the Synod's deliberation, which concern the establishment of a "Synod of Delegates" and the requested connection to the "Synodal Conference", theses will be presented to the Synod for discussion on the question: "What must be our task, so that the blessings that God has poured out on us in the last twenty-five years will not be spilled, but bequeathed to our posterity?"

2) Since it is to be expected that the attendance at this year's Synodal Assembly will be more than usual, all persons who intend to attend, whether Synod members or guests, are urgently requested to notify us by letter no later than April 1, at the address: Rev. G. Schaller,, 1811 8th. St., St. Louis, Mo.

3) Only those arrivals, whether Synod members or guests, who have already received a specific invitation from a local family, can be permitted to choose the family in question themselves immediately upon arrival and to register there; all others are requested to go to the schoolhouse on Barry Street, between 7th and 8th Streets, where they will be given the lodging allotted to them.

4) Arrivals may use the streetcar cars running south on Fifth and Seventh Streets by instructing the Conducteur of the car in question to let them off when they arrive at Barry Street.

5) The members of the Synodal Pre-Committee elected by the District Synods want to arrange it in such a way that they arrive here at the latest on April 18, as the day before the opening of the meetings of this committee, and report their arrival to the Pastor loci G. Schaller in his parish apartment next to the Dreieinigkeitskirche, where they will be instructed their lodging.

C. F. W. Walther, d. Z. Allg. president G. Schaller, pastor.

Received in the LeS western district treasury:

To the synodal treasury: From the Dreieinigkeits district in Saint Louis, 814.50. From the Immanuels distr. there, 810.30. Full Past. Nachtigall's parish at Waterloo, Ill., 86.55. don Mrs. Kobtz in Chicago, Ill., 81.00. Past. Einch's comm. at Minden, Ill., 826.30. Past. Pissels Gem. in Matteson, Ill., 814.00. Past. Heid's Gem. in Pevria, Ill., 816.50. Past. Nchenbach's comm. in Vencdy, Ill., 815.00. Past. Holst's comm. in Troy, Ill., 816.00. Past. Bergen's Gem. in Jacksonvittc, Ill., 810.R Coll. in its branch parish in Alexander, Ill., 83.35. Of Past. Nützel's Gem. in West Ely, Mo., 86.10.

To the college maintenance fund: from the TrinitatSDistr. in St. Louis 811 -00. Dom Immannels - Distr. daselb 811-00. from an unnamed in Cvlinsville, Ill, Hi.U Past. Beycrs Gem. in Pittsburg 832.00.

To the Synodal Missions Fund: Epiphany Festival M, in Past. Eirichs Gem. in Minden, Ill., 88.70. In Missionsstunden collected by Past. Mießler in Palmyra, Mo., 85.R Coll. in Past. Berqns Gem. in Jacksonville, Ill, 87.25.

For inner mission: From Trinity Distr. in St. Louis 65 Cts. From Immanuels-Distr. there 82.55. Von Mrs. Kalbow in Chicago 81.00. From an unnamed "Collinsville, Ill, 81.00. In mission hours collected durch Past. Mießler in Palmyra, Mo., 85.00. From N. N. by M Schaller in St. Louis 82.50.

To the general building fund: from an unnamed person in Collinsville 82.00.

On the Emigrant Mission in New York: From a" Unnamed in Collinsville 82.00.

For Past. Brunn's Institution: From an Unnamed in Collinsville 82.00.

For poor students from an unnamed in Collinsville 82.00.

For poor seminarians in Addison: From the Frauenverein in Past. Wagners Gem. in Chicago 816.00.

For poor students in Fort Wayne: From the collection bag of the parish of the Rev. Schmidt in Schaumburg, Ill, HÄM

To the seminary H from Baltimore in St. Louis: From M Traubö Gem. in Crete, Ill, 811.50.

For Past. Toewe's congregation in Leeland, Mich.! From F. Z., F. R., H. Z. and D. B. by Past. Wagner in Chicago 84.50.)

For the burned churches in Wisconsin: By Past. Carpenter in Harris County, Texas, 823.25. By the school children of Teacher Emrich in EM Louis 81.25.

For Past. Wunders parish in Chicago: M Past. Dörmannö Gnu. in Nandolph County, Ill, 816.1lt By Past. Carpenter in Harris County, Texas, 820.R Coll. in Past. Feustels Gem. in Effingham, Ill, -D10.25. DA sacrifice for salvation from severe tribulation, by Past. steiffel 85.00. E. Roschk-e, Cassirer. H

The "Lutheran" is published twice every month for the annual subscription price of one dollar and fifty cents for the "out-of-town" vjW fchreibcr. who had to pay the same in advance and bear the postageW In St. Louis each number is sold for ten cents. A

Only letters containing information for the paper are to be sent to the editorial office, but all other letters containing business, orders, cancellations, etc. are to be sent to the address: Lt. O. Ilurkt'l, Ovmer ok7U>" l.at'u) ettv Kteruts, 8t. Llo, anhrzusenben. - In Germany, this paper is available through **Instus Ramnanu's bookstore** in **LeW** and Dresden. j

★

Printing Office of the Synod of Missouri, Ohio et al. St.

Petrus Paulus Vergerius,

or.

how a papal nuncio and Roman Catholic bishop came to the knowledge of the truth and entered the service of the Lord Jesus.

"Whosoever shall save houses, or lands, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, the same shall receive it an hundredfold, and shall inherit life eternal."
Matth. 19,29.

(Continued.)

2. taken by Christ.

When he got home, he looked for the books of the Lutheran heretics and immersed himself in them. He wanted to refute them and thought he could refute them. But soon he felt the power of truth and, although he resisted for a while, finally had to give in. In particular, it was the doctrine of justification that gripped his heart. He himself later wrote about it thus: "As I am busy with this work and therefore diligently examine the places and sayings of the Holy Scriptures, which attract the Pope's adversaries, and thoroughly move them in all directions, my heart and mind began to change and open, so that I was almost in all articles differently minded and in my conscience overcome, learned and confessed that I supported myself, like Paul before his conversion, to lick against the sting, to fence against the unconquerable truth and to fight against Christ, the Son of God." However, he was not yet thinking of separation from the Roman Church, but rather hoped with other like-minded people that even better times would come for the whole Church.

His brother, Giovanni Battista, bishop of Pola, to whom he communicated his change of heart, was at first quite shocked by this heresy, but soon came to a better understanding, since, at his brother's urgent request, he studied the Scriptures diligently and in particular compared the Pauline doctrine of justification with the papal one.

The persecution of the papists could not be omitted. It had to serve to strengthen Vergerius in the knowledge he had gained. He had

He attacked some disorders in the monastery life, e.g. he had the Franciscan monastery closed off from that of the Clarisse nuns, with which it was almost under one roof. Of course, the monks were angry with him about this. Two Franciscans sued him before the papal legate Della Casa in Venice. The latter sent an Inquisition commission to Capo d'Istria. One of its members, Annibale Grisonio, distinguished himself in particular by hostility to Vergerius and in the eradication of the good work that God had done through Vergerius.

Vergerius had begun. First he intimidated the people, threatened them with the ban of the pope and with pyres, threatened especially seriously those who would read the New Testament again, and drove some into exile; then, after spreading fear and terror everywhere, he stirred up the people against Vergerius. He preached that the bad harvest for some years had been the fault of Vergerius and his heretical followers, that no relief could be hoped for unless they were punished, and that the next thing was to attack and stone them. - Two other members of the Inquisition Commission, however, gave him a favorable testimony that he was "the most faithful to the pope and the Roman church"; as he then proclaimed the Jubilee from the pulpit at the same time and called upon his people to run to Rome and seek mercy and forgiveness there. He himself later said that at the same time he was still a had been a "miserable priest".

The two brothers were now cited by Della Casa to Venice, where they were to be interrogated. They protested and appealed to the Council assembled in Trent. They could no longer stay in their bishoprics. The people threatened them with violence, the church authorities with imprisonment. Our Vergerius went to his old friend, Cardinal Hercules Gonzaga in Mantua. The latter also interceded for him, but in vain; rather, he was urged not to cherish such a person any longer. Vergerius went to Trident to answer to the Conciliar. He was not admitted, however, despite the fact that some cardinals argued that he should be heard. When he asked for the reason, the Cardinal Legate Cervin answered that it was because he had not heard the legends of St. Vergerius.

George and St. Christopher were untrue. One might have feared that he would let himself be persuaded by some discontented bishops to take their lead and raise his voice against the pope. How gladly the pope would have imprisoned him!

At the request of the Cardinal-Legate Del Monte, he was released from the citation to Rome and his case was transferred to the Nuncio of Venice. When he arrived in Venice after a short stay in Riva, Casa again tried to persuade him to go to Rome. Vergerius refused; and when he told him that he intended to return to his diocese, since the rage of the mob would have subsided, Casa forbade him in the name of the pope. After some time he went to Padua to bring some of his nephews to the school there. It was the hand of the Lord that guided him here. Here it should come to the decision.

The city of Padua was in great turmoil when he arrived there. A very unhappy man had been brought there, Francis Spiera. He had hardly heard of this unfortunate person when he felt impelled to seek him out and comfort him.

Francis Spiera, a jurist and administrator in Citadelle near Padua, came to the knowledge of his sins and salvation in Christ in the fourth and fortieth year of his age, at the time when the Reformation was spreading in Italy. He accepted the Word with joy and occupied himself with it day and night, and would have preferred to occupy himself exclusively with the Holy Scriptures. This happiness he had found he now sought to share with others, first of all his family, friends and neighbors. He spoke to them often and long about the gracious forgiveness of sins through Christ, about the certainty of faith and the hope of immortality, which God offers to all people for the sake of His Son. Through such teaching he himself was more and more encouraged and strengthened. He recognized more and more vividly how we become righteous and blessed through Christ alone, without the works of the law. But also in wider circles he was urged to testify about Christ and his salvation. The ar-

It was especially the people who rushed to hear the word. Others did not want to know anything about his innovation. The priests were full of anger; they felt that their trade no longer brought in as much as before. They complained to the papal legate Della Casa in Venice; they told him that the Roman see would be in danger if this man, who had such a great knowledge of the Bible, was so eloquent, and was in such favor with the people, was not stopped soon. The legate immediately initiated proceedings against him.

Spiera could imagine what dangers were waiting for him. A terrible struggle arose in his soul.

A voice inside him said: "Why are you hesitating so long to decide? Throw away despondency, put on the armor of faith! God will take care of you. It is about the glory of Christ, you will confess him fearlessly and have in him the best intercessor, who will tell you what to say. He can also deliver you from bonds and tortures. Remember Daniel and Peter! Make a good confession, defend the honor of Christ. If you have to go to prison, if you have to suffer death, the greatest rewards are waiting for you in heaven. If thou doest evil, consider the trouble that will result; fear eternal damnation. If your flesh is too weak, flee to a remote place before you renounce the Lord of life.

Another voice, that of the flesh, said: "These counsels will infallibly bring you to ruin; therefore do not give ear to them, but follow me; otherwise you will lose your goods, acquired with so much effort, and bring eternal disgrace upon yourself and yours; for ugly and detestable is the name of a heretic. You will have to endure the cruelest tortures! Where is the love of life? Where the love for your spouse? Where the tender fatherly feeling towards the so lovely children? O do not be so cruel and inhuman, but go to the legate and recant with good will all that you have thought and taught!

The voice of the flesh and inspiration of the devil kept the upper hand.

When he appeared before the papal legate and he was harshly accosted and threatened with confiscation of his goods and with the death penalty, he renounced his faith and everything he had said against the Roman Church and signed the recantation. He was ordered to repeat the recantation in his hometown according to a formula prescribed for him. On the way home, the voice of conscience was heard once again: Stop! You have issued a handwriting to the representative of the pope, do not defeat it by a second denial! Will you sacrifice eternal life for temporal life, love wife and children more than Christ your Lord? Consider what Christ endured for you! If we suffer with him, we shall reign with him. Rather leave wife and child, yes, the whole world, but not the truth; stand, lest you fall again; repent, and the Lord will have mercy on you. Do not progress from weakness of the flesh to wickedness of the heart! - He did not listen to this voice. Upon his arrival in Citadella, he declared himself ready to abjure his faith before the town leader. In the evening they brought him the abjuration formula. The next day, on a Sunday, in the church, in front of a large assembly, he renounced everything he had done until then.

He recanted everything he had said against the teachings of the papacy concerning trust in human merits and good works, free will, purgatory, intercession of the saints, indulgences, and so on.

From that moment on, he was overcome with fear and terror. He heard the terrible voices of the wicked man, you have denied me, you have renounced my covenant of obedience, you have broken your oath of allegiance today! Away, you apostate, go far away from me, suffer the punishment of your wicked deed, eternal damnation! - He lay there desolate and full of despair. After six months he was brought to Padua in the hope that he would be helped there.

When Vergerius was introduced to him, he said: he is welcome to me in my desolate condition. Vergerius took great pains to comfort him. But no comfort would stick. He had to witness the most terrible outbursts of despair, to listen to the narration of the horrible apostasy, the lamentation of a heart filled with hellish anguish. "I tremble all over," he writes, "and feel shudders when I think of it." Food and drink had to be forcibly brought to the unfortunate Spiera. He would have gladly put an end to his agonizing life. With a sad heart, Vergerius took leave of him when he was brought back to his hometown, where, as is generally believed, he went in despair even after a few days.

On Vergerius this sad case made an indelible impression. "I have only the one thought, and moreover I cannot grasp any other thought, from the day I first saw him and was thoroughly frightened."

Since it had come to his attention that he had made such a fuss with a man who felt such bitter remorse for recanting, instead of turning himself in in Rome, he wrote a letter of defense and handed it over to the bishop of Padua. In it, he recounted what he had done to the unfortunate Spiera and proved that he had had to take care of him, but he also declared himself willing to suffer for it.

In due time God had brought him together with Spiera, in order to strengthen him in the fight against flesh, world and Satan through the latter's horrible despair. Spiera had often cried out: Take me as an example! Vergerius took this gruesome example to heart. He was now able to overcome the inspiration of his flesh to stand before the pope and to humble himself and deny the truth. The love of God and the truth increased, the love of the world and the fear of the adversary decreased more and more. "I left," he writes himself, "diocese, fatherland, friends and goods and went away from. Italy, so that I could confess Christ ... I left Italy so that I might more freely confess Christ, whom I had previously defiled with false doctrine and not much better life by serving his adversary" (the pope) "who, as is well known, has exalted himself above the divine majesty and presumptuously arrogated to himself equal authority with Christ." His brother died, probably poisoned, before Vergerius left Italy.

(To be continued.)

The Church Father Ambrose, who died in 397, wrote: "I will boast, not that I am pious and holy, but that I am redeemed; not that I am without sin, but that my sins are forgiven me." (De Jacobo et beat. vit. c. 6.)

(Sent in by Pastor F. Sievers.) **Letters of thanks from the East Indian country preachers, as well as notes from letters of the East Indian missionaries Baierlein and Schwarz.**

In 1869, our General Synodal Assembly received a letter of request from the East Indian country preachers, in which they asked our Synod through Missionary Baierlein to provide them with the confessional and edifying writings of the Lutheran Church in English. This request was granted by the synod assembled in Fort Wayne at that time, and so the undersigned was able to transport a well-filled box of books to Tranquebar in April 1870, for which the means were provided partly by gifts of books and money from individuals in the synod, and partly by the granting of a sum of money from our missionary treasury.

After almost a whole year had passed, the books arrived happily in Tranquebar and could be distributed among the rural preachers and missionaries there in 1871. With great joy the recipients received books such as the Concordia book, parts of Luther's *Hauspostille*, Luther's *Life* by Fick, Graul's *Doctrines of Distinction*, *Ecclesia Lutherana* by Seiß, Arndt's *True Christianity*, *Loy Justification*, *Lutheran Watchman*, *Altenburg Bible*,

Luther's *People's Library*, etc., which are mostly written in English. They then united to address in a letter of thanks not only the Mission Commission, but also the entire Synod. Both letters may find their place here; admittedly, they were originally written in the Tamul language, but since this language is closed to most synod members, the literal German translation is presented here.

First letter.

"To the venerable Missionary Commission. "Venerable and dear Fathers!

"We most gratefully acknowledge receipt of the edifying letter which you sent us in the name of the Reverend Lutheran Synod of Missouri, Ohio and others. Enclosed with it were the valuable books which Missionary Baierlein has given us. First of all, we thank you most sincerely for your kindness and then we ask you to kindly submit the enclosed letter to the Reverend Body with our best thanks. - With the most sincere prayers for you and our Church in America we remain, venerable gentlemen

Tranquebar, March 31, 1871

Your most obedient servants

A. M. Samuel.
M. Pakiam."

Second letter.

"To the Most Reverend Lutheran Synod of Missouri, Ohio, et al. Sts.

"Venerable Fathers in Christ JEsu!

"We, the native pastors and candidates of the Leipzig Lutheran Mission in India, ask you to accept our warmest thanks for the very affectionate and edifying letter, which was accompanied by such a valuable and useful collection of books. Your kind letter gave us much satisfaction and great joy, because it was a proof of your Christian brotherly love and fatherly care for the so far away church in this country. The valuable works that have been done for us around

These priceless gifts, which have the purpose of familiarizing us with the sound doctrine and proven practice of our beloved church in the language of this country and to better enable us to expound, illuminate and defend the Lutheran doctrine and its confessions against heresies, were distributed among 4 country preachers and 4 candidates for the sacred preaching ministry. We are sorry to inform you that we have lost one of our own, namely Pastor Njanendiram, who entered into eternal rest last December, and that another co-worker, Pastor Nallatambi, has been forced to resign since 1869 due to old age. However, we are all the more pleased about the increase that has come to us through the admission of 4 candidates for the sacred office of preaching; for this is undoubted proof to us that the Lord never ceases to send laborers into His harvest.

"As the books have arrived at Tranquebar at the most happy hour during the ongoing session of our Synod, we count ourselves fortunate to be able to express together our feelings of gratitude and obligation to you, our beloved and honored benefactors, for the gifts now received, as well as for your gracious and encouraging promise to continue in the future to supply our oppressive lack of Lutheran books in the English language. It is our earnest wish and sincere prayer that the great Head of the Church may shower His richest blessings upon you all and preserve the strong and indissoluble bond of unity and love in Christ JEsu among our Lutheran churches in the uttermost parts of the world.

"Since our India is under the British scepter, the English language is most carefully cultivated and the teachings of the Anglican Churches are spread and advocated through English books and magazines. As a result, the desire among our more supported church members here to take cognizance of any English-Lutheran church periodicals in which our teachings are freely expounded and the opposing heresies are refuted is also increasing. But such magazines in Tamil or English are nowhere to be found in India; on the other hand, we have no doubt that the '*Lutheran Watchman*' serves this purpose best.

and I am extremely saddened to hear that it has been received. The venerable Synod will do us no small service and no small kindness if it should please them to send us the '*Lutheran Watchman*' again, if it should be resurrected, or if a similar English periodical should be published. We ask that you continue to pray for the growth and prosperity of our Indian Church, just as it is our fervent prayer that the Lord will richly endow the Lutheran Church in America with all His blessings and equip it to overcome obstacles of every kind in the furtherance of the truth of the Gospel and the pure faith.

"We desire to remain

Yours

obedient and grateful servant in the vineyard of the Lord.

On behalf of all native brethren Tranquebar, March 31, 1871.

A. M. Samuel in Tranquebar.

M. Pakiam in Majaweram."

We can see from the above documents that our synod has not only caused much joy among all missionaries of the Leipzig Lutheran Mission by sending books, but that our small mite and gifts at the same time contribute to the ultimate goal of the Leipzig Mission, which is to make the congregations gathered in India independent in time by training a native teaching staff. Also, according to a letter also received through Missionary Baierlein, signed by all the country preachers, namely Samuel, Asirvadam, Swamidasen, Christian, Pakiam, Ponnappen, David and Amurdam, the English books are very useful not only to the servants of God, but also to the members of the congregations, and - to the members of the English church they were like a miracle. Even if the latter were not brought to join our church outwardly by them, we have already experienced, so the country preachers write, that they were inwardly useful to them, in that some readers were moved to agree with our teaching. We are happy to report this to you.

So let us all gladly help so that we can soon send a new shipment of books to the Tamulen land, so that we can gain a continuing blessed effectiveness for the spreading of the Kingdom of God in the Tamulen land of East India. Finally, some messages from letters of the missionaries Baierlein and Schwarz may find their place here.

From a letter of the missionary Baierlein. *)

"Cuddalore, August 29, 1870.

"As far as our missionary work is concerned, it always progresses slowly, although not as fast as among you Germans. I would now have a congregation of over 800 souls if I had not given about 500 newly gathered Gentile Christians to Brother Wolfs, since they live scattered over 30 miles from here in almost 30 villages. This has become the station Sidambaram (Chellambaram), where the country preacher Asirvadam works together with brother Wolfs.- Such a Lanvpredigr makes a rare impression. A black or dark brown face, a white vestment, a braid and barefoot! But they are all pious people.

"Maduranaigam has become a police soldier and has learned how to handle a saber and a rifle. It seems almost droll to me to see him in his uniform. He wears white pants, a white skirt, a red turban, blank numbers on his chest and is now married (everything happens quickly here) to a girl from the local orphan school.

"Instead of him you now have a boy Maleiappen i.e. Peter to look after, who is lame but is to become a teacher, a good quiet boy of about thirteen years. Your second fosterling Stephan is still here and small for his age. He is still the unconsciously good singer and I cannot yet say what may become of him. He is learning quite well and is quiet and orderly. I have appointed Susannal as your foster daughter, who may only be in her seventh year, but has long been able to read quite well.

*) Was formerly a missionary in America and a member of our synod. memorized the Catechism with explanation and several songs.

As far as I know, "Euer Lutheraner" is the only paper that still has the courage to go out with Lutheran determination. The vast majority of German papers, even the otherwise quite good ones, always put on white ice gloves when they want to treat the cancerous damage to the church. They fear the separation of the church from the state as a thief fears the gallows, and yet this separation is still the only way out of this hopeless turmoil. Since Jews and atheists are citizens of the state, of course the church can no longer be a state church. But no one can see that who wants to be blind against it. May the Lord Himself take care of His church in grace! I have no doubt that if only the long unnatural linkage with the state would cease and proper, strong Lutheran preachers would appear, it would become apparent that there is still more Christianity and Lutheranism in Germany than is now imagined. In America, things must look quite funny now. Lutheran congregations, pastors, schools everywhere! Here, on the other hand, we are in the desert and there is little water for life. In addition to my congregation here in Cuddalore, which numbers about 100 souls, I have another congregation 8 miles away, another 17 miles in the opposite direction, and a third 40 miles from here. The last two communities have been newly collected within the last two or three years, and we lack no more than everything there. We have no piece of land, no place to go to school, church, and the like. Only a temporary hut is in each of the places and when I get there I have to Hausen much more miserable than in an Indian wigwam. I have to go there again now, because if I am here in Cuddalore for a long time, I get lonely and the Indian despondency is a deadly condition. But when I have thoroughly toiled in these huts, the empty *) house is again a very dear place to me. No one is around me, and except for the morning and evening songs that I sing in solitude, and the German chapter of the Bible, which I read aloud early in the morning and in the evening, I hear no German sound in my house. Political news comes here quickly and often by telegraph, twice a day, and the magistrate of Cuddalore is kind enough to send me the telegrams immediately, so that I usually know the next day what is known in London and Paris.

Already a half year later, after the above letter was written, the condition of missionary Baierlein himself became so precarious and especially a peculiar head ailment became so bad that the doctors did not want to leave him in India any longer. He therefore started his return journey to Germany in March 1871, of course with the intention of resuming his missionary work in India after two years of recuperation. After his arrival in Germany he wrote the following:

At that time, when missionary Baierlein wrote this, he lived completely alone; he had to leave behind his daughters born in Bethany in America in Germany (the eldest of them, when she was grown up, came to her parents in India, but married soon to a civil servant of the English government, Gribble, in North-Arcot, 4 days' journey from Cuddalore); of the children born in India, two died and a still living daughter of 11 years is being educated in Germany. The missionary Baierlein finally suffered so much from the loneliness of India and the hardship for her daughters that she had to leave India and move to Germany already in the beginning of 1870.

Submitter's comment.

If we would also like to have refreshment for our spirit, this is quite painful. The present church system, as it is in Germany at the moment, will hardly be able to continue in this way for a long time. May the merciful God take the new building into His hands Himself, for the master builders of future churches are building only air structures.

From a letter of the present senior of the Leipzig Mission Schwarz in Tranquebar.

"Tranquebar, July 12, 1871.

"Our missionary work here in India began small and inconspicuous, and it was and is still being attacked from all sides; but it has nevertheless grown under the protection, assistance and blessing of the Lord and has spread throughout the whole country. Our blessed fathers had worked here for more than 100 years and gathered many congregations; but when the Lutheran Church was asleep, another community seized the fruit of their toil, namely the English Church, which as such had contributed but little in the way of blood to the work that our fathers were doing. It already seemed that the Lutheran Church in India was finished, that the English missionaries had already divided Tranquebar among themselves, and that the old mission was gone and would not be revived. Then the Lord showed that He was the faithful and powerful one, and to the astonishment and anger of the opponents, He brought His Lutheran church back to life here and let it grow in the country around. Admittedly, we are a poor mission and church, which is often enough pointed out to us by our opponents; but we have a rich Lord and Savior, and He has not yet caused us to suffer any hardship. While the English mission here wastes the money that our Lutheran fathers collected and bequeathed for the congregations in a way that brings no blessing and causes their congregations to decay, the Lord gives us grace so that we can build beautiful houses of worship and gather congregations here and there despite our poverty. Here in Tranquebar, the mission buildings and properties have more or less remained with our church, but the eye of our English opponents has also become lustful for them. A young man instructed from above had the audacity, not to say the impudence, to state in a newspaper article that the churches in Tranquebar had been built by his society and were therefore their rightful property. Although we are generally silent about all suspicions against us, we believed that we had to expose this tendentious assertion, which was to establish a title of omission for later times, as groundless, and since by special divine providence I have come into possession of almost all the old documents, I published a small pamphlet in English, in which I stated from the old documents that the English societies had contributed nothing to the building of the churches in Tranquebar, and that, on the contrary, their properties here were more or less acquired from the money of Lutheran Christians. This was unexpected to this opponent and since he could not refute it, he poured out his bile against it in a profane manner. You see that here, too, our Lutheran church is the poor Cinderella to whom everyone considers himself entitled to do violence and injustice, but that here, too, the Lord is with us according to His promise and bestows upon us one blessing after another, so that we can sing with joy of the Lord's victory in the tabernacles of the righteous.

"Erlangen, July 17, 1871.

"The books which your love sent us arrived in Cuddalore at the right time, so that I could take them to the synod in Tranquebar at the beginning of February. There I distributed them, gave the German-reading Rev. Christian also a copy of Luther's works; distributed the other German works among the German brethren, but the English ones to the country preachers and candidates. It was a great joy when each one was allowed to receive his heap of books, and the country preachers asked me to write their thanks to all of you. To write their thanks to all of you. However, I thought it would be better if they left something out themselves. It is quite a pity that the "*Lutheran Watchman*" has been discontinued. Such a paper would be of much use to our country preachers and other Christians of the English Church. Could you not awaken it from sleep again?

"My journey was short this time and yet again much longer than necessary. I traveled from Madras across India to Bombay, a distance of 700 miles. In the middle, the railroad was not yet completed and so I had myself put in a round basket, which was covered with leather, across the Kistna River, which is full of all kinds of vermin. From Bombay I sailed on an English steamer to Brindisi in lower Italy. From there I went to Naples and stayed there for eight days. When we came opposite Crete in Easter week, the mountains were covered with snow and a cold wind was blowing, I caught such a cold during the night that I am still not completely free of it. I had to avoid hurrying to cold Germany, but I also wanted to see something of lower Italy, because I had already traveled to upper Italy earlier. Vesuvius was in full activity; a long stream of glowing fiery lava ran down the mountain. At night it was very impressive. In Rome I saw ruins, churches and superstitions, *quantum satis*. The fourth piece, however, of which Rome consists, I did not want to see under the given circumstances, namely the Antichrist. He did allow himself to be visited twice a week, i.e. he accepted anyone for an audience who sent his name through the Consul or Antonelli, and in this respect it was quite easy to get to him. But the procedure was like this: those who came to him were mostly American *ladies*, etc. Everything had to be dressed in black. Everything had to be dressed in black. Then the pope came to the reception room at the appointed hour and made the rounds. Each name was read out to him in particular, and he spoke a word or so about it and then gave his hand for a kiss. Finally, he gave the blessing to the whole assembly. And since I could not let myself be blessed by the Antichrist, I had to

renounce the pleasure of having seen this specimen of Rome's antiquities. From Rome I went to Florence, up Italy and finally to Erlangen, where I arrived in June. I found here, among others, festering Americans, i.e. Swabians, who are in contact with you and are very happy to receive a letter from Prof. Walther from time to time.

"The ecclesiastical conditions in Germany are not very strengthening. The Christian men are all doing their duty, but still the multitudes are streaming past the churches on the broad way. For us poor weakened Indians, who besides the physical

"The momentous events of the past year have taken up our liveliest sympathy here, too, and which German should not rejoice that for once a barrier has been set to French arrogance, that Strasbourg and Alsace have been regained and Germany has been united, so that it now once again occupies a position commanding respect? But whether one can completely abandon oneself to this joy, if one turns one's gaze to the church, is very questionable. It would certainly be the greatest self-deception to believe that a golden age is now dawning in Germany for our Lutheran Church. Rather, it will still have to stand with the Lord under the cross. The unrighteous court theologians with their troops will not lack anything that can serve to oppress the Lutheran Church and, where possible, to oust it. O these unrighteous court theologians, who bask in the favor of the church and have a word of excuse or even of approval for anyone who reaches for the crown of His glory and would like to put a paper mockery cap on him for it, but who mortally hate the Lutherans because of their good confession, how much have they always harmed the church of the Lord! It would become a thick book if someone wanted to record all the mischief that the unruly court theologians have caused in the church since Constantine the Great. Our church, which knows my doctrine of the kenosis (humiliation) of the Lord, must become similar to its head in practice. Through lowliness, shame and suffering to glory! I would like to express our heartfelt thanks to all our friends for the beautiful gift of books that you have sent us. The "Lutheran" and the "Evening School" have also come regularly since then and are read with pleasure, which is why I ask for their further sending.

"And now I conclude with the request to you and all brothers and friends to always remember us and the work of our church here before the Lord and to want to promote it by mild aid. We need your loving intercession and help in a special way, and the more you remember us, the more the Lord will also give you blessings at home and thus build His kingdom here and over there. I need hardly assure you that we here take the liveliest part in the welfare and growth of our dear Lutheran Church in America, in which the Lord has done so great things for 30 years. And we are also glad to know that our small group here is not forgotten by you. Here, too, the Lord has done great things for 30 years. Therefore, let us continue in mutual love and intercession in the confession of the right faith, in patient hope, in manly struggle against all enemies within and without, and in faithful work to build Zion's walls until the Lord Himself appears and takes us home to His glory!"

About fairs and lotteries for "good causes".

(Continued and concluded.)

A thing which in the light of the first table of the holy ten commandments appears as tempting God and serving mammon or leading to mammon service is of itself judged by the second table. But let us still particularly let the light also of this fall on the same.

It has already been shown above that self-interest is the actual motive of both the entrepreneurs and the participants in games of chance for good purposes. But the sum of the second tablet is expressed in the words: "Thou shalt love thy neighbor as thyself. In everything, therefore, with which we serve our! In everything with which we serve our neighbor, self-interest should not be the driving force, but love, which does not seek its own (1 Cor. 13:5), but also looks at that which is of the other. And to contribute fully for church or charitable purposes should only be driven by a sincere, self-denying love, otherwise it is a tax collector's love (Match. 5, 46.). This is also what Christian businessmen want to think about, who are overrun and tormented by the house-owners of the Loose and take Loose just to get rid of the impudent leeches. They may check themselves, whether they are not persuaded to take Loose out of fear of losing customers. It is better to do it like a Christian merchant known to the writer of this, who either firmly rejects such hucksters, confessing God's word, or, if the promotion of the enterprise in question is compatible with his conscience, gives his contribution with the declaration that he rejects the means, and then destroys the lot or ticket right before the eyes of the hucksters.

According to the seventh commandment, we are not to take our neighbor's money or goods, nor bring him to us with false goods or trade, but to help him improve and protect his goods and food, and according to the ninth commandment, we are not to covet his property, i.e., "not to seek his inheritance or house, nor bring it to us with a semblance of right, but to help and serve him in keeping it. How do the lotteries rhyme with this? Indeed, one helps oneself here with a gloss. One says: "In lotteries, a mutual contract takes place, because one receives the winnings with the other's permission and voluntarily renounces the stake. But this is only a "semblance of right". Rightly". Unhesitatingly, every Christian admits that the commandment of charity binds him "not to enter into any other than a just contract with his neighbor, i.e. one that does not favor one contracting party at the expense of the other. But that in gambling in particular preference is given to one party at the expense of the other - who could deny that? If in every unjust contract there is an hourly coveting and unlawful taking of the property of the neighbor, then especially in this one, where the largest part of the lot holders usually wins nothing at all, so that both, entrepreneur and winner, can take at the expense of the latter and unduly. "But how much such a "mutual" contract is worth, since it is based on nothing other than the desire for the neighbor's property, can be seen from the fact that when the drawing is made, no one trusts the other and all possible means must be devised to supervise it, yet the lot holders are sometimes the ones who are priced out. However honestly the drawing may be conducted, it often becomes a bone of contention afterwards, and hatred and envy become noticeably apparent among those who have come away empty-handed.

But apart from the gloss that the games of chance.

I say: We are stewards of temporal goods and as such have no right to do as we please with the earthly goods, but must rather give an account of whether we have administered them according to the will of the Most High. According to his will, however, we should use them only for the right purpose, namely for God's honor and the neighbor's true benefit and in the right way, namely through voluntary giving or unselfish lending. Or do you know another purpose, another way designated by God? If not, we are unfaithful stewards in organizing or participating in games of chance. We support from the goods entrusted to us undertakings that are not right in the sight of God, and so deprive much of the truly poor and needy or of the godly undertakings supported only by love, which we should serve by giving or lending without hoping for anything from it; by buying one or more than one lot, we throw some of the good entrusted to us into the rapture, but would be very careful to use the same sum for God's glory and the neighbor's benefit, for church, school and welfare purposes.

to use it for the purposes of its activities. And yet, for example, fewer debts would accrue to the congregation or the synod, or the existing debts would be paid off more and more, if one gave freely with such willingness or with such renunciation, with which the participants in lotteries buy lots. Therefore, if someone tries to persuade himself and others how many hundreds or thousands he would give to the congregation or synod, if he would give so and so many hundreds or thousands at once with his

If the winner were to win a lottery ticket, the church would seldom be forced to reject such a stained offering, because it had been acquired unjustly, for the winner, captivated by the possession of the large sum so quickly won, would soon look for glosses and find that he need not keep the promise made "out of haste" at all, or at least not in the way he had made it to himself and others.

But what shall we say! So much does reason recognize the immoral, immoral, and for society pernicious nature of lotteries, regardless of whether they appear in naked form or in the beautiful guise of good causes, that even the laws in some states prohibit them and punish them if they occur. It therefore happened last year that, as has been reported, sellers of lottery tickets for the benefit of an otherwise very creditable institution were put on trial in a few places and if

even sentenced to a hardly noteworthy punishment, were nevertheless sentenced. Even from the ranks of the anti-Bible daily papers, Schreiber could cite one that resolutely refused to report and endorse that lottery enterprise, and justified its refusal in a special article.

And now, dear reader, let us walk from Sinai to Golgotha, let us also see the lotto in the light of the cross illustrating the law. See, naked and bare, stripped of his clothes, the Lord hangs on the cross and to the mockery with which he is heaped, there is now also the disgusting scene of his distribution of clothes, which the soldiers, robbing JEsu's relatives, carry out among themselves. However, because his knitted skirt cannot be healed, the executioners say: "Let us not divide it, but let us loosen it, because of what it should be. So then

The people are spectators - a circumstance that Psalm 22, 19. has already prophesied and that all four evangelists have also distinguished. Now, as Dr. Luther reminds us, the warrior servants may always have performed the whole raffle more for the sake of mockery than for the sake of gain, but Blessed Rambach rightly remarks in his Passion Reflections concerning the raffle: "He (Jesus) has atoned for the sins that are committed with the sinful, time-corrupting, gainful games, since he must suffer here that his own petticoat is put at stake." As once this skirt was worked and given to the Lord by a loving hand, so also once our godly ancestors with a loving hand supported his poor church from their temporal goods and especially in their legacies gave so abundantly to it for its members in need of help and for its institutions that these still live on these foundations today. Nowadays, the poor church is mostly forgotten by the testators in their wills. For the good of the church, however, the lottery has been chosen, which once played its role under the cross to the shame of the Lord and His own, and by which one commits anew for a "good purpose" the sin for which the Lord had to atone by losing His robe!

So much about lotteries for good causes. Is it necessary to say much more about the so-called *fairs*? After all, hardly any such fair is held now at which lotteries are not played, or which does not, at the very least, end in a lottery game in order to make use of the leftovers. But even if one wants to leave the lottery stuff out of the fair altogether - the whole ecclesiastical fair system is and remains a disgraceful bad habit that has penetrated the church, through which the door and gate is opened even further to the spirit of the world and which, as it is then The fact is that the "church fair", which cannot be otherwise, has already reached such a degree of impropriety that even secular newspapers are beginning to criticize it as something unworthy of the church and annoying to the world. At all fairs, strangers and unbelievers must always be brought in, whose tastes must then also be taken into account, and the secular newspapers must then, in order to attract all the world, properly trumpet and in their own way beg Christians and un-Christians without distinction. And at the fair itself, how all sorts of stops are pulled out in order to get as much as possible out of the articles exhibited for sale, and how much they exceed their value, how the visitors are often tormented and the money wrested from them, which they would not have spent voluntarily! May one after all such fairs

Although you must judge them more mildly than those who have lost their lives, they remain a disgrace for a congregation that appears as a bride of Christ and of whose members it should be said: "But it is not necessary to write to you about brotherly love, for you yourselves have been taught by God to love one another. And this you also do to all brothers ... But we exhort you, brethren, to be more perfect, and to be quiet, and to do your own work, and to work with your own hands, as we have commanded you, that ye may be honorable to them which are without, and have no need of them," 1 Thess. 4:9-12. Ah, every sentence in these apostolic words is an indictment also against the church's fair system. But now comes

If, in addition to the music to attract strangers, the sale of food and drink is added, then the belly and mammon divide into roles, then for the good of the church, school, etc., not only is there selling and trading, but also eating and joking and fooling, then the disgrace of the church and the worldliness of its members is even greater, then only the crown is missing - the dancing party - and this will not be long in coming, where it is not yet at present. Oh, and by the way, with regard to the children's festivities, which have become customary and are not otherwise reprehensible, do not forget that it is not at all a matter of eating and drinking for the good of the church and its school, but that the eating and drinking should have no other purpose than that of respectable physical pleasure.

Away then with fairs and lotteries for good and especially for ecclesiastical purposes; away with this piece of pernicious union of the orthodox church with the world alienated from God! Against them, too, the Lord wields the scourge of his word and cries out in zeal for his house: "My house is a house of prayer, but you have made it a den of murderers!" Therefore, as His disciples and servants, let us manfully oppose this evil, not only when it wants to invade, but also when it has already invaded the church. Let us not shy away from rumor and misconception that we are preachers or listeners. If we only work against it in the right evangelical way (see the synodal report of the northern district of 1671, pages 23 and 24), the Word will win its old victory here, too. Wherever the opportunity presents itself, but especially wherever the temptation approaches Christians to take the easy way, so pleasing to the flesh, of obtaining the necessary financial support, let us teach ours that Christ's disciples should be satisfied with the ways and means that are in accordance with the will of their Master; that Christians who believe with all their hearts in him whose all is gold and silver can easily do without it, if they are not able to obtain it for themselves or for the church in an honest, godly way; that if the church needs money to carry out the will of its Savior, he does not want it to beg the godless world, but simply to make its need known, to entice its members to satisfy it with God's word, and then to be satisfied with what grateful love toward him who has made us rich through his poverty gives it. Stately churches, schools and the like are certainly splendid monuments, if love has built them; and if special care is taken with their decoration and adornment in order to lure as many souls as possible to the sound of the pure Word, a Judas soul may at least be able to endure such "disgrace"; the Lord rather speaks of such a vain church here as well: "She asked a good work to be done in me." But if this purpose cannot be achieved without equalization and defilement with the world, then take comfort in the Lord's pleasure in faithfulness in small things and know that through them the church and school are adorned and large enough for Him and that He can also spread His kingdom through them, just as in those times when Christians had to gather in Rome's catacombs (subterranean burial places), in the woods and in the desert for the sake of the persecutors. Let us also strive here with Paul to help Christ on his glorious day.

Let us not follow in the footsteps of the alleged successor of Peter, but in those of St. Peter himself, who once, in holy indignation, rejected the money of Simon the sorcerer, with which the apostle was to sell him the miraculous gift, so that he could make a trade, a "little business" out of the use of it, and answered him: "That you should be condemned with your money, because you think that God's gift is obtained by money. In sum, whether it be an end or a means, let the apostolic word guide us everywhere: "Eat ye therefore, or drink ye; or whatsoever ye do, do it all to the glory of God." 1 Cor. 10:31.

To the ecclesiastical chronicle.

What did the Uniate "Messenger of Peace" answer to the proof of the fundamental heresies in Jriion's Catechism? He knows nothing, not a word, not a single thing to answer. Only in the case of the first false doctrine, namely, that God is a substance that has an "origin," he tries to save himself in a genuinely unionist way by showing that the catechism also says the opposite. But that is precisely the unfortunate thing about the Unirites, that they blow sweet and sour, black and white, yes and no out of one mouth. There is no trace of a renunciation, a recantation of the many shameful, disgraceful heresies. On the contrary, Professor Otto says that in the book there is not a myriad of heresies, but "an abundance of thought material stimulating and fertilizing. In addition, there is then crude scolding about "art of dissimulation and distortion", "unscrupulous dishonesty", and so on. This is the unionist way of fighting and unionist love of truth. B.

The verdict of an Anabaptist on the necessity of weekly schools. Thus we read in the "Sendboten" of March 20: "Often I was attacked by the Lutherans with the remark: The Baptists let their children grow up like the heathens. On the one hand, this is probably not true; and yet there was truth in it, for the Sunday schools were not doing very well in those days either. I usually replied: "What good is a 6-7 week course (because confirmation classes did not last longer in that area) and the solemn promise to remain faithful to what they have learned? Years flowed by again, but the dear youth kept pressing on my soul and it was said: The Lord, who once said to Petro: "Feed my sheep" also said to him: It is now more than five years that I have made it my most sacred duty to teach the youth during the week. Finally, I turn to your hearts, co-workers in the work of the Lord. Let the shame soon be taken away from all our churches in the East and West: The Baptists let the children grow up like the heathen. Start religious instruction, then you can face the opponents with an open forehead and say to them: "We have more than you! You are limited to months and weeks, we teach continuously. Do not say to anyone, "This is a Sunday school matter! I ask you before God: Can the Sunday School accomplish what we need in such a short time? No! Every Sunday school teacher admits this. Just as some of our opponents have learned from us, Sunday schools

Let us learn from them how to teach religion. Also a word to you, you parents, who have mostly enjoyed religious education, be it in the old fatherland or here. What your parents did to you, do now to your children!"

Church conditions in the Kingdom of Saxony. Thus we read in the "Pilgrim from Saxony" of March 31 of this year: In the town of Niesa, a part of the congregation was dissatisfied with the pastor Böttcher, who had been presented by the patron; but since their objection was based on nothing at all but quite untenable grounds, since it apparently had its cause only in the fact that they themselves had fallen out with the doctrine and order of the church, the church authorities duly dismissed their protest and installed the pastor in his office. Naturally, his opponents were dissatisfied with this; they took revenge on the pastor, whom they hated, by bringing the most unchurched people into the church council through their agitations. Some of them had to resign from office by order of the church authorities because of gross violations, but they were re-elected in defiance of their orders. The preachers of unbelief immediately took advantage of the situation and began their agitations. Some influential, anti-church people formed a committee at the beginning of 1870, and called the best-known traveling preachers of the contemporary unbelief (e.g. Uhlich, Czerski, Knöfel, etc.), who repeatedly held lectures there and organized the crowd of their followers. An association "free religious community" was founded, whose first paragraph of the statutes reads: it is intended for those who do not find satisfaction for their religious needs in the existing churches and religious societies.- To this association of those who are dissatisfied with everything that exists (this seems to be the only thing its members have in common) also belonged some who had been elected to the church council by the community, which had become entrenched in its opposition. It was natural that the pastor felt compelled in his conscience to protest against this disproportion to the authorities. What clergyman could be expected to negotiate the most important questions of congregational life with those who openly declare that they have inwardly fallen out with this life and its orders and principles, and find no satisfaction in them. The protest of the pastor has now recently received its answer in a decree of the Ministry of Cultus and Education. In this decree, the Ministry states that one should have expected the "church leaders in question" to be aware of the incompatibility of their office as leaders and the duties they assumed when they joined the association, and that they therefore voluntarily resigned from their office: however, the positive provisions of the church order do not provide a legal means to compel them to resign from the church council. Morally, it was certain that they had inwardly renounced the principles of the Evangelical Lutheran Church, that they had placed themselves in an inner contradiction with their duties and their goodwill. For if every congregation, according to the church order, is to form itself into a planting place of the evangelical-Christian sense and faith, and the church council is to cooperate for this purpose, it is undeniable that members of such an association are not suitable for this purpose. But legally, none of the conditions can be proven here, under which, according to the church order, a church leader is to be dismissed. The same had just

The government had assumed that people lacking the evangelical sense would not be elected and that such people would not consider themselves qualified to assume a municipal office. But since such a case was not foreseen at all, one neglected to expressly designate this deficiency as a reason for dismissal. *) This discussion of the ministry, as much as it condemns the discrepancy on the one hand, leaves it still in existence on the other hand. For, although the pastor presented the ministerial letter to the church council, and thereupon asked the persons concerned whether they wanted to voluntarily resign from their office, they simply rejected the request; indeed, they even elected (unanimously!) a fourth member of the said association to a vacant position. Under such circumstances, the pastor had no choice but to resign from his office. And he did this immediately verbally to the church board members, and shortly thereafter in a declaration in the local gazette, which reads: "The Riesa church board currently has three members (Mr. Drasdo, a watchmaker, Mr. Holzhausen, a pensioner, and Mr. Ferdinand Müller, a merchant) who, after their election to the church board, have joined the local association "Freireligiöse Gemeinde". According to § 1 of its statutes, this association is intended for such persons "who do not find satisfaction for their religious needs in the existing church and religious societies; as far as its efforts are concerned, however, they are most simply characterized by the fact that in the last few months it has appointed a whole series of free religious speakers (Uhlich, Wislicenus, Czersky, etc.) to hold free religious lectures here. The aforementioned three gentlemen have not complied with the well-founded expectation that they would resign from their office as churchwardens after joining this association, nor has the high church government wanted to compel them to resign from the church council in the absence of a legal basis. If now in the near future the local diaconate is to be filled anew and before this filling the opinion of the church council must be heard, then this brings the undersigned into the position to negotiate with men, who belong to the association "Free Religious Community", about the filling of a clerical office in the Evangelical Lutheran Church. For the church council regulations, on the basis of which, according to the opinion of the high church regiment, those three could not have been excluded from the church council, command him, as the pastor, to initiate these negotiations, to convene meetings, and so on. Since, fortunately, no law requires him to remain in an office in which such negotiations with free religionists are made his duty, he hereby publicly declares for everyone's knowledge that he feels compelled to give up his office here, because he would not be able to answer for it before the Lord of his church and before the church of his Lord, if he were to communicate with a church council composed in the described manner when filling an Evangelical Lutheran church office and thereby give the Free Religious a right to consultation.

An old pagan legislator was asked why he did not put a punishment for parricide in his code? Because, he answered, it is not at all conceivable that a child murders its parents! (But if such a crime nevertheless occurred, should the same therefore have remained unpunished!)

of the most important Evangelical Lutheran church matter.

Riesa, March 16, 1872.

C. I. Böttcher, Pf." "So the pastor, who is faithful to his office and confession, has to give way, and the "free religious" voters and agitators keep the field. The church authorities see through the whole abomination, and because of the inadequacy of the provisions in the law, despite the best will, believe they are unable to find a remedy. That is the factual condition of our church; that remains for us as a devastating certainty from the present case! As one often reproaches the newer laws, they are more favorable to criminals than to those who seek their right, and that it is much more difficult to find right than wrong. It is also true of many a church law that it opens the door to the rioters and destroyers, and makes the honest, faithful members of the church outlaws, leaving them at the mercy of the unbelieving mob, where the latter is the stronger in numbers. We can only agree with Pastor Böttcher that he resigned from his office under such circumstances, and we heartily begrudge him that he escapes this congregation. Hopefully, the church government will soon send the synod such proposals that will make such an occurrence impossible in the future. Hopefully no one will be found among the clergy of Saxony who will take over the service of such a congregation before a repentance for what has happened has been made. As we have heard, two applicants for the finished diaconate have already withdrawn their applications after hearing about these monstrosities. This much is certain: whoever accepts this office without first having received from the congregation an apology for the divine and human order that has been trampled underfoot, is worthy of the congregation, and it is worthy of him; one is not to be envied for the other. Whatever may befall him in his future conduct of office, he has only himself to blame. But Saxony's clergy cannot stand up for the honor of their shamefully abandoned brother in office only because no applicant can be found for such a congregation; there are other ways. Should someone be found who would be inclined to accept the office without the 'aforementioned satisfaction, no conference should accept him as a member; it would have to be made perceptible to him that Saxony's clergy is a body in which all members suffer if one is offended. But above all, may our next synod consider what its duty is! It can see from this example) how much is still to be done for it, and how little the church is served by countering the impudent intrusion of unbelief only with formulas and ambiguous provisions. With the latter, as the present case shows as clear as day, even a well-meaning church authority is done a disservice. But even from a legal point of view, we must confess that we cannot suppress some reservations against the view of our church regiment, which we want to submit to its consideration. HuiKhue praesunritur 6onu8, äoueo xrodstur ecmtarium, i.e. everyone is considered good until the opposite is proven. This is a legal rule; but from it follows with logical necessity that he ceases to be considered good when the opposite is proven. This rule seems to us applicable here: their unfitness for office is (as the ministry itself testifies) factually proven, consequently the election made on the basis of their presupposed fitness is in

They are to be forced to give up this office, which they were commanded to do in good faith, also juridically. - In the same number of the "Pilgrim from Saxony", after the signature "an unlearned layman" makes an "inquiry to theologians and jurists", which shows that this "unlearned layman" is probably more "taught by God" than most of the learned theologians and jurists in Saxony. Above the question is written: "1 Cor. 5,13.", whereupon it says as follows: "With regard to the Riesa matter and the decision made in it by the high ministry of culture, one allows oneself the following questions: 1. Does the law dictated by human wisdom apply as the highest authority in the church of God, or the clear unambiguous word of God and the confession based on it? (2) Must not the ecclesiastical law in force in a church also presuppose the confession of that church? 3. is it not also a principle of law with us that things which are self-evident need no special law?"

Death notice.

On Maundy Thursday, March 28, shortly before sunrise, Mr. Heinrich Wilhelm Bewie, a school teacher, passed away gently and blessedly in the Lord JEsu. A year and ten months before his end he had had to resign his office in the congregation at Pleasant Ridge, Ill, because of excessive emaciation, and had gone to live with his parents-in-law in Echester, Ills. where the Lord delivered him from all evil and helped him to his heavenly kingdom. The deceased was 32 years old and leaves behind a sorrowful widow and two little orphans. The synodal map drawn by him testifies to how talented he was. Above all, however, a godliness and a humility adorned his conduct and administration of office, which will make the memory of him dear and valuable to all who knew him, especially to the pastors among whom he pastured the lambs of Christ during his eleven years of activity. His funeral took place on Char Friday afternoon, in the hour of the death of his and our Savior.

M. Stephan, Pastor.

Church News.

On the Sunday of Quasimodogeniti, Candidate Friedr. Storm was ordained and inducted by the undersigned in the midst of his congregation in Pleasant Ridge, Illinois, by order of the honorable Presidium of the Western District. May the Lord crown the ministry of this servant with His rich blessing!

H. Fick.

Address: Rev. Driekried Storr", Oollnsvillo, 60th, III.

On the first Sunday in Lent of this year, my former assistant preacher^ Rev. G. Barih, was publicly and solemnly installed by me before an assembled congregation as the duly appointed pastor of the newly formed Lutheran congregation at Ackley, Hardin Co., Iowa, in the presence of Mr. Büngr, the president, and in accordance with the provisions of our agendas.

May the Lord be his sun and shield!

3rd F. Döcher.

Address: Uev. O. Dartk,
^olcls^, Harckin Oo., Iorva.

After Candidate H. Kolbe had received and accepted a regular appointment from the Lutheran congregation in Town Green Jsle, Sibley Co., Minn., he was ordained on 11 Feb. d.3-, as on Sunday Quinquagesimä, by order of the reverend Presidium of the Northern District by the undersigned with the assistance of Mr. Pastor Damm according to the regulations of our Agende and was inducted into his office.

The Lord crowns the work of this servant with rich blessings!

K. F. Schulze.

Address: Uev. II. Holde,

Honäorsoii, Lidlo^ 60th, IcklliQ.

120

On the 10th day of March last, being the Sunday of Lätare, Rev. 3rd Rennicke, having, with the sanction of his former congregation at Twvn Granville, Milwaukee County, Wis. accepted an appointment made to him by my former branch congregation at Town Morrisson, Brown County, Wis. was installed in his new office in the midst of the same, under obligation to all the symbolical books, by order of the Most Reverend Presidency of the Northern District, by me, the undersigned.

Rautoul, CalumetLv.; Wis, April 10, 1872.
Ed. Chr. Georgit.

Address: llev. .1. Uonnicwo,

^Vuvsicke, Lrorvn <3o., 5Vis.

Church consecration.

On the first Sunday of Advent, December 3, 1871, St. Paul's Lutheran Church in Serbin, Bastrop County, Texas, was dedicated to the service of the Triune God. The dedication act was performed by Pastor I. Kilian in Wendish and German, after which he preached the Wendish sermon. The undersigned preached the dedication sermon in the German service on Ephcs. 4,19-22. In the afternoon Pastor Prost preached on the Sunday Epistle, which concluded the blessed celebration of the day. The building stands on a hill of rocky ground, covers 4070 feet in square, is 24 feet high, has three-foot-thick walls built of rubble stone and makes a solemn, lovely impression with fine tall gothic windows.

May this Götteshaus serve for rich blessings to Uncremi Lutheran Zion through centuries! C. Brown, Pastor.

Please.

The dear readers of this magazine will be shocked when I pray again for the building of the Kingdom of God.

In the fall of 1871 we began the building of a church in one of my small communities. My dear parishioners sought out the last cent to complete the building; but the forces vv.rcn,:ma.chdcm:decBnnzudrciViertheikenfertig.war-rrWpftand we had to stop building for that year, hoping to continue next spring. But God remembered

differently. On March 31st of this year, a violent storm blew in from the north over Michigan Lake and threw our sour and expensive work into the heap, so that everything is now broken. What shall we do now? My parishioners are very much beaten, in addition they have to bear daily the scorn and ridicule of the Methodists who hate us to the core. "There you can see what it is with your Lutheranism; God is visibly punishing you," they call out to us. We would be able to bear this mockery very well for the sake of Christ; but should we not show them that Christian love still flourishes among us?

Therefore, my dear brothers in Christ, open your hands of charity and give us a mite in our great need.

Leland, Leelanaw County, Mich, April 5, 1872.

Martin Töwe, Pastor.

Synodal - Display.

The Evangelical Lutheran Synod of Illinois and other states is meeting, God willing,
On Thursday before the Feast of Trinity, May 23, 1872 indeeStcPauls Parish-at Shebyville-, Illinois.

Synod members (pastors and congregational delegates) or guests who plan to come to the synod meeting are hereby kindly requested to notify the pastor loci, D. Kothe, 14 days in advance, so that accommodation can be provided in good time.

One address:

Räv. I) Lotlro, LlisldVviiltz, III.

Quincy, Ill, March 25, 1872. p. Liese, secretary.

Received at the Eastern District Treasurer's Office:

To the synodical treasury^ From the congreg. in College Point 411.50. congreg. in Eden 412.00. gcm. in Wolcottsville 45.95. congreg. in Nvrth East 41-33. congreg. in Williamsburg 48.70. congreg. in Olean 44.80. gcm. in Allcghany 45.56. congreg. in Paterson 411.15. congreg. in Narrowsburg 43.00. congreg. in Port Nichmond 440.70. congreg. in Richmond, Da., 410.00. By Past. A. Ernst in Canada 414.30.

For the Gentile mission: from the congreg. in Ndrth East 43.84. Immanuel's congreg. in Baltimore 434.52. Gcm. in New York 45.00. congreg. in Boston, Mass, 46-00- St. Paul's congreg. in Baltimore 417.13. By Past. Ernst in Canada 42.45. By a member of the congregation of the Past. Stürken 4'5.00.

To the Hermannsburg Mission: From the congregation in Martinsville Gem. in East Boston 410.00. St. PaulSGcm. of the Past. T. Körner in Williamsburg 425.00. From the school children of the Rev. Engelder 49.00. Bon of the congregation in Williamsburg 410.00. Of the Women's Association of the congregation in Boston 42.50. Of the congregation in Philadelphia 49.71. Of Anna Necke 45.00. Christian Krieger 45.00. Mrs. Krieger 41.50.

On the Leipzig Mission: From the schoolchildren of the Past. Enaelder 49.00. From the community in Pbiladelvbia 49.00.

For the orphanage in Boston: From the congregation in Allcghany 45.00.

For the inner mission: From St. Paul's parish of the Rev. T. Körner 420.00. Immanuel's congreg. in Baltimore 417.65. congreg. in New York 45.00.. Congreg. in Boston, Mass. 4410.00.

For the Emigrants - Baltimore Mission: From the Women's Association in Washington 45.00. From the congregation in Wol- cottsbng 4'4.00. Gem. in Washington 45.00.

For Pastor Linsenmann in Canada: From the Gem. err Washington. 410.00.

To the college maintenance fund: from the New York congregation 410.90 and 412.83. Martinsville congregation, for Fort Wayne 45.70, for St. Louis 46.17, for Addison 45.34. From Eden congregation, for Addison, 412.57. From Past. Michael's branch congregation 45.70. From the congreg. in Olean 4'4.35. congreg. in Allcghany 45.53. From the Sunday school of the congregation in Boston 45.00.

To the orphanage near St. Louis: From the congregation in Washington 410.00. Through Past. A. Ernst in Canada 42.20.

For poor pupils and students: From Phil. William 410.00. From a member of Past. Sturken's congregation 45.00. For Kröning at Fort Wayne: from Martinsville congregation 422.00 and 4'5.21, from M. at Eden 43.00, from Johannesburg congregation 48.30, from Ridge congregation 45.73. at Benn's funeral at Martinsville collected 41.20, at Weiland's wedding collected 45.20, at Crull's engagement collected 42.25. For Bechthold: from D. I. by Past. Schmid 42.10, through Past. Ernst in Canada 4'6.60, by the Gem. in Port Nichmond 48.15. For K. Ernst by the Women's Club in Olean 45.00. For I. Haar in St. Louis by the Gem. in Williamsburg 420.00. For Gretz- mann in St. Louis by the Young Men's Club in Williamsburg 425.00.

To the widow's fund: From the congregation in Allcghany 46.59. Bon Past. Hiller 44.00. From Past.-Arendt-S4:36. From Past. A. Ernst 48.00.

For .the new piano in Addison: By Past. Michael 45.00.

On college.construction in St.,LouisrThrough Past. A. Ernst

For Past. Brunn's Institution: From the Tripenessö-Congregation in Buffalo 412.00. Congregation in Williamsburg 410.00.
 For the burned brethren 1) in Wisconsin: By Past. Ernst 43.80. 2) in Michigan: By Past. Ernst 44 Cts, by Mrs. Streiber 41.00. 3) in Chicago: by Past. Ernst 412.00, by Mrs. Streiber 41.00, by the congregation in Port-Richmond für-Kaft; WuuderS-Gemeinde- 490.00.
 New York, April 1, 1872. I. Birkner, Kassirer.

Received for Castle Garden Mission:

From the Sunday school of the congregation in Boston 45.00. From the women's club of the Dreieinigkeits - congregation in Boston Highlands 48.00. From the women's club of the congregation. in Wafhinaton 410.00. From the congregation in Boston 44.00. congregation in Wolcottsburg 44.00. From F. Frosch 41.00. Past. Tirmenstein 25 cts. Past. H. Fischer's congregation 41.00. By Karl Ebersbricker, thank offering for happy delivery, 42.00. Aug. Wagner 42.00. Past. G. E. Abner 41.00. Past. Berner 50 cts. Past. Graves 50 cts. H. Reif 41.00. Past. I. Hahn 41.00. By Rev. Henkel Kindtauf-Collekte 42.00, by the same 41.00. Harvest Festival Coll. of the congregation of the Rev. Karrer in Hadley Hill 44.60. By Past. Hügli's congreg. 434.81. from Joh. Wirk 4100. past. Trautmanus Gcm. 413.05. Past. Hattfädts Gem. 410.92. Gem. in North East 43.05. Gem. in Frankcnlust 41180. Past. Husmann's Gem. in Enclid 45.00. Past. T. Körner's St. Paul's parish in Williamsburg 420.00. teacher Bartling 41.00. past. Geyers Gcm. 410-88. past. Trautmanus Gem. 48-06. c. Bardell 41-00. past. Osterhus 41-00. by L. Lange 42.00. by Prof. Selle 45.00. by the sons of Mr. Past. Ernst 43.00. From F. Eichenbeiß 41.76. From I. Zumstein 50 Cts. From Mrs. Jacobi 41.00. From Miss A. Havemann 41.00. From Past. Biltz's Gcm. 410.00. Durchrast. Trautmann 75 Cts. By A. Hanau 42.00. Mrs. Streiber 41.00. By an unnamed 440.00. By Past. Mießler collected in missionary hours 45.00. From Barbaraumd-EWille. Friedrich W.üll. 3!

New Isrk, the 1st of April-1872.. Birkner., Cassirer. I

For the Minnesota - Mission I have received since August 1871 to April 1872: From Past. Damms Filialgemeinde, Kirch- weih-Collnte 56.75. From Past. Stülpnagel, part of the proceeds of his Missionpfdrds 510.00. From Past. Schulze's congregation, mission collecte 513.51. From Past. Friedrich by Past. Fischer from I. Becher in St. Paul 52.00. NusPast. StiUpnagel's congregation, schoolhouse dedicationS-Collecte 5'11-20. Ans Past. Heizer's congregation in Minneapolis 58.00. From Past. Müller's congregation 57.36. By Past. Friedrich collected at Mr. Selze's wedding 55.00. From Past. Sprengclerö scn. Gemeinde, Erntedankfest-Collecte 59.25. From H. Vomberg as a thank offering 75 Ct. From the congregation at Maple Grove 58.60. From H. A. Gruhl in Liverpool 01.00. From Past. Krumsiegs Gem., Erntedankfest- Collecte 517.50. From Mr. H. Weihe hieselbst 51.50. From Past. Fischer's congregation 520.00. From Rev. Friedrich 54.00. From Rev. Spengeler-jr^ 54.55. From Rev. Friedrich 54.59. From Rev. Herz er 51.00. by Past. Horst 51.00. by Past. Stükpnagel 51-00. by Vorr Past. Bsschech! .00. by Past. Fischer 51-00. by Past. Nädccke 51-00. from Past. Bösches congregation 5'2.20. From Past. Sprengelers sen. Gemeinde 57.50. From Past. Sippcl's parish 55.00. From Past. Müller's congregation 53.00. From Past. Müller himself 51.00. From Past. Fischer's congregation 51.50. From Past. Ahner 52.00. From Past. Clöters Clemeinde 527.65. From Past. Rolf 51.00. From Past. Krumsieg 51.00. From Past. Damm 51.00. By Gerhard Fark in St. Paul 55.00. By Past. Schulze 51.00. By Past. Friedrich collected from his school children 05.00.

May the Lord God make the hearts of our dear congregations here more and more willing to help promote the work of the mission in Minnesota through their prayers and offerings. May all our dear congregations keep in mind that they are mostly

have been gathered into Christian congregations through the missionary work of faithful preachers. And what other congregations once did for us by helping to promote the work of the mission, let us also do now for those who still lack the public preaching of the sweet word of God. And if churches outside Minnesota would send us a collection now and then, they would do us and our churches a great service. Well, God the Lord has helped until now, He still helps, and He will continue to help.

Henderson, Sibley Co, Minn, on April 17, 1872.

K. F. Schulze.

For the seminary household received from the congregation of Mr. Past. Wangerin 10 sacks of wheat; by Mr. Pastor Steinbach, collected at the wedding of Mr. Past. Schwarz, 87.70; by CaSp. Lücke from Mr. Past. Bergen's branch, 85.00; from Mr. Rev. Schwarz's congregation in Town Sherman, Mich. 83.00; from H. Jensenberg from Mr. Past. Heinemann's parish 1 Schwein von 207 Pfd.; from Mr. Past. Erdmann's congregation in Illinois-synode 1 sack and 1 large box of meat and wülH stcn; by Mr. Rev. Witte, collected on the infant baptism deD A. Scholz 83.50; by Joh. Ditmar from Mr. Past. C. R. Rik"? dcls congregation 12 Bush. Beans, the hams, shoulders and sides of bacon from a pig; from C. Hagemann from Mr. Past. Sondhaus'community 3 Bush. Turnips, 1 Peck beans and 2 bacon sides; from Joh. Brockmann from the Zivns-District dahier 2 hams and 1 Peck beans; from the community in Staunten, Ill, from A. Zimmermann 1 side and 1 shoulder, from Streb 1 shoulder, from Kolb 1 dv., from Femme 1 ham, from Bestemeyer 1 shoulder and dried apples, from A. Sievers 1 shoulder and 1 s. Flour, from Fähndrich 1 shoulder, from Messerli 1 do., from Tingersen 1 do., from A. Schnarr 1 do., from Schwenker 1 side, from Stichnute 1 shoulder and 1 side, from Stiehl 81.25, from Lich 83.00, from schlaginhauff 82.00, from W. Hering 1 s. flour, 1 ham, 1 shoulder, 1 scite, from H. Hering 1 shoulder, from D. Grabenhorst 1 side, from H. Sievers 1 s. flour, 1 ham, 1 side.

For poor students: Through Mr. Past. Reinhardt by I. Wiemcrs 85.00; by Past. H. Crämer, collected on HenE P. Riehl's silver wedding anniversary, 85.30; by Mrs. Wittwe Braun aW Napoleon, O., 83.00; by Mr. Past. Zucker's congregation, 835.40; by Mr. Past. Wichmann by some members of his congregation 815.00 and by W. Schulenburg as a thank offering 85.00 for Pollack; by CaSp. Lücke from Mr. Past. Bergens Filial 810.00, half for Kraus; by Mr. Past. Witte, collected at teacher Treich- lers wedding, 87.00 for Tilmcier; from Frauenverein in Staunten 2 buschncmden, 4 pairs of underpants, 4 kitjen covers, 8 towels, j dozen sackcloths; by Mr. Kassirer Grahl 816.00; by Mr. Past. I. L. Hahn from individual members 817.25 for Kollmorgen; by Mr. Past. G. A. Müller from his Gem, 813.00; by Mr. Past. Stücken of the women's association of his Ge"; 820.00 for Maurer; by Marg. Schühlcin 81.00; by HerM Past. Knies by members of his congregation 84.35 for Drögemüllerj by Mr. Past. Bergen by I. Hofmann 83.00 for Kraus; by my congregation in MinerStown Öfter Collecte 810.12 for Fort Wayner sophomore I. Krause; by Mr. Past. Krafft 810.50 from St. Paul's parish in Flat Rock Township and 81.35 from St. John's parish in Henry Countv, O-, for poor students in St. Louis; by Mr. Past. Gräbner Collecte his parish on 2tcn Easter feicrday 814.22 for Endeward and Brucr; from N. N. in St. Louis by Mr. Rev. Schaller 81.00.

A. Crämer.

sFur poor students received from the werthen FraueH verein in Washington, Mo., 814.00, from Fr. Fricke daselbst 81." C. F. W. Walther.

For the congregation at Manistee, Mich. received from the Committee at Milwaukee 8326.71, by Mr. Cassirer Roschke 8'11.00, by Rev. Winter, Hampton, Rock Island Co, Ill, 838.85, by Rev. Traub subsequently 85.00, by Rev. Stecher 82.00.

Correction. In my last receipt instead of "815.00 from Pastor Schöneberg" read: by Past. Schoeneberg au- Past. Wendt's congregation in Waymanöville, Ind, 815.00.

W. Thought.

To have received 85.0h through Mr. Pastor F. Lösche from his branch parish, certifies with heartfelt thanks H. Bruer.

Gratefully certifies undersigned to have received a collecte of \$10.00 collected at the wedding of Mr. Fr. Prccht in Addison, Ill-.

W. Burmester.

Changed addresses:

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The "Lutheran" is published twice every month for the annual snst- scription price of one dollar and fifty cents for the "out-of-town" sub" fchreiber, who has to pay the same in advance and bear the postage."- i In St. Louis, each individual number is sold for ten cents.

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Printing Office of the Synod of Missouri, Ohio et al. St.

What have we Lutheran Christians, native or immigrant, to do in view of the terrible damage and corruption, as in the bourgeois community, so in the social What is the most important thing to do now, in view of the current situation and the threatening future of our country?

Before answering this question, for the sake of greater clarity and a salutary comparison, let us move a little from the present to the past. What was the situation like in the earlier decades of this newly formed confederation? Undeniably much different and better than now. For at that time, there were still many true fears of God, moral seriousness, conscientiousness, love of one's country, public spirit, justice and truthfulness; and although, of course, there were already different parties in the political field at that time, they still had respect, love and attachment to their constitution in common; it always remained for them the basis of the entire construction of their confederation of states, from which their mutual understanding and agreement took place back and forth, and on which rested the various compromises without which it is impossible to get along in such a civic community.

Now this is not at all to say that the constitution here is the paragon of all political wisdom, the inexhaustible source of true civil liberty and the life water of genuine happiness of the people, which almost brings back the earthly paradise or at least a Canaan in which nothing but milk and honey flows and every inhabitant leads a comfortable life under his vine and fig tree.

For, in the first place, the true common good, even only civic common good, cannot be brought about by any civic constitution at the same time as the welfare of the individual as a member of this commonwealth. To this belongs the prevailing moral or moral attitude in the individual governing and governed citizens. But this, seen in the right light, is quite impossible without true faith in Christ and the fear of God flowing from it and true love of one's neighbor, for the sake of the divine commandment. Even the best

The constitution of the bourgeois community can only temporarily, according to the outward work, bring about the bourgeois virtues of antiquity, as they existed in the better times of, for example, the Greeks and Romans. And this only so long as the moral law written in the hearts of all men by God still proves a certain force with regard to civil legal relations and shows itself in the outward work; for this law also says to the heathen: "Thou shalt love thy neighbor; thou shalt not kill; thou shalt not steal," etc.; and if he nevertheless does so, his conscience punishes him. But if, through the prevalence of transgressions of this law and the growing service of sin, the demand of this law and at the same time the voice of conscience are more and more suppressed, then, in the face of this moral ruin, even the best civil constitution proves to be powerless and incapable of restoring that former better condition, when civil justice was still flourishing and respect for the existing laws existed. Then only the fear of punishment can restrain injustice for a while in its grosser outbreaks, until at last the overpowering moral corruption tears down even this barrier, and the republican people, for example, and its constitution perish, whether anarchy runs into despotism, as with the ancient Roman and French people, or whether it becomes the prey of a foreign people, as with the ancient Greek republics. For God still sits in his regiment. Righteousness and judgment are the fortress of his throne, and his saying remains true and valid: "Righteousness exalts a nation, but sin is the ruin of the people."

On the other hand, it is still very questionable whether the local civil constitution of the United States of North America has such absolute excellence and exemplary validity as its praisers ascribe to it; for in their eyes. The limited monarchy, too, appears to them only as a pitiful and meager compromise between prince and people; and if the latter would only come to the realization of their innate, inalienable human rights through the consideration of the constitution here, it would not be possible for them to understand it.

If the people of the United States were to become aware of their general freedom and equality, and therein of their sovereignty and authority, they could do nothing better than either to dissolve this compromise by peaceful means, or, if that were not possible, even by means of a so-called revolution, to lay low the princely power, to cast off these fetters and put an end to the monster of hereditary monarchy, to constitute themselves in an American way, and thus to attain the blissful state of a free state and people.

Despite all this eulogy and genuine American advice, however, the above-mentioned question about the exemplary validity of the local constitution remains. This is because it is undeniably in exact connection with the Declaration of Independence, which it is based on. And this, in turn, stems decisively from an anti-Bible, anti-Scriptural spirit of unbelief and self-aggrandizement of the human spirit; it comes from the writings of partly the English deists and free spirits of the seventeenth century, who denied the triune Bible God, and partly the French like-minded writers of the eighteenth century, especially the notorious Christ-hater Voltaire. These writers asserted the exact opposite of the clear teaching of Scripture about the inherited sinfulness of all human beings from their mother's womb on, and the resulting lack of freedom and powerlessness of the human will to do anything morally and truly good, and even its enmity against God's will. For they put forward the proposition that man is good by nature and can live virtuously through the right use of his free will and his reason; that the same inalienable rights of freedom and equality are innate in all men, and that therefore essentially originally no man has the right and power to rule over his brothers, who are completely equal to him and equally free, unless they have given him the right and power to do so by free choice and within due limits.

On these propositions, which also contradict all history and experience, the local constitution is built; and the core and highlight of it is precisely the supremacy and authority of the totality of the individuals, the people, of course including women and children, which is first of all guaranteed by the

The other light of this constitution is consequently that the individual should be as free as possible, provided that he does not act too rudely against the rights of his equally free fellow-citizens. The other point of light of this constitution is, logically, the free movement of the individual as far as possible, only that he does not run too roughly and clumsily against the rights of his equally free fellow citizens.

Now, of course, one could put up with this constitution of the local bourgeois polity, despite its suspicious connection with the Declaration of Independence, which rests on assertions contrary to Scripture; But the trouble is that the fanatical republicans are so enamored and infatuated with this constitution of theirs that they derive from it alone all possible happiness, welfare and prosperity of their people, while explaining all kinds of misfortunes, misfortunes and damages of other peoples and states from the fact that these unfortunately have not yet been made part of the *glorious institutions* of the United States.

To these, if they are not incurably insane, it could now serve as a healing eye salve if, after we have looked at the past a little, they would turn their eyes to the present and not close them to the enormous damages and corruptions of their own people. Of course, here too, the most prominent cause of these terrible diseases of the state body is the rampant apostasy from God's Word and the injustice and moral corruption flowing from it; but at the same time it is undeniable that precisely the constitution here is both the cause and the encouragement of the worst moral and civil damage and corruption that is currently disrupting the people. It is not difficult to prove this. Let us consider first of all the now prevailing, so highly pernicious mutual position of the two main political parties. There is nothing but mutual hatred, anger, bitterness, vituperation and persecution; innumerable are the sins that are committed in these partisan fights in the Congress as well as in the smallest political assembly, by senators as well as by stump speakers, by the editors of larger and smaller partisan papers, by the higher and lower partisan leaders orally and in writing, e.g. against the first, fifth and eighth commandment. Everything is subordinated to the interests of the party, even the choice of the legislators, the higher and lower authorities. There it is no longer asked whether the person to be elected has a sense and love for the common good of the country, the necessary ability, moral seriousness and conscientiousness to perform the office commanded of him well, but whether he belongs to the party and is willing to represent above all the party's interest, regardless of whether it benefits or harms the common good. No means is too low, dirty and mean for the ruling party to maintain its dominance and oppression of the other party; for this it uses all possible ploys and tricks, even if they are condemned by pagan morality. The arrogance and the imperiousness of her party, that is the idol, which she serves, sacrifices and incenses, that is the Moloch, which eats her children. And even though the leaders, the oral or written spokesmen of their party, pretend to still want to be Christians, and some of them also belong to a church community, they are so blinded by the spirit of the party, so bewitched by it, that they are not even Christians. The people of the world have been swept away and swept away so that they deny all fear of God and trample underfoot all justice and all love of their neighbor with regard to their political opponents in order to hold their rule high only on their necks.

Thus, unfortunately, the present highest official of the people is only their party creature; and there he has; as being obliged to give thanks, he has not refrained from appointing incompetent party members to important, influential offices, in order at the same time to agitate as canvassers for his re-election, and from dismissing capable, statesmanlike, knowledgeable and experienced officials, because they do not belong to the party on whose shoulders he is carried and whose mouthpiece and tool he is. He is doing to his now ruling party what the pope did to the Jesuits. Although they give themselves the appearance that they are concerned solely with the undiminished honor and dignity, majesty and glory of the pope and with his sole rule in the church, the satanic arrogance and lust for power of which this brood of vipers is full is only aimed at the fact that the pope is their creature and that they themselves rule in and through him. This is exactly how it is with the present president and the ruling party, as the obvious facts and proofs are available to all who do not have colored party glasses on their noses, but eyes to see.

How now? Is this morally so reprehensible and civically so pernicious miserable party drive, this so fertile root of so many other evils and corruptions of the American people, in no way connected with its Constitution, this glorious banner of true nationality, around which all nations should and must rally, if they wish to attain otherwise to a blissful existence on earth and to the normal state? To which unprejudiced person, who is not himself swept away by the partisan current, does it not immediately leap to the eye that it is precisely in the defective disposition, in the original morbid condition of the constitution here, that part of the cause, part of the furtherance of this disruptive partisan unhappiness is necessarily contained and constantly given? For it is nothing but vain delusion, rapture and enthusiasm, generated from the Bible-hating, arrogant, self-deluded spirit of humanism, proud of reason and virtue, that only in the mass of the people is contained the source of all perfection of power and supremacy for the bourgeois polity, and that from its choice alone the whole machinery of the state is set in motion. The mass of the people, even in its original representatives, the men of civil age and voters, is on the average too poorly endowed in intellect and judgment and does not have sufficient insight into political conditions; at the same time it is full of prejudices with regard to things and people, has a sometimes unfounded liking and dislike for individuals, and so on. In short, the Lord Omnes consists mostly only of sheep that follow their leader. It is always only the few individuals who have more intellect and insight into civic matters and a frugal gift of speech to assert their opinion. If these are, as things stand now, almost without exception fanatical partisan leaders, it cannot fail

that their willing listeners (or readers) let themselves be ridden by them as obedient donkeys or mules wherever they please, and accept their partisan propositions with satisfaction, no matter how unjust they may be and contrary to the common good; for these partisan demagogues are also

They are tiresome sophists who know how to confuse the judgment of their listeners or readers by means of fallacies, while at the same time they flatter and praise their partisans with sweet words and splendid speeches, praise their own knowledge highly and seemingly submit to the judgment of the same. Secretly, however, or among the demagogic brothers of their party, they laugh at and mock the blind crowd.

In addition, however, the following circumstance comes into consideration here in Germany. It is, of course, a great blessing for the country, which is still sparsely populated in the west and north, that a strong immigration from Europe and especially from Germany takes place every year; and preferably among the farmers and craftsmen there are also Christian or bourgeois-moral-minded and thereby professionally competent and industrious people, who contribute not a little to the welfare of the country. At the same time, however, it cannot be denied that Germany also has a large number of unbelieving and godless people, educated and uneducated religious scoffers and deniers of God, fanatical prince-eaters, as well as morally depraved people, corrupt students, corrupt advocates, and corrupt lawyers, corrupt advocates, escaped convicts, deceitful speculators, professional drunkards, bankrupt merchants, money-grubbing mammon slaves, day thieves, loafers, drifters of all kinds and similar miscellany are found every year. While in this way Germany gets rid of a part of its refuse and spews out such refuse, basic soup and scum to America and turns it into its cesspool, even into the devil's waste, by no means a few colonies of rattlesnakes and stinking cats are sent over from here every year as a debt of gratitude. Rather, such immigrants, who mostly remain in the large cities, are welcomed with open arms by the demagogic party leaders and immediately processed orally and in writing for the party; and as soon as they have become American citizens with the right to vote - which, in spite of their own notorious moral reprehensibility, has no difficulty through the intercession of some party leader - they are immediately harnessed to the party wagon as willing draught animals and driven with reins and whip wherever the coachman wants. But it is obvious that such immigrants and citizens only increase the moral corruption of the bourgeois community and accelerate its decay.

It would not be difficult to prove the necessary connection between other damages and corruptions in this confederation and its constitution, which, out of opposition to any monarchy, has erroneously and dangerously gone to the other extreme of an absolute democracy. However, this would be too far-reaching for our present purpose, and it may suffice from what has been said above that this connection has been sufficiently demonstrated in the main part of the corruption, with which the other evils and excesses are more or less closely connected.

It would only be necessary for our purpose now to detail the most important and most damaging of the corruptions now prevailing, as in civil and social life. These are: the corruptibility and venality of some of the legislators in Congress as well as in the legislative assemblies of the individual states; likewise the same immoral attitude in these and those higher and lower judges; furthermore the common office-hunting and the unworthy appointment to offices only in the

The private interest of the ruling party and the fact that the officials are agitating for the re-election of the party leaders, i.e., canvassing for votes. The terrible moral and civil disruption of the South through the wrongful measures of Congress, that is, the revenge and bitterness of the now ruling party; the unholy madness of granting the right to vote and eligibility for civil office to the emancipated but mentally and morally incapable Negroes, instead of treating them for the time being only as protectors; the colossal shameless thievery, fraud and undercutting of higher and lower treasury officials; the oppressive direct and indirect tax burden on the working classes of the people; the unjust favoritism of factory owners and wholesalers, etc., by the ruling classes. The unjust favoritism of factory owners and wholesalers, etc., by the prevailing tariff at the expense of the people; the ludicrous and gigantic waste of state lands on the railroad companies; the disgraceful fraudulent *rings*; the wasteful state budget in general and in particular and the lack of thorough and conscientious supervision and monitoring of the officials concerned; the legal protection of wanton bank robbers, etc.

In addition, there are the many social corruptions and moral evils and excesses that escape the control of the states and their legislation and cannot be subject to the application of criminal laws. These include, for example the shameful oppression of the workers and their *strikes* against the larger employers; the terrible fraud and deceit in trade and commerce; the immense swindling and speculative addiction and the insatiable greed for money and mammon hunting; the frivolous sureties even in criminal cases; the mass of conventional marriage alliances and the drudgery and unreasonable elevation of the female part as the ruling bad habit, by virtue of which the man is here rather the slave or the fool of the woman than her lord and head; furthermore: Furthermore, the fundamentally corrupt, dissolute, carnal breeding of children, from which a naughty, unruly generation grows up the longer it lasts, which inevitably accelerates the moral ruin of the people. This standing moral evil, however, as well as the just mentioned perversion of God's wholesome marriage order, is in fact to a large extent a necessary consequence and effect of the democratic constitution here and the scriptural assertion of inherent human rights and of the general freedom and equality of all people by nature, which is the basis of it and which is contained in the Declaration of Independence.

No less important among these moral and social ills are the prevailing shyness of so many young people toward more rigorous, persistent work and the predominant tendency to change professions several times for the sake of less work and greater and faster pay, which undeniably has a very detrimental and corrupting effect on the formation of character. In connection with this, and in both sexes, there is the greatest possible addiction to pleasure and sensual lust, as well as the frightening increase in fornication and whore houses, especially in the larger cities, and among wives, especially in the more well-off and so-called educated classes of society, there is the ungodly murderous abortion of the foetus, which even the heathen do not know how to say.

If we now summarize in one glance only these specifically mentioned civil and social terrible damages and corruptions in our people, we cannot say anything else than: Here

is a horrible, horrifying moral rot that stinks to heaven and calls down the wrath of God upon the children of unbelief. For essentially and originally this unspeakable ruin and misery of the people, who after all are Christian by name and certainly do not want to be pagans, flows from the unbelief against Christ and from the contempt of the divine word, through which alone truly moral people and good citizens can be produced and preserved. For in vain are all ointments and plasters, all well-meaning advice and recipes of the still existing few patriotically minded statesmen and civic-moral speakers and writers, to transform this rottenness alive into health and well-being and to stop and ward off the threatening judgments of God; for it may be near at hand that eventually in every state, county and township the devil will be loosed under God's imposition, the citizens will bite, devour and consume each other in parthei rage, the poor will beat to death and rob the rich, this much-vaunted and highly praised republican confederation of states will dissolve into anarchy and God will either throw this people under the feet of another or raise up a despot for them, who will crush them with thorns and imbue them with their arrogance and their carnal desires for freedom.

Truly, if God had not left some seeds, i.e. If God had not left true Christians among our people, we would be like Sodom and like Gomorrah; And only for the sake of the true believers, who still live scattered to and fro in this nation of destruction, as the salt of the earth, in the midst of the rotting children of unbelief, as children of light in the midst of darkness and among the unrighteous and perverse generation - only for the sake of these children and their intercession does the long-suffering, gracious and merciful God still withhold this final and conclusive earthly judgment.

What are the true believing Christians to do in view of this now prevailing terrible ruin of their people and its threatening future, especially we believing Lutherans, who also have the pure teaching of his word with regard to the reign of God as in his church, so in the kingdoms of this world?

First and foremost, it is of great importance that we humble ourselves before God in the face of this misery. Even if, by God's grace, we are not actual accomplices and co-workers in this manifold ruin, we nevertheless live, according to our outward nature, in the midst of people who, in part, as it were professionally, and as blinded by the devil, with fanatical zeal pursue and accelerate the moral and civil ruin of their people, in part are deceived and seduced by these fanatical partisan demagogues through speech and writing, and with these blind ladders of the blind stagger toward the abyss. There is hardly any reason why we Christians should not also be talked to and fro by this evil and, moreover, have sinned either through cowardly silence and fear of man or through carnal zeal and anger or through a kind of dull resignation and are in need of repentance. Then it also behooves us Christians, following the example and procedure of the ancient prophets, e.g. Jeremiah and Daniel, to repent of our and our people's sins before the holy and righteous God; for the unheeding, unrepentant masses, who are caught on the ropes of the devil and his political agents, are in need of repentance.

The one who is dragged along the path of destruction does not do it after all.

On the other hand, it is no less necessary for us Christians to implore God's mercy in true faith in Christ, that he first forgive us our sins out of grace for Christ's sake and then also grant grace to the healable among the deceivers and seducers through his law and gospel for righteous repentance and true faith in Christ, that they may be converted from darkness to light, and from the power of Satan to God, and be sobered from the snares of the devil, by whom they are bound according to his will.

Thirdly, it behooves us Christians to call upon God earnestly and persistently to extend the period of grace for the whole nation for this conversion of the healable and to forgive the final judgment of its civil downfall; for a political reformation and rebirth of the whole confederation of states is hardly to be thought of in these last ghastly times; and it is much more to be assumed that our Lord God will strike earlier with his dear last day and put an end to the whole godless world being on earth.

Fourthly, as children of the light, we Christians are to punish the works of darkness in the area of political and social life with and according to God's word, verbally and in writing, each according to the degree of his knowledge, his talent, profession, office and position in civil and social life. For we Christians alone are God's salt on earth, and so we should use honest diligence to snatch from the world, which is rotting away in its sins, what is not yet incurably rotten and still receptive and salvageable for the salt of the divine word. If we did not do this, our salt would become stupid, and we ourselves would fall into this process of decay and be swallowed up by the rottenness of the world.

Fifthly, it is our duty, as Christians, to have a watchful eye and a sober view and to keep ourselves free and away from the frenzy and dizziness of the disruptive party nonsense. It is therefore incumbent upon us, as voting citizens, not to give our votes for lower or higher offices, middle or direct, to anyone who manifests himself as a fanatical, unjust and persecutory partisan or whose other immoral character is known, even if he possesses the spiritual aptitude to assume and administer the office in question, even to a higher degree. Here it would be highly desirable that especially the American preachers had such alert eyes and a sober view and did not instill themselves with any kind of partisan passion. Unfortunately, however, experience teaches that they themselves are often fanatical partisans, and instead of feeding Christ's flock with God's Word, which is entrusted and commanded to them, they often engage in politics in the pulpit, and instead of practicing proper private pastoral care, they rather play the agents of their political party, in order to recruit for the same from their

congregations and to seek to win supporters of the same. And because they themselves not infrequently find extreme partisans, they lack the light and salt to thoroughly recognize those common gross national sins and to punish them verbally and in writing. If they would do this, and if they, according to the prevailing number, would be endowed with the spirit of the prophets, who, without regard to person, punished the princes, their councilors and officials, the priests, judges and the people with God's word and sharpened his law, then it would be difficult for them to be able to do this.

The reason for this is that the river of destruction has swollen so high; for a considerable part of the people here still belongs to some ecclesiastical community; and by such severe punishment of the preachers, many of their listeners would probably not be taken by this river or saved from it.

Sixth, it is incumbent upon us as Christians to demonstrate all the more righteous godliness and moral seriousness in the midst of these passionate partisan struggles and gross national sins, in the midst of these disruptions of social life, in short, in the midst of this rampant de-Christianization and immorality of our people. The following pieces in particular belong to this:

First of all, that we do not somehow get involved in the immoral party system; for we may now, according to our political conviction, belong to one or the other of the now existing parties, it would nevertheless be unchristian and immoral to fight against the other party in violation of the 1st, 5th and 8th commandments. Rather, it behooves us to attain and preserve a just judgment, to keep cause and person neatly apart and, without personal bitterness, to seek to convince our political opponents of the constitutional correctness of our political principles (platform) by factual reasons, or to work toward a compromise that is salutary and beneficial to the present conditions.

For another thing, that the capable among us Christians do not in any way seek to attain offices by the mean and dirty ways and means that unfortunately prevail in the country. If, however, they were elected - which, of course, is very unlikely in view of the partisan electoral machinations and their own conventional lurking and running - it would now be their duty to prove their Christian profession in this official civic occupation of theirs, that is, to wait for their office in a truly Christian spirit. But this would consist in their fulfilling all the duties of their office out of true faith in Christ, in the fear of God and in the love of their neighbor, that is, here especially of their people and fatherland, with tender conscientiousness and professional fidelity, and keeping the common good in mind, without the sinful desire for their own benefit, honor and well-being, so that they would not, as one is wont to say, milk the cow but not feed it. It is also incumbent on them that they neither in the direction of their office, nor for their re-election to the same or to a higher and more important office somehow chase after the party's favor or use their influence as office bearers to promote their party.

For the third, that we Christians, in the face of the terrible social corruptions, e.g. as farmers, craftsmen and businessmen of any kind, apply ourselves to the strictest truthfulness, justice and conscientiousness, and the honest profit, as stewards. God, for His glory and in the love of our neighbor, especially for the preservation and spreading of His Church. and spreading of his church. And in connection with this, we heartily hate and reject the insatiable greed for money and mammon service, the unscrupulous speculative frenzy, moreover with other people's money, the frivolous guarantees and the lies and deceit in trade and commerce, as being contrary to the fear of God and the love of our neighbor.

For the fourth, that we as Christian domestic fathers.

We must go forth in discipline and exhortation to the Lord, implore God daily with great earnestness for grace and wisdom, and lift up prayer and intercession for our children to the Lord, that none of them may be lost, but that they may all be and remain receptive to our teaching, discipline and exhortation, and that those who reach their years and later enter the ecclesiastical or civil community as independent members may become, be and remain a salt of the earth and faithful confessors and followers of their Savior. For the prosperous or ruinous future of the church as well as of the state and of society depends above all on the prevailing character and attitude of the young people. And just in view of the so terribly corrupt and slack child discipline in this country, by which the carnal desires for freedom of the children of both sexes are, as it were, fundamentally nourished and fed, it is, as it were, a twofold duty of true Christians to persistently observe the above-mentioned child discipline. And in doing so, they should be diligently mindful of the fact that God will especially inquire about it and demand a strict account from them, as stewards of these most noble of his earthly gifts, whether and how they have directed the children, the work of his hands and purchased at a high price by Christ's blood, to him or were merely intent on collecting earthly treasures for them and leaving them much money and goods. God will also ask and demand an account of whether the Christian fathers have also established and maintained Christian parochial schools, in which the children are thoroughly and carefully taught and educated in God's Word from a young age; for the public schools cannot do this, and the Sunday schools are only a poor makeshift and are not able to replace the lack of parochial schools.

Of course, it is true that only in the Lutheran church, as the visible church on earth with orthodoxy, orthodox parish schools can arise and exist, if the congregations concerned adhere to the confession of their church from the heart and the Word of God is pure and loud in their hearts; for many are called Lutheran without being so. All other so-called Protestant ecclesiastical communities, however, are more or less irreligious and lead counterfeit and corrupt teachings. Consequently, they cannot establish and maintain orthodox parochial schools. Nevertheless, as long as these communities do not, like e.g. the Nevertheless, if these communities have not, like the Unitarians, for example, publicly renounced the general faith of the Christian church, the Apostolic Creed, by denying the divinity of Christ and the triune God, and have cut themselves off from the body of Christianity and have become Jews or Mohamedans, but still profess this faith and the word of God is still held by them in the main parts of the truth for salvation, then they can still set up parochial schools in which this truth is fundamentally taught, even though many a false doctrine is connected with it. In the hearts and consciences of the children, especially if they

have been baptized, this divine truth will prevail on the average; and, as experience often comfortingly shows, the ears and hearts of the children are repeatedly closed to the penetration of false doctrines by the grace of the Holy Spirit, so that in any case even such parochial schools are far preferable to the state schools and are not replaced by the Sunday schools; for in the latter, moreover, there are often many self-run ones,

The Sunday school is a desirable opportunity for them to bring these to the children under the pretense of the Holy Scriptures, so that they open their mouths at such wisdom and are amazed at the profound knowledge that God has given to their Miss N. N..

So herewith, to the best of our ability, first of all, how badly our poor nation is corrupted and how abominably it stands in the country, and secondly, what we Lutheran Christians also have to do in view of this corruption, partly in order not to be seized by it ourselves like an infectious disease, but to remain protected from it through God's Word and true faith in the Lord Christ, partly in order to contribute, as far as we are concerned, to the fact that this atrocious deformity of our state and people, also according to its origin, is more and more thoroughly recognized, namely how it predominantly originates from the contempt of the divine word and from unbelief, and that we then oppose the rampant corruption and fight it as best we can. May God do this for the sake of Christ, amen.

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Remark. If the editorial staff includes this article, it does so not in order to bring to bear the purely political judgments expressed in it, but merely because of the criticism of the moral conditions of our people found in it. Hopefully, the latter will also be shared by those readers who think they cannot agree with those judgments. D. R.

Correspondence.

In a letter dated Dresden, April 15, 1872, Pastor Ruhland writes, among other things, the following:

"God has given grace to our journey. After a thirteen-day, albeit arduous, but happy sea voyage, we landed safely in Bremerhafen on the evening of Holy Friday. Thursday, April 4, at night, we finally arrived at the destination of our journey, in Dresden, where we were received the following day by some members of the congregation with obvious great joy and were led into our lodgings, which had been made quite comfortable by the obliging love of the brothers. Praise be to the faithful and gracious God, who heard our prayers, guided us safely and kindly, and thus gave us a new testimony that He is committed to our just cause.

"Everything that I heard from time to time during my journey through Bremen, Hanover, and here from regional church circles, only strengthened my conviction that conscientious, faithful Lutherans everywhere have almost no choice but to leave the former and unite in independent congregations. For example, in the "Lutheran" cathedral church in Bremen, besides Merkel and Petri, three pantheists also preach, one of whom (Bulle) was recently punished by God with a paralyzed tongue and thus forced to resign; but another (Schmelzkopf) was found totally drunk on the first holy Easter evening. In Hanover, as you know, the separation of the school from the church has been completed. However, in order to make this galling pill somewhat palatable to the pastors as the previous school inspectors and to calm the "Lutheran" consciences about it a little, the Hanoverian Oberconsistorium has informed the pastors from Berlin that they will have to continue the supervision of the school until further notice, not in virtue of their ecclesiastical office, but as civil servants, in which, for example, the royal Landgensd'armerie will also assist them.

Page stands. Here in Saxony the insolence of the most obvious enemies of the church grows with the timidity of the church regiment. Pastor Böttcher in Riesa, for example, demanded that the latter remove three church leaders in his congregation, all of whom are at the same time religious scoffers and free thinkers. The church regiment, however, was again "not in a position" to meet the above demand. Pastor Böttcher (former Piigerredacteur) resigned from his office as a result. Despite this and so many other deaths

In spite of the many flaws in the national church body, many, indeed most, of its members do not seem to doubt its resurgence and its long-term viability for a long time to come. In the monastery of Loccum, where I promised, the director of studies there asked me in all seriousness, 'whether I would not rather eventually lead the Dresden "separatists" back into the national church. Isn't that naïve?-- But so enamored is one with the Landeskirchentum, and so great is one's respect for these "historically given circumstances", that it almost seems as if one considers even the internal decay of the Landeskirche, with only its external existence remaining, to be more harmless and justified than an abandonment of these "given circumstances" and a purely ecclesiastical organization independent of them and based on the confession. It is therefore obvious how the Dresden events are judged in regional church circles. The attitude toward them is similar to the attitude toward the Word of God and the unconditional obedience to it. As little as one trusts the former, so little also these dear Christians, whose consciences are bound more by the word of the living God than by the dead idol of the state church.

"Although the first few and most turbulent days of my presence here were understandably not sufficient to judge individual events and personalities from my own unbiased view, I nevertheless gained the impression that all the brethren here (I have not yet been in Planitz) have good reasons and conscience to separate and are really looking for nothing but healthy pasture for their souls, that all the brethren here (I have not yet been to Planitz) have separated from the national church for sincere, good reasons and for the sake of their conscience and are really looking for nothing but healthy pasture for their souls, that our work has not come from the flesh but from faith and spirit and is therefore God's work. I am happy and confident about this. The Lord will also lead it further, strangely indeed, as He began, but certainly quite gloriously. The brethren have a sincere, honest, beatitude-seeking Christian spirit, full of faithful zeal for the good confession, love and hope, and especially full of heartfelt gratitude for God's grace and gift, yes, a fresh Christian spirit of life, in which I refresh and edify myself. - The outward form of the service, which was still held in the usual manner on the Sunday after Easter, was very new and strange to me. However, the congregation accepted the dear gift of the St. Louis Brothers, the Agende, with much joy and the declaration that henceforth public worship should be held according to this form. For the school the catechism of the cross is to come into use. As a church hymnal I found the Dresdnische already introduced in Dresden. However, since I am not yet familiar with it, I can only make my approval dependent on the result of a previous examination. In Planitz, nothing has yet been decided in this regard.

"With regard to the position of our two small communities vis-à-vis the state and with regard to their other external situation, however, there is still something to be done.

I was convinced that this was a proceeding that was fundamentally in conflict with our principles and our way of acting, and that even in the case of a desired success, the position resulting from this would at most assure us a few more civil rights, but by no means that golden full freedom from church regimentation that the Dissident Law does. I presented this conviction to the dear brethren in a congregational meeting and substantiated it as best I could. At the same time, the requested legal opinion arrived, a veritable convolute of absurd, absurd concepts of Lutheran doctrine and church, church law and state authority, the *conclusion of which*, however, was that acceptance of the Dissident Law was the only thing left for us in our position. This then also made sense to the brothers. I tried to dispel the concern whether we were not denying the truth by accepting the Dissenters' Law, since this, among other things, also designates those who leave the Lutheran Church as dissenters and we never leave this church, by the remark that precisely what is to be understood as the Lutheran Church is not a matter for the Lutheran Church.

is to be understood, a different concept administers. The authors of the law understood it to mean a church such as the regional church in Saxony, an apostate church, as we know, from which we started.

The state, by the way, does not understand "dissidents" to mean people without religion, atheists, and so on. That, by the way, the state by no means understands by "dissidents" people without religion, atheists, etc., can be seen from the law itself, which only promises to confirm that dissident constitution which is in harmony with the reverence for God. - Now God gave grace that almost all present decided to sign up in God's name under the above law.

and to willingly bear the disgrace associated with it. In the following days, the majority of the brothers had themselves entered in the dissident register with the respective commission council. I myself went with the good old man, who, no doubt a dear but poorly discerning Christian, was scared half to death that one wanted to separate from the national church and nevertheless remain faithful to the Lutheran church. He was terribly embarrassed and hesitated for a long time before he did what was his duty. The good, dear man! - We now want to submit our 12 articles of the Constitution once again to the Ministry for confirmation, after we have made all the desired changes in them. In particular, § 11 is to be omitted as superfluous. We keep our church records for the benefit of our church and give to the state what is of the state, notices, civil marriage and sports. - Only as far as our good character is concerned, we are all agreed not to sacrifice one *iota*, and we would have to appeal to the emperor and the empire. But it will probably not be so bad. The state may call us what it likes and leave us the freedom to call ourselves what we like. The Dresden community as such does not own any property so far. The hall in the house at the foot of the Königsbrückenstraße, where the service is held, belongs to the Lutheran Krankenverein, of which our congregation is only a fraction. Preachers and candidates from the regional church also preach there from time to time. But we are not hindered in any way. The Planitzers have bought an old estate in Planitz for 12,000 Reichsthaler (borrowed), and are in the process of renovating a former old stone church.

The news received in America suggests that the situation is different from what we might believe. As far as *the* first is concerned, our community system has not yet been recognized by the state in accordance with the dissident law. The 12 constitutional paragraphs, well known to you, dearest Professor, were sent back to the municipality by the Ministry of Culture more than two months ago, with the meaning that a confirmation of the same could only take place under certain conditions. Among these, the ministerial letter also included, for example, the instruction to our brethren not to call themselves Lutheran congregation and church, but only an association or cooperative separated from the national church, or in a similar way, since the former title involved an accusation against the national church, so that the confirmation of the former was equivalent to a justification of the latter, which could not be conceded! In addition, the minister's order demanded the names of the church boards, preachers and teachers, the obligation of the former to the state law, a declaration of the rite to be observed, and this and that. - In righteous indignation over the rape and grievance of conscience inherent in the former demand, and in that 'esten resolution not to yield to the state in this matter even by a hair's breadth, the decision had gradually matured in the brethren (under the leadership of Mr. Gnauck) to refrain from a position under the dissident law altogether, and to take a stand under. The decision of the brothers (under the leadership of Mr. Gnauck) to refrain completely from a position under the dissident law and to fight for a position at least as favorable as that currently held by Catholics, Reformed, German Catholics, etc., in this country, by appealing to old rights that had been guaranteed to the Lutherans in Saxony. A young local lawyer was engaged and commissioned to defend the good right of the community, even as a

independent Lutheran church next to the state church to be publicly recognized, to justify it legally (church law) in an expert opinion. With this expert opinion one wanted to proceed further against the state and protest in *optima forma*. In the meantime, it had still not come to a clean result. The result was the separation of the individual members of the congregation from the state church. For although they had all taken leave of their respective parish offices, they had yet to register with the civil court and enter their names in the register of dissidents in order to be considered by the state as not belonging to the national church and therefore as having a special religious duty.

Cultus to be considered authorized persons. The dear Planitzers, on the other hand, had taken the latter step with child and cone without any trouble. In Dresden, the name "Dissidenten" (dissidents) was somewhat shied away from, in that the term "Religionslose" (non-religious) was erroneously added to this word, even against the expressed concept of the law.

and yet did not like to be lumped together with the religionless people. - —

"That was the state of affairs when I arrived here. Of course, I could not avoid answering the questions addressed to me in this regard. After some insight into the Saxon canon law and its development towards the practical disenfranchisement of the church of the unchanged Augsburg Confession, and after a new examination of the Dissident Law on the other hand, I came to the conclusion that in our situation, the position under the latter was the only possible and most conducive to our free development, that a continued struggle for ecclesiastical equality, against the state, which is in itself non-denominational, and against an apostate state church, would be as useless as it would be unconstitutional.

126

Barn to be converted into a church. The land is to be laid out into house and garden squares and sold to individual fm living community members. In this way, a Lutheran colony with civil rights will gradually be formed. Experience will tell whether the plan is wise and pleases God. In any case, the dear people meant well. Planitz and the surrounding area (Zwickau and other villages) are to be in great church excitement and the synod and my honest name are to be mentioned in every street. - I am prompted by an urgent invitation (yesterday two church leaders were with me) to set out there tomorrow. Christ, our Lord, also goes with me and will give grace that in Missourians neither sissies, nor mummers, nor demagogues, strikers and Zwickau prophets will be recognized. Dear Mr. Voland has now been duly appointed by the Planitzers as a parish teacher and will take office on the first of May.

"Yesterday, on the Sunday of Misericordias Domini, the dear Pastor Hein from Wiesbaden introduced me to the church in the midst of the local congregation. At first the congregation had thought that they could do without such an act, but they allowed themselves to be led to a different conviction. Thus came Past. Hein, representing his brother-in-law Past. Brunn, who was prevented from traveling due to physical indisposition and overloaded work. The day was a day of joy, thanksgiving and prayer for all of us. Hein preached very well on Ephes. 4, 11-14: On the holy office of preaching. Then he instructed me according to the rules of our agendas. The church was beautifully decorated with flower arrangements. Silver communion vessels were given by a well-meaning lady. The singing was accompanied by a small organ. Perhaps 50 people attended the service, among them a Kur- 4ändische Baron von Oppen, a faithful Lutheran who came with Past. Hein from Wiesbaden, and an old Fräulein von Uslar. Mr. Gnauck, who had been to the Leipzig Fair, unfortunately arrived only *post festum*. The dear Past. Hein pleased me very much. He urgently invited me to visit him and Past. Brunn. It should happen as soon as possible. Also with Past. Vollert in Greiz as well. Here in Saxony, a Past. Lenk has declared himself round for us. I expect him and Past. Wagner I expect here. The Dresden gentlemen are of course very hostile to us, namely Langbein and Fröhlich. But then also, as one hears, Böttcher (the above-mentioned) and unfortunately also - Meurer. - What will become of the whole matter now, - who may say? It is the Lord's business, therefore it will go out for His glory. There will be no lack of struggle, not only outwardly, but perhaps even more inwardly. May God grant us always right, humble, simple obedience to His word and childlike faith, that we may give Him, Him, Him alone all glory and seek and find our highest riches, glory and joy in His **grace** alone - then victory will remain with us. If I once again survey the course of these things up to this point, if

I consider our present in all its smallness and weakness, then **still to** my mind no matter seems more foolish and hopeless than this. But since it has its foundation in God's eternal Word, it must surely be God's holy cause itself, the glory of God wrapped in rags. That will be and must remain my consolation, and besides that I hope

on mercy in all the hundred and thousandfold hardships that have affected me and will still affect me. - I once again note with joy and heartfelt thanks to God that I, together with my family, have been received by the dear people of Dresden with great visible joy and cordiality, and that they have taken care of us with such caring love and still do, that it touches me deeply and also makes me ashamed. May the Lord repay them abundantly and grant me, a poor human being, grace and spirit, so that I may show a little gratitude to such love and serve them faithfully and undauntedly with the small amount of money that has been entrusted to me. By the way, it is also a gracious providence of God that the dear congregations have provided me with an apartment, since I would not have been able to do so with the available means (given the relatively high prices here). - We now live at Antons Straße Nro. 5, a (in the new town) in a large house, 4th floor, where we have three rooms and a kitchen. The dear brothers had already rented the apartment in the fall and were under the impression that I only had two children. The view from up here is incomparably beautiful, but at the same time I am a bit homesick and will remain so as long as there is no Missouri here in Germany. My dear wife feels the same way as I do. She cannot yet find her way well into the new order of things. God will help there, too. The exertions of the new ice have taken their toll on all of us, but otherwise we are in good health, praise and thanks be to God, and so is your dear little Pathchen. All of us, including the dear people of Dresden, send you our warmest, richest greetings, and also our heartfelt blessings on the anniversary of the entire Synod on the 26th. Yes, yes, Missouri can be happy and jubilant. It stands there as a glorious monument of divine goodness and mercy, as a lovely light on the mountains, in whose splendor two parts of the world rejoice. May God preserve and promote this work of his and help that it may always be recognized with gratitude for what God has done and made Missouri a voice and witness of truth in this time of lies, error and deceit. In spirit, I will certainly be with my jubilant spiritual mother, the Synod, on the 26th with thanksgiving and prayer and the hope that she will also remember her poorest son in a foreign land with motherly love. - Many thanks from the local and Planitz parish for the beautiful gift of books from the St. Louis parish.

In a letter written later, on April 18, Pastor Ruhland subsequently reports this:

"The following day I left early for Zwickau and Planitz via Freiberg and Chemnitz, where I was received with true jubilation. You should see and hear these dear, faithful, pious miners who are so unswervingly diligent in the word of God. It is a real pleasure. The Planitzers have long since accepted the Dissident Law. A stone church is under construction and is to be consecrated at Pentecost. The sacrificial joy of the dear brothers there is truly touching and magnificent. I will write you more about it in my next letter. I was most edified there and was able to thank God sincerely for such richness of our synod. In the village of Schönfels (castle and town) I officiated for the first time on German soil,

namely, I administered Holy Communion to a sick person and baptized a child. - —

(Submitted by E. N.)

"Community" Conferences.

As dear readers will have seen from the announcements in the "Lutheran", joint conferences were to be held between the preachers of the Honorable Synod of Minnesota on the one hand and those of the Honorable Missouri Synod in Minnesota on the other. These conferences have now also come about by God's grace, and the result of them can herewith be communicated to the dear readers. The first joint conference was held on January 10 and 11 in St. Paul, in the school of Pastor Sieker. The subject of the negotiations for this first conference were theses on the question: What is the mutual conduct commanded in God's Word to the preachers of synods mutually recognizing each other as orthodox in the area of their official work? After the theses on these questions had been read out in context, they were discussed in turn. Before that, however, it was remarked: It is a sacred duty commanded by God in His word to every orthodox body to recognize all others of the same faith as orthodox, to cultivate fellowship of confession and love with them, to be united in right biblical practice and life, and to speak in one mind and in one opinion. Recognition of an ecclesiastical body as an orthodox one, however, does not in any way imply recognition of each individual part or member as pure in confession and correct in practice. Much less would this mean the recognition of any residual unevenness and errors in doctrine and practice in such a church body. It must be assumed, however, that every orthodox church body that is faithful to the confession must exercise restraint against those of its members who deviate in doctrine and practice from God's Word and the confession of the Lutheran Church. The theses were then discussed in turn and finally adopted unanimously, with the declaration that the principles enunciated in these theses should be applied to any cases that might arise and should govern future mutual conduct. It was also decided to have the theses printed in the "Gemeindeblatt" together with the discussions about them, especially so that every member of the conference would have them in his hands.

The second joint conference was held on March 5, 6 and 7 in St. Paul in the church of Pastor Rolf. The subject of the negotiations was the office of the keys. These negotiations were also of a pleasant nature and quite beneficial. Extensive were the negotiations about the solution key. It was thoroughly discussed that absolution does not consist in an empty proclamation or wish for the forgiveness of sins, but in a strong communication of the same. The theses on this subject, some of which were taken from the proceedings of the Hon. General Synod of Missouri on absolution, found in the Synodal Report of 1860, were also unanimously adopted by all members of the Conference present. It should be noted that some of our dear Norwegian brethren also participated in these conferences.

have sanctified. Next summer, around July, a joint conference will be held again, to which the dear Norwegian brothers are also cordially invited.

Topics of the meetings will be:

1. theses about the relation of salvation to the justification of the sinner.
2. theses on the right preaching of the law and the gospel to work true conversion.
3. theses on church discipline.

The place of the meeting and the time of its holding will be determined later. But the gracious and merciful God, who has given the will for the blessed work of unification, grant also by grace the accomplishment.

To the ecclesiastical chronicle.

Of the last meeting of our synod in St. Louis, only this much is reported for the time being to the dear readers who were not able to take part in it, that it really was what it should have been, a jubilee celebration. The Lord gave the assembled people grace to remember with great joy the unspeakable benefits and to give Him praise and thanks for them with a united heart, so that He, the faithful God, has showered us with free grace in the 25 years that have now passed. It is true that at the end of the day a note of discord wanted to disturb the so sweet fraternal harmony; but it is with great joy that the writer may report to the dear readers that this note of discord has also resolved itself sweetly by God's grace. The brethren, whose previous disagreement in their judgment of a not unimportant undertaking of our Synod became apparent before it to the dampening of our jubilant joy, are in it immediately after the conclusion of the Synod wholeheartedly united: The accusations that had been made against certain persons were recognized as unfounded and therefore withdrawn with joyful willingness, and such unity in truth and love was established that now all intend to compete with one another in the work assigned to them by the Synod. Praise and thanks be to the Lord for eternity for this glorious end of our joint jubilee celebration. Amen!

W. [Walther]

Jesuit. The Lutheran missionary Baierlein reports in the Leipzig Missionary Gazette about the Jesuits' mission among the Tamuls in the East Indies as follows: "In the diocese of Madura, the Jesuits now have 169,506 Christians with 163 churches and 469 chapels, and 68 priests are in the field there. These 68 priests, however, baptized only 463 pagans and Protestants together in the previous reporting year. But they develop a much more active activity in their own (Jesuit) area. They baptize small children of pagan parents in distress, without the parents knowing or wanting it. If a child falls ill and they are at a loss, they will gladly do something to it so that it can be saved. In particular, they like to have a mantram (prayer formula) spoken over it, by whomever and to whomever it may be. In this way the Roman priests are also taken to help, and they do, as one of them himself reports exactly, thus: They put a little *Eau de Cologne* (Cologne water) on the head, so the pagans think that this is medicine. But then they mistake it unnoticed

The priests take the vial and put a few drops of pure water on the child's head, speak the Latin baptismal formula instead of the mantram, and the child is baptized without anyone noticing anything. And this does not happen as an exception of a decrepit and whimsical priest, no, it is the regular main activity of the same among the pagans. For they performed such secret infant baptisms in the last reporting year alone no less than 2985! And this is printed *permissu superiorum* (with the permission of the superiors)".

Union with the World. The *Lutheran Visitor* writes curious things about the dedication of the new German Lutheran Church in Charleston, South Carolina. Already the cornerstone, as the reporter says, was laid five years ago with "high Masonic ceremonies"; but the dedication on Maundy Thursday surpassed all that had gone before. In the procession that moved through the streets to the new church we find, besides the officials and various pastors of the Synod of South Carolina, the teachers and children of the weekly and Sunday schools, also "Wagner's Artillery Corps, the Germania League, the Gymnastics League, a Masonic and an Odd Fellow Lodge, the German Spritzen Company, Rifle and Fusilir Cvrps," UND the like. Chr. Ambassador.

Announcement.

The electoral college assembled in St. Louis on May 8 of this year nominated the following persons as candidates for the various vacant teaching positions at our institutions:

1. for the vacant professorship at the theological seminary in St. Louis ". in the first place Mr. Pastor Herm. Fick, l>. in second place, Mr. Pastor Gottl. Schaller, L. in third place Herm Rector G. Schick.
2. for the newly established professorship connected with the director at the high school in Fort Wayne: u. in the first place, Mr. Pastor O. Hanser, l>. in the second place, Mr. Pastor H. C. Schwan, e. in the third place, Mr. Pastor C. Groß.
3. for the vacant Conrectorat at the same Gymnasium u. in the first place Mr. Pastor H. Niemann, l>. in the second place Mr. Pastor H. Partenfelder.
4. for the third professorship at the school teachers' seminary in Addison, Dr. F. F. H. Dümmling.

According to the Synodal Constitution Cap. V. L. §4, the teaching staff and every congregation has the right to request that a certain person be appointed as a candidate for the vacant teaching post. Whoever wishes to make use of this right shall notify the undersigned secretary within two months.

St. Louis May 8, 1872.

Theodor I. Brohm, currently secretary of the electoral college.

Postscript. On behalf of the general president, it is hereby announced that Rector G. Schick has withdrawn his resignation and declared that he wishes to remain in his office. The relevant supervisory authority will decide whether the vacancy of the Rectorate in Fort Wayne is lifted by the withdrawal of the resignation.

St. Louis, May 13, 1872.

The Above.

Solicitation.

As during the recent session of the general synod held in St. Louis, very distressing complaints were made concerning the condition of the high school at Fort Wayne, the synod found it necessary to appoint a commission to investigate on the spot the grievances complained of. The following were unanimously elected to this commission:

From the Eastern Synodical District:

Mr. Past. H. Hanser in Baltimore,

Mr. I. Birkner in New York,;

From the Middle District:

Mr. Past. F. König in Cincinnati,

Mr. Oestermeier in Indianapolis;

From the Northern District:

Mr. Past. Fr. Lochner and

Mr. K. Eißfeldt in Milwaukee;

From the Western District:

Dr. Bünger in Altenburg and

the undersigned, who was appointed foreman by the other members of the Commission.

The Commission's task now is to:

1. to investigate whether the local location and facilities of the institution are such that the health of the pupils appears to be genuinely endangered, so that parents cannot in good conscience send their children there;
2. to examine whether the moral condition of the institution is really such that one must "rightly have misgivings" about having one's children educated there.

Since love (both love for the students and their parents, and love for the officials and teachers of the Gymnasium) and the welfare of the Synod demand that this investigation begin and be completed as soon as possible, the aforementioned members of the Commission are hereby requested to

Monday, June 17,

arrive in Fort Wayne no later than the evening of that day so that the investigation can begin Tuesday morning.

Likewise, all those who in their conscience feel obliged to raise concerns about the situation of the institution and about the allegedly frequent diseases, or even complaints about the moral condition of the institution, are hereby called upon to do so immediately and with the confidence that the Commission will conscientiously discharge the mandate given to it by the Synod.

The complainants either want to present themselves personally or have their concerns and complaints sent in writing to the undersigned. Whoever does not take advantage of the opportunity now offered to remove allegedly existing grievances; he would hardly sin against God and against the accused institution if he then wanted to speak evil again and bring out anew what should have been buried long ago.

Letters which would not reach me here in Addison until the last days of the week preceding June 17, I ask to be sent at my address, but "in care of Dr. W. Siher" to Fort.

Sending Wayne.

May the faithful God and Savior help that this important and serious matter may come to a successful end for his glory. And because he has promised to give us what we will ask of him in the name of Jesus, let all the children of God who love the institution in Fort Wayne cry out to him to enlighten and bless all those involved.

Addison, Ill, May 9, 1872.

In the name and on behalf of the Commission appointed by the Synod J. C. W. Lindemann.

Synodal - Display.

The Evangelical Lutheran Synod of Illinois and other states assembles, God willing,

On the Thursday before the Feast of Trinity, May 23, 1872, at St. Paul's Parish, Shelbyville, Illinois.

Synod members (pastors and congregational delegates) or guests who intend to come to the synodal meeting are hereby kindly requested to notify the pastor loci, D. Kothe, 14 days in advance, so that lodging can be provided in time.

One address:

Usv. D. Xotüs, 8üsll>zrvills, Ill.

Quincy, Ill, March 25, 1872. p. Liese, secretary.)

Jubilee Sermon,

on the commemoration day of the twenty-fifth anniversary of the Lutheran Synod of Missouri, Ohio, &c. St.,
held by C. F. W. Walther.

The jubilee celebration of the twenty-fifth anniversary of our synod lies behind us. As numerous as it was attended, only a few of our synod members were able to take part in it personally. And yet all should at least read the masterly sermon of our dear Prof. Walther, and even those who have heard it will not only read it again with pleasure, but will agree with us in the wish that they all may possess it and bequeath it to child and child's child. Therefore, we hereby call attention to the fact that the same is still available in a truly beautiful, lovely edition and at the low price of 10 cents (75 cts. per dozen) from Mr. M. C. Barthel here. A. C.

Received in the Western District treasury:

To the synod treasury: by Past. Holls in Centreville, Ill, -K15.00. by whose Cross congregation in St. Clair County, Ill, K8.50. by Past. Kleppisch's congregation in Belleville, Ill, -K10.55. Past. Gross' congreg. in Chicago, Ill, H'38.00. Past. Dörmann's St. Peter's comm. in Randolph County, Ill., K11.00. H. Fedderke by Past. Dörmann Ol.OO. Of Trinity - District in St. Louis, Mo., O14.90. Of Past. Katthains Gem. in Hoyle- ton, Ill, Ol.OO. Of Immanuel's Distr. in St. Louis, S11.85. Of Past. Kleist's Gem. in Washington, Mo., O9.70. of W. Grote's in Addison, Ill., O2.00. of Past. Franke's Gem. there, O36.L0. Wedding coll. at Mr. Tonne's there, O20.00. From

128

Past. Schwensen's congreg. in New Bielefeld, Mo., 420.50. Rev. Scholz's congreg. in Holt County, Mo., 42.10. Rev. Stephen's Gem. in Ehester, Ill, 44.95. Past. Doderlein's Gem. in Chicago, 425.00. Past. Biedermann's Gem. in Danville, Ill, 49.07. Past. Buszin's Gem. in Woodford County, Ill, 45.00. Jacob Urban by Past. Pallmer in Serbin, Texas, 50 cts. Past. Bar- tens' Gem. in Lafayette County, Mo., 47.35. Past. Biltz's Gem. there, 425.00. Past. F. Wyneken's Gem. in Cleveland, 4250.75. Past. Piffel's Gem. in Matteson, Ill, 416.04. Past. Frese's comm. in Washington County, Nebr. at, 43.92. Past. Storms Gem. in Pleasant Ridge, Ill, 430.00. Past. Lehmann's Gem. in New Wells, Mo., 45.00. Past. Wünschs Gem. in De Kalb County, Ill, 44.00. Past. Schürmann's Gem. in Homestead, Iowa, 410.00. Past. Burkhardt's Gem. in Springfield, Ill, 427.20. Past. Baumgart's Gem. in Cooper County, Mo., 45.65. Past. Kerns Gem. in Chatsworth, Iowa, 46.20. Past. Besels Gem. in Cape Girardeau County, Mo., 04.60. Past. Bartling's Gem. in Chicago, 426.60. Rev. Geyer's Gem. in Carlinville, Ill, 42.75. Past. Eirich's Gem. in Minden, Ill, 432.10. Past. W. Langc's Gem. in Cooper County, Mo., 46.30. Past. MeyerS Gem. in Leavenworth, Kansas, 411.50. By Paff. Medinger's St. Paul's Gem. in New Orleans, La., 430.00. Gem. in Glasgow, Howard Co. on Mon., 45.00. Past. Claus's Gem. in St. Louis, 410.00. Past. Nichmann's Gem. at Eigin, Ill, 410.00, whose Gem. at Plato, Ill, 42.55, whose Gem. at Huntley, Ill, 42.80. Past. Vor'gt's gem. at Perryville, Mo., 47.00. Past. Pollack's gem. at Cape Girardeau, Mo., 47.25. Past. Sieving's Gem. at Lincoln, Benton Co, Mon, 48.55. Past. Gräbner's Gem. in St. Charles, Mo., 457.00. Dietrich Meyer's Gem. in Crete, Ill., 45.00. Past. Heinemann's Gem. in New Gehlenbeck, Ill., 420.50. Mr. Ehrich in Kankakee, Ill., 410.00. Past. Sapper's Gem. in Caron- Vclet, Mo., 419.00. Past. Streckfuß's Gem. in Washington County, Ill, 010.67. of Mihm by Past. Querl in Lyonsville, Ill, 42.00. Past. Tirmenstein's Gem. in New Orleans, La., 450.00. G. W. in Warren Township, Bremer Co., Iowa, 41.00. Rev. Schuricht's Gem. at Vandalia, Ill., 412.20. By the Revs: Biltz, Demctro, Schürmann, Engelbrecht, Pissel, Fick, Besel, Seidel, Köhler, Gräbner, E. Riedel, Jungk, Stephan, 41.00 each; Biedermann, Bartling, Pollack, Wille, 42.00 each; Johannes and Wagner, 45.00 each.00. From the teachers: Ch. H. Brase, Kienzle, Büniger, Lücke, Fathauer, Käpp'r'l, Möller, Ham, Steinbach each 41.00, Nickel, AlberS, Haase, Läuffer, Ulrich, F. Ch. Walther each 42.00.

To the college maintenance fund: From Trinity Distr. in St. Lonis 411.00. From Immanuel's Distr. there 411.00. From Past. Fick's congregation in Collinsville, Ill, 415.30. Past. Köstering's congreg. in Frohna, Perry Co, Mo, 411.55.

For inner mission: from Trinity District in St. Lonis, Mo., 40 Cts. From Past. Kleist's Gem. in Washington, Mo., 42.30. N. N. in St. Louis 410.52. Past. Biedermann's Gem. at Danville, Ill, 410.18. Past. Fick's Gem. in Collinsville, Ill., 47.50. By N. N. through Past. Biltz in Lafay- ette County, Mo., 450.00. F. O. Meyer in Past. Tranks Gem. in Crete, Ill, 45.00. Thank offering by Mrs. Harnisch in Chicago 45.00.

To the Synodal - Missions - Kasse: Von einigenSchülern des Lehrers Läufer in Mich, Ill., 50 Cts. Past. Storms Gem. in Pleasant Ridge, Ill, 45.00.

To the general building fund: Collecte of the Gem. of the Past. Scholz in Holt County, Mo., 44.00. Coll. of the Gem. of the Past. Gotsch in Akron, O., 413.50. Gratitude offering of N. N. by Past. Biltz in Lafayette County, Mo., 420.00. by Past. Biltz's Gem. 420.00. by Past.-Schlechte's Gem. in Shelby County, Ill, 47.20. Joh. Hinze by Past. SievinA in Mason County, Ill, 42.00. Rev. Nuoffer's Gem. in Crete, Ill, 413.15. Past. Sandvoß's Gem. in Franklin County, Mo., 48.75.

On the emigrant mission in New Ilork: From Past. Dörmann'sSt. Pauli parish in Nandolph County, Ill, 410.25. From Mihm through Past. Querl in LyonSviue, Ill., 42.00.

On the emigrant mission in Baltimore: from Jakob Urban through Past. Pallmer in Serbin, Texas, 45.00.

For Rev. Brunn's Institution: From Rev. Mathias'Gem. in Marysville, Kansas, 44.00. Mr. Koch in Chicago 42.00. Collecte at Joseph Meyer's in New Wells, Mo.

For the Hermannsburg Mission: from Rev. Stephen's Gem. in Ehester, Ill, 411.50. D. Kornhaaß in Addison, Ill, 45.15. From N. N. through Past. Pallmer in Serbin, Texas, 41.00. From N. N. id through Past. Biltz in Lafayette County, Mo., 450.00. From a Hermannsburg man in Texas 410.00. From H. Dcußer in Hermannsburg, Mo., 41-00.

On the Leipzig mission: by D. Kornhaaß in Addison 45.15.

For the seminary in Addison: Collecte of the congregation of the Past. Katthain in Hoyleton, Ill, 44.60.

- To the seminary household in St. Louis: Harvest Festival Collecte of the congregation of Past. Scholz in Corning, Holt Co, Mo, 41.75. from Friedr. Döhring in Shelby County, Ill, 45.00. from H. Bode by Past. Stephan in Ehester, Ill, 42.00. Thanksgiving offering by Mrs. Güster in Ehester, Ill, 42.00.

For poor students in Fort Wayne; Harvest Festival Coll. drr Gem. of the Past. Scholz in Corning, Holt Co, Mo, 41.75.

For poor students: From Past. Biltz'Gem. in Lafayette County, Mon., 410.00. From the Virgins' Association in Past. Mießler's Gem. in Palmyra, Mo., 413.00.

From the Women's Association in Rev. Wagner's Gem. in Chicago 412.00. From Rev. Wünsch's Gem. in De Kalb County, Ill, 46.00. From Past. Hartmann's Gem. in Cook County, Ill, 47.17. Of N. N. by Past. Querl in Lyonsville, Ill., 41.00.

For Past. Wunders congregation in Chicago: from Past. A. W. Frese'S Gem. in Cnmming County, Nebr., 43.00.

For Wisconsin burned communities: from Past. Riedels Gem. to Tandy Creek, Jefferson Co, Mo., 418.00.

For the congregation in Manistee, Mich.: From Mr. Georg Fischer in Chicago 41.10. E. Roschke, Kassirer.

To have received from the piggy bank of a child of Mr. Reisinger in Baltimore through Mr. F. W. Schuricht 41.50, certified with hearty thanksJoh . Lauritzen.

Received in the Middle District Treasurer's Office:

For the synod treasury: From Pastor Jor' congregation in Logansport 412.40. From Past. Schmidt's Gem. in Terre Haute 48.00. From A. F. in Marysville 42.00. From Past. Wendt in Waymannsville 42.00. From Past. Sauer's Gem. in Seymour 431.60.

To Hermansburgr Mission: From Mr. G. Thieme at Fort Wayne 410.00. From his children: Pauline 41.00, Marie O1.00, Gottlieb 50 Cts., Emma 24 Cts. Of the school children N. N. in North Dover 43.10. From Past. Wyneken's Gem. in Cleveland 45.00.

To the Emigrant Mission in New York: By Past. Heiutz: Thank offering from N. N. \$2.50. From Mr. Z. in Cleveland 41.00.

For Inner Mission: From Mr. Z. in Cleveland 41.00.

For the seminary household in Addison: from Past. Wyneken's congregation in Cleveland 493.55.

For the orphanage near St. Louis: Collecte on the infant baptism of Mr. V. Sauermann, Crown Point 42.35. Collecte from the infant baptism of Mr. Ellwanger there 42.00.

For the hospital in St. Louis: Through Past. Heintz: Gratitude offering of N. N. 42.50.

For teacher salaries: From Past. Kühle's parish in La Porte 16.42.

For poor students in St. Louis: From N. in North Dover 43.00. From Past. Wyneken's Gein. in Cleveland for two Brunnian sophomores 420.00.

For poor seminarians in Addison: From Past. Wyneken's congregation in Cleveland for two Brunnian scholars 15.00.

For poor college students in Fort Wayne: Collecte at H. N.'s wedding in Cleveland 45.00.

For widows and orphans: From Past. Wyneken's congregation in Cleveland for two of the neediest preachers' or teachers' widows 435.00.

Hort Wayne, March 30, 1872.

C. Grah, Cassirer.
For poor students received from Mr. Win. Hülskötter in Venedy, Ill, 410.00. Through Past. Traub from Mr. O. Meier of his congregation 410.00. From the mission fund of the congregation Pastor Hochstetter in Indianapolis (for the Brunn's) 416.00. Through Mr. Past. Knoll in Beardstown, Ill, at the wedding celebration of Mr. Rev. Baumann's 414.00. Collected by Rev. Crull in Grand Rapids, Mich. at Mr. Chr. Kusterer's silver wedding (for Stnd. Bramcr) 416.00. Collected by Rev. Nützet in Columbus, Ind. from his congregation 413.23. From Mr. B. Schneidewind of the congregation near Litchfield, Ill, 42.00. From the worthy women's club of Mr. Past. Hochstetter's in Indianapolis 7 shirts. From the worthy young women's club at Past. Hügli'S Gcmi in Detroit, Mich. 410.00.

C. F. W. Walther.
For the seminary household obtained: From the Faßholz brothers here, 5 bushels of yellow reuben; from Mr. Frck of Minerstown, 1 bush of red turnips and 1 bush of yellow turnips; from Messrs. Haas L Co. soap boilers, 2 boxes of Extra Fanulv soap and 6 boxes of Hotel Fancy soap; from Mr. Kostct of the parish of Hcrrn Past. Baungart 1 bag of beans and 1 bag of dried fruit; from the Staunton parish from Ad. Schon 42.00, from Dietr. Zimmermann 4100; from Mr. Past. C. R. RiedclS parish from Heintr.Lütke-meier I Vush. dried apples; from the parish of Mr. Past. Hcincmann 250 dozen eggs, 27 pieces of smoked pork, 3 rolls of butter, 1 bag of hops, 4 bush, dried apples, 6 bush. Oats; by Mr. Past. Pallmer, collected on infant "baptism" and weddings, 427.50; by the congregation of Mr. Rev. Gräbner 1081 lbs. of smoked pork; by Mr. Past. Neichmann from H. M. Friedrich 43.00; by Hcrrn Past. Buszin from his L-t. Johannisgemeinde 47.39; by Mr. Past. Trautmann ans der Abend- maylSkasse seiner Gemeinde 415.00; by Mr. Pastor Weseloh from his congregation 45.00; by Dr. Büniger for verwertheten Molasses 45.00; by Hcrrn Past. Jungk by Friedr. Nothdnrft 45.(X); by Hcrrn Past. E. A. Sieving's congregation 400 lbs. of smoked pork and 20 gall. Molasses; from Mr. Past.

Bücheler's congregation 418.00.

For poor students: By Mr. Kassirer Grahl, according to his receipt, 423.00; from the Women's Association of the congregation of Mr. Past. Gräbner 7 bust shirts, 6 pairs of underpants and 3 pairs of stockings; by the Women's Association of the congregation of Mr. Past. Schuricht 48.80; by Mr. Past. A. Ernst 411.75; by Mr. Paü. Reichmann from H. M. Friedrich 4> XX"; by Mr. Pastor Pissel from his parish 435.78 for Dörnicke; by Mr. Past. Trautmann from the women's association of his parish 420.00 for Pfeifer and Trautmann; by Mr. Past. Burkhardt from the Unterstützungsverein 411.00, from the Jungfrauenverein 47.75, from B. Schütte 42.1X1; by Mr. Past. Krafft and his congregation in Fulton County 41-92, Confirmationsfest-Coll. from congregation in Henry County 45.60; by Mr. Past. Dörmann; by Mrs. Welge 1 bust shirt, 1 pair of stockings. A. Crämer.

For the Lutheran Hospital in St. Louis

The following donations were received: From the Jungfrauenverein of the Immanuel-District in St. Louis 410.00. From Dr. Fr. Meyer in Chicago 42.50. Mrs. Langemann there 42.00. From C. Welge in Past. Dörmann's parish 5 gallons of wine. From Schrader there 5 gallons of wine. Mrs. Brauer in Past. Stürken's Gemeinde 41.00. From a member in Past. Sondhaus' parish 41.1X1. Mr. Wenzel in St. Louis 42.50. Mrs. Rosine Schmidt there 41.1X1. Konrad Mohr in Monroe County, Mich. 45.00. by Collector Neumüller in Altenburg, Perry County, Mo. 47.15. by Mr. Past. Hudtloff 43.00. From Mr. Pritzlaff in Milwaukee 420.00. From the savings bank of a child of Mr. Reisinger in Baltimore 41.79. From Hm. Jung in Detroit 45.00. From Mrs. Lohmeier in Baltimore by Past. Stürken 45.00. From the sewing club in Echester, Ill, 3 bed quilts, 6 sheets, 6 pillow cases.

F. W. Schuricht, Kassirer.

I hereby certify to have received to date the following gifts of love for the college household and for poor students:

Ans Past. Brndcnthal's parish: from Ch. L  ppcr 1 bag of rye, 2 p. of grain. From Past. ZageIS parish: from A. Schr  der 3 p. grain, 1 p. wheat, 2 pieces of bacon; from Brackhage 1 p. wheat, 1 e. Potatoes, 2 p. grain. From Past. Stock's parish: from W. Bratm  ller for Georg Hafner 8'1.00. By Past. Karrer from his parish 83.50 and 82.55 as Kindtauf- Collectc from D. Meyer for G. RabuS. Through Past. Stephan in Ehester, Ill, birthday - Collecte at W. for Gerte 82.50. By Past. Eirich of the Women's Association of his congregation in Mindert for the Eirich brothers, for Pctersen and Schulze 4-38.50. By Past. Engelbrcht in London, Iowa, for I. John 86.00. From Past. Her's congregation in MartinSville 85.75 for G. Kr  ning, From the same congregation 8'7.25, namely, from W.   rnl 82.00, Ch. Fritz 81.00, C. St  rmer 25 Ets., Pastor Her 81.00, W. Dornfeld 81.25, F. Borgward 50 CtS-, 29. Wicdt 25 CtS., Karl Pipkc 8'1-00. By Past. Beyer in PittSburg by F. H. "nccop for G. M  ller and A. Thei   810.00. Don Past. Hoppc'S Gem. in Lancaster, Pa. for G. Ph. Muller 824.00. From Past. J  bkcrS parish from an unnamed person 3 pairs of stockings. Ans Rev. Budentbal's congregation 1 grain, 1 p. corn mchl, 1 p. potatoes, 2 hams. From Past. Lehner's congregation of Gallmcier 1 p. noggenmehl. From Past. Partenfelder in Bay City 8'2.00. Don Past. Muller in Amelith, Mich. 8'2.00. From Past. Pr  ger for Georg H  fner 85.00. For the same, anf the wedding of Mr. Kaiser in Past. Stock's congregation collected, 811-85. from Past. Beycr's parish in PittSburg Easter - Collecte for Gotth. M  ller and A. Thcis 843.00. From H. N. Dietrich 8'6.00. On F. Wcrnke'S wedding collected 83.55. Don N. Niebaum 810.00. From N. N. 20 CtS. Subsequently collected by D. Hagcmann for Gotth. M  ller 8'2.00. From the dear community in PittSburg 825.00 for fruit trees. Don Fr  ulein 9k. Sch. in M. for Georg Johannes 84.25.

Fort Wayne, May 1, 1872. chr.'Hengerer.

To all the dear Christians in our synod who have so willingly given me a helping hand with their possessions in my protracted and, according to human reason, "hopeless" illness, I hereby express my wholehearted thanks: Thank you from the bottom of our hearts. May God's mercy follow you for time and eternity. For the richest reward is reserved for the day of eternal reward, when He may also fulfill in you, my dear benefactors, what He said in Matthew 5:7: "Blessed are the merciful, for they shall obtain mercy.

Collmsvrlc, Ill, May 10, 1872. A. W  stmann-.

Received for the purchase of musical instruments for the Schullchrer Seminary in Addison: By Kassirer Roschlc 914.00, by Ehler Ahrcns 92.00, by Past. John, Great, collected by the school children of St. John's parish in Chicago in the Christian teachings (on Jan. 19), 920.00, by Past. Ro'der as a thank offering 95.00, by Kassirer Birkner 93.35, by Kassirer Eil  feldt 94.50, by Past. Johs. Gro  e, collected by the school children of St. John's parish in Chicago (on March 5), 920.00.

Addison, Tu Page Co, Ill, late March 1872.

K. Brewer.

For the Preacher and Teacher Wittwen Fund has been received: Bon of the congregation of the Rev. Sanpert iil EvanSville, Ind., 932.60, from the congregation of Mr. Past. Kar- rer in Bielefeld, Ind., 94.50, from Past. Karrer himself 91.00, voir Past. I. G. Kunz 94.00.

Julietta, Marion Co, Ind, I. 63. Kunz, -- Mar 30; 1872. treasurer of the middle district. -4

With heartfelt thanksgiving to God and the benevolent donors, the St. Pctri Lutheran congregation in Huntington, Indiana, testifies to its church building

To have received the following gifts: From the congregation dc5 Mr. Past.iLteinbach 810.56, from individual gentlemen in F  rt W  Wc 829.00, from individual members of the congregation of Mr. Pastor Bundcnthal 8'12.00. L. Dulitz.

Received for the congregation at Manistee, Mich: From N. N. 8'1.OO, by Rev. F. W. Schmidt, of the congregation at WolcvttSville, 9k. I., 830.00, by Rev. E. I. Frcks at Logan, Nebr. 811.00.

Correction. In my last receipt, instead of "865.00 ans Past. StudtS parish" : 865.00 to Past. Stocks parish at Fort Wavne. W. Denke.

Due to lack of space, the receipt of Pastor A. Lehmann had to be put on hold for the next number.

Changed addresses:

ulitx, Ilcnn'v Oo., Olin.

Olruilos Hooillicl:, teacher, lZox 164th Iloricon, Docl^o Oo., V is.

The "**Lutheran**" is published twice a month for the annual subscription price of one dollar and fifty cents for the "out-of-town" subscribers, who have to pay the same in advance and bear the cost money. In St. Loui, each number sells for ten cents.

Only the letters that contain comments for the journal are to be sent to the editorial department, but all other letters that contain business matters are to be sent to the editorial department. Orders, cancellations, funds 2c. cntbalcn, at the address: IK. cl. UnrtNvl, Lm'invr of 7tte now L-i-l-evettc> dcll c-e-r-, d-l. l-nuis, Llo. to be sent to. - In Germany if this sheet to Leziehen through **instus Naumaun'S bookstore** in Leipzig and Dresden.

Printing house of the Synod vou Missouri, Ohio u. a. St.

Franziscus Alardus, the reformer of the county of Oldenburg.

"He who loves father or mother more than me is not worthy of me."

Matth. 10, 37.

Around the year 1500, a nobleman named William Alardus of Canthier lived in Brussels in Brabant with his wife in a happy marriage. God had blessed him with all kinds of earthly goods, and twenty sons and four daughters stood healthy and cheerful around his table. Therefore, he was often heard praising the Lord with a happy mouth, and he was seen always trying to alleviate the hardships of poorer brothers with his treasures, thus acquiring a treasure for heaven. However, he believed that he would only be able to prove his gratitude to God when he consecrated one of his sons to the service of the Lord and sent him to a monastery according to the custom of that time. His wife, who was not at all pleased with her husband's great charity, completely shared his opinion on this last point, but not so his sons. For, no matter how often the Bavarian expressed his heart's desire to them, they often refused to obey him. Finally, the youngest son, named Francis (others also call him after his other first name: Matthias), out of love for his father, offered to fulfill his wish, whereupon, when he became 16 years old, he was immediately brought to Antwerp into a monastery. Because of his great diligence, as well as many other gifts, he was excluded there in the 22nd year of his age into the order of the preacher-monks.

At that time, there was a great deal of trade and stacks in Antwerp, and many people from all regions were always gathered there. Once it happened that a young merchant from Hamburg, who already adhered to Luther's teachings, entered a monastery church, heard the young monk, Francis Alardus, preach there, and took such a liking to his sermon that he would have liked to have become more closely acquainted with him; but fear of the Inquisition held him back. The second time he came to this monastery church, he felt the same way; finally, the third time he went there

and again heard the same young monk preach, he made up his mind that whatever might come of it, he would call on him after church and invite him to his home. The latter was done, and after a few days Alardus visited the merchant, where their conversation soon turned to religious matters; in particular, they talked about the Reformation in Hamburg, and about Luther's teachings and writings. Alardus, as a Catholic, was extremely averse to the latter, whereupon the merchant asked him whether he had ever read Luther's writings, since, if this had been the case, he would certainly think and speak quite differently of Luther. Alardus replied that it was completely forbidden in their monastery to read Luther's writings, and when the merchant then asked whether he had ever secretly read Luther's writings, and thus wanted to better inform himself about Luther's teachings, whereby he then offered him some tracts of Luther's writings to read through, he answered again: It was forbidden for them to read these heretical writings; also, if he did so secretly, he would soon have to confess this in confession and then suffer severe punishment. Finally, after a long discussion, Francis Alardus decided to read Luther's writings, if he could read them so secretly that no one would know. The merchant then showed him the case in which he had them, gave him the key to it, as well as to his room, so that he himself could read them in secret, and promised him, because he now had to return to Hamburg, that he would soon bring him more of Luther's writings on his return.

When the merchant returned to Antwerp over a year later, and asked Alardus for his opinion of Luther, he replied that Luther's writings pleased him so much that, if he were not in the monastery, he would know what he wanted to do. The latter promised him secrecy and to render all services, whereupon Francis discovered his heart's opinion that he intended to leave the papacy if he could get away safely. The merchant, who just had his own ship at Antwerp, promised to have knight's clothing made for him and to give his skipper orders as soon as the wind was favorable, and Alardus step into the ship, weigh anchor, and set sail.

This is what happened. At the appointed time, the monk took off his monk's clothes at the merchant's and put on the knight's clothes. Towards evening, the skipper took him on board and immediately set sail with him, so that he was already at sea by daybreak.

When the monastery was visited in the evening, all the monks were in their cells, except Alardus. However, because he had always led a good life in his monastery, the monastery gate was left open half an hour longer than usual out of love for him and according to the abbot's orders. After this time he was searched for in the whole town among his "acquaintances" and when he was not found, the gate was closed. Early the next morning, the abbot had him searched everywhere again, and since he was not found, he finally asked all the city gates and the seaport for passengers who had passed through. Since news was received here of an alleged knight who had left on a ship, this ship was quickly followed. The latter, however, was already so far at sea that it could not be caught up again.

Franziscus Alardus thus arrived happily and safely in Hamburg, and soon after also his merchant. The latter then sent Alardus to the high school in Jena at his own expense, so that he could study theology there, and also gave him the necessary money for his upkeep every quarter of a year. When Alardus had already spent two years at the university, the merchant died, and his friends and heirs immediately divided the entire inheritance. Alardus, however, was not informed of this death, nor was any money sent to him for his support. Since he received no answer to his repeated, pleading letters, he finally felt compelled to travel to Hamburg himself, but on his arrival there he had to learn that the merchant had died and that his heirs no longer wished to support him.

In this sad and forlorn state, where he did not know what to do, he thought of his father's great love for him, and how he always called him "his Benjamin," and joyfully he hoped.

He said that his father would have mercy on him and give him so much that he would be able to help himself honestly in the world. He therefore set out immediately and went via Bremen and Oldenburg to Brussels in Brabant, but with the resolution to stay there in secret and not to be seen until he had spoken to his father.

But when he had hardly arrived in Brussels, it happened that his mother immediately met him in the street and recognized him. No sooner had she caught sight of him than she ran up to him, accused him not only with the harshest words of heresy and apostasy, but seized him, summoned strangers to her assistance, and thereupon delivered her own son, whom she had nevertheless carried under her heart, to the Inquisition for the severest punishment.

The Roman priests did their best to persuade him to rejoin them, but Alardus would neither hear nor know of this, but remained steadfast in the once recognized and known evangelical faith. For the sake of the noble family from which he came, the decision was made not to burn him at the stake with fire, as was usually the case, but to poison him in order to kill him in this way. The latter was also carried out on him, and the guard standing at his door was ordered not to give him anything, whatever he might ask. After he had taken the poison, he began to thirst violently; he begged the guard with pleading words for a drink. But no matter how anxiously he cried for help, there was no one to answer him, nor to give him what he asked for. In this burning thirst he suddenly became aware of a well under his window, and now he hurried to let his cap down through the grate into the well on a long band, which God also let him find. No sooner had he obtained water in this way than he drank so excessively that he immediately threw up and threw out almost all the poison; but he was faint of heart and sick, so that he had to go to bed. He was able to feel the effects of the poison in his body until the end of his life, as he often complained about it to his children.

The following morning his mother, as well as the members of the Inquisition, believed that our Alardus had already died from the poison he had taken; but when they found him still alive, they tried again to bring him back to the papal religion. However, since he remained firmly attached to the evangelical truth, his mother became so embittered against him that she exclaimed: "So you heretic shall also receive the most severe punishment of the Inquisition and be burned with fire. At the same time, she offered to have three oxen of wood led to his funeral pyre; but she instructed the carter that every time he drove to the prison with the wood, he should call out loudly: *Franziscus Alardus!* This is the first, second, and third load of wood that your mother will drive to your funeral pyre, on which you will be burned tomorrow.

When the sentence of cremation was passed on him, and the latter was set for the following morning, he was taken to the high tower of the castle in Brussels. As he lay on his bed in fatigue during the last night and was in deepest sleep, it seemed to him as if a voice called out to him: *Francisce! surge et vade!* (i.e. Francis! Get up and hurry away!) When he woke up, he thought at first that it was a dream, and he lay down on the bed.

Therefore, he lay down again to sleep. When he was half asleep again, he heard another call to him: *Francisce! surge et vade!*

While he was fully awake, and, sitting up in bed, was thinking about what this might be and what it might mean, he heard for the third time, when he was fully awake, the call: "*Francisce! surge! et vade!*"

Then he got up from his bed in the dark, prayed to God, and begged that if this was his call, he would also show him ways and means of salvation. When he had finished his prayer, he noticed that the moon was casting its rays from somewhere towards the prison; he therefore examined the place more closely from where this light was coming and tried to climb up. After he had succeeded in this, he noticed that a round air hole went through the wall of the prison, but was so narrow that he could perhaps get through without clothes, completely naked and bare. He climbed down again, took his bedding, divided it into different parts, and made ropes out of it. When he had finished this, he climbed up again, threw his clothes, which he had previously taken off and tied in a bundle, out first, tied his rope on top of it, and now let himself down by it. Happily he had come halfway down the tower; then he saw to his horror that his rope had come to an end and that he would now have to throw himself down into the dark, gruesome depths with the greatest danger to his life, which he decided to do in faithful trust after he had once again lifted up his heart in childlike prayer to God while suspended between heaven and earth. Fortunately for him, he fell into an old sinkhole up to his neck, which God intended to save him from, both here and immediately afterwards at the gate. He quickly cleaned himself as much as possible from the filth, then put his clothes back on, and was worried how he was supposed to get out of the castle, since the day had already begun to break.

He crept quietly to the gate and was about to open it, when the guard approached to ask him who he was and where he was going. However, she was so incommoded by the terrible stench that was near Alardus that she drove him away from her and through the gate with violent words of abuse and several blows. No sooner was he out of the gate than he hurried through the city; but when he had happily passed the city gate, his strength dwindled, and as a result of the poison he had consumed and the fear of death he had endured, he sank down unconscious. Only with great difficulty was he able to crawl sideways from the road into a dense thorn bush, where he remained for three days without food or drink.

When the execution was to be carried out on him the next morning and they came to the prison to fetch him, they found it empty, but

soon saw how he had escaped. It was then decided to send a hunter with several dogs after him in order to force him back inside. But because the hunter believed that the prisoner must already be far away, he hurried after him on the most distant ways, and spent the whole day with it in vain, until he hurried back to the city towards evening, before the gates were closed.

Blessed Alardus often told that he had to perceive God's gracious protection also at that time. For when the hunting dogs were still somewhat far from the bush, they would have

The hunters had noticed the smell, and all of them had come to the bush with a fierce barking; however, none of them had come close to him. Because the hunter was in a hurry because of the closing of the gate, he did not turn to their barking, but called them to him, and he was not followed any further.

As he lay in the bush for the third day without food or drink, and was beginning to feel very hungry, it happened that a carter, who had brought goods to the city and sold them there, drove out of the city and ate his supper. Alardus, seeing him, went out of the bush to him and asked for a piece of bread. At the same time he begged him, since he had been sick in the bush for many days, to take him in his chariot to a certain place, where he knew there were merciful people who would take care of him. However, he had a sister living there, which he did not tell the wagoner.

The carter asked for him, took him on his cart, and brought him to his sister's house in the middle of the night, about 12 o'clock. But as soon as his sister saw him, she started at him in the presence of the wagoner with the words: "Where have you come from, cursed heretic? Do you want to bring me to misfortune together with you? Go to the devil!" :c. When her husband heard this, he hurried over and begged her to keep quiet; but he led Alardus into a remote room, where he gave him some money for his journey, and then showed him how he could best and most safely get out of the country. With the carter, who had become drunk in the meantime, he made an agreement that he should take Alardus to a certain place, to which he also gave him one of his servants as a guide.

When Alardus had arrived at this place, after much wandering, he finally reached the county of Oldenburg safely, where (about the year 1534) he was appointed by Count Anton as court preacher and afternoon preacher at St. Lambert's Church. With ardent zeal for the pure light of the Gospel, and with tremendous eloquence, he preached to the delight of the count, as well as the citizens of Oldenburg, and together with Ummius Ulrich Ilksen, he was the main promoter of the Reformation in that country 300 years ago. Among other things, he wrote the Antwerp Confession, worked in Norden and Wiltaria in Stormarn, and died in the latter place on September 10, 1578, by the faith that he had so bravely confessed during his life under great trials.

Here it should only be noted that 150 years after that time (1686 -1699), a great-grandson of that Alardus, Nicolaus Alardus, General Superintendent in the counties of Oldenburg and Delmenhorst, lived, who wrote down and left the above news of his great-grandfather himself.

(Submitted.)

From the "Bännisch - holding" excluded community members.

(A paper for the New York Localconference.)

According to Match. 18, 15-18, a sinner who will not listen to the admonition of a single brother, two or three, or the whole congregation, is to be excluded from the Christian congregation, banished, and considered by the Christians as a heathen and a tax collector, i.e. as a reprobate, a cursed man, 2c. who does not ask about God. Whether the

Whether the threefold admonition commanded by Christ should be repeated several times in every degree or not is not the question now; enough, after the admonition by the congregation has been given in vain, this labor of love according to Christ's command is exhausted, and another labor of the same love takes its place, namely that of keeping the impenitent sinner as a heathen and a tax collector. The question now arises: How is 1) the congregation as such, 2) the pastor of the congregation as the public representative of it, and 3) the individual member of the congregation to fulfill this duty of love according to Christ's command and will? - It is obvious that the "exhortation to repentance" has been exhausted and must therefore cease. If it did not have to, but should always be admonished, continuously, then the ban would have no meaning at all. For the sinner is excluded from the enjoyment of the sacrament as long as he has been under church discipline, at least since it has become public; the whole ban, since admonition is a duty which only a brother owes to his brother (for what do the sins of those who are outside indicate to us? 1 Cor. 5:12), would simply consist in deprivation of the right to vote; but this would obviously not be a real ban. - So the work of love on the impenitent sinner must no longer be that of exhortation, of enticing to repentance, in a word, no longer a fraternal punishment, but another, new one, different in its exercise from this, though flowing from the same source, love, namely, that of "keeping as a Gentile and a publican." How does the "church as such" have to fulfill this duty?

I.

How is a Christian community, as such, to behave against a member banned from it?

The cause of the ban can only be persistent impenitence, but this excludes from the kingdom of God; since this has become evident in the banished person, it has also become evident that he has ceased to be a believer, a Christian, that he has ceased to have a part in the kingdom of God, in the filiation of God, in the inheritance of eternal life, that he no longer belongs to the congregation of the saints, to the invisible church. The public pronouncement of condemnation by the congregation is nothing more than a repetition of the judgment before men, which God pronounced long ago in His secret judgment and has now revealed. Therefore, the congregation, out of obedience to God's word, testifies that the unrepentant sinner is no longer to be called their brother, no longer to stand in the outward congregation of confessors.

This exclusion implies a cessation of the fraternal rights of the banned. The communion of the Lord's Supper belongs to it first of all. The sacrament of the altar is the true body and blood of our Lord Jesus Christ under the bread and wine, instituted for us Christians to eat and drink by Christ himself. But the banished person has ceased to be a Christian, therefore the sacrament is no longer for him. If he nevertheless enjoys it, he eats and drinks judgment to himself, according to the words of Paul 1 Cor. 11:27, 29. Since the congregation knows this, if they allowed him to partake of the sacrament, they would be guilty of his sin.

Among the fraternal rights, the cessation of which is conditioned by exclusion, are also the so-called pulpit intercessions in cases of illness, birth and death. Since these are public intercessions,

which are done at the express request of an individual, by the whole community for him and in the matter of this individual, they presuppose a twofold, namely

1) On the part of the applicant, that he is a Christian, i.e. one who stands in the true faith and therefore also has a certain confidence that everything he asks in the name of Jesus Christ is yes and amen before God, and who bases his request for intercession of the church on the promise of the Lord Matth. 18, 19: "If two of you become one on earth, why it is that they want to ask, it shall be done for them by my Father in heaven.

2) on the part of the congregation that it has good faith that the petitioner is such a person, or at least that the opposite is not evident about him. In the case of the banned person, however, it is obvious that he is not a Christian; the congregation has testified to this by the sentence of banishment; if it nevertheless wanted to make public intercession for him in such special cases, it would thereby in effect revoke its sentence of banishment, play a miserable game with Christian intercession, and even confess and ask for something in cases of death (namely, the blessedness and future glorious resurrection of the body of the banned person), of which it knows from God's Word that the opposite is the case.

The exclusion from the congregation finally also causes a cessation of the right to stand godfather at the baptism of a child. This is due to the nature of godparenthood. Godparents are chosen so that, if the child is deprived of its parents, they may give it a Christian education, i.e., instruct it faithfully in the Lord and show it the way by setting a blameless example of pure faith, righteous living and good morals; but from whom a Christian may expect a faithful fulfillment of these duties, he must be able to have a well-founded confidence that he himself is in the living faith. But the opposite of all this has become apparent in the case of the banished man.

But not only the fraternal rights of the banished are cancelled by the ban; the same also cancels the fraternal duties which the community had against him.

First of all, the duty of watching over him belongs to this. Through the ban, the unrepentant sinner is expelled from the congregation, his former relationship as a brother to brothers ceases, a dear brother has become a declared enemy. The words of Paul in 1 Thess. 5,11: "Admonish one another" can no longer be applied to him, because he is no longer among the brethren, no longer belongs to them. The exhortation of the brethren has already been exhausted in him and has proved fruitless and futile. In spite of the exhortation, he has continued in his impenitence and has departed from the truth of the divine word; but of such a one it is written: "**Avoid** a heretical man when he has been admonished once and again. But since the stirring up and admonishing require a "seeking," the very nature of this excludes the "shunning"; but the "shunning" of such a one is commanded us, and this "shunning" in turn excludes the "seeking," thus also the stirring up and admonishing. He, the banished one, belongs to those who are "outside" (outside the Christian community, outside the kingdom of God), and of them Paul says 1 Cor. 5:11-13.

For if any man be called a brother, and be a fornicator, or a covetous man, or an idolater, or a blasphemer, or a drunkard, or a robber, with him ye shall not eat. For what business is it of them that are without, that I should judge them? Do you not judge those who are outside? But God will judge those who are outside. Put out from among yourselves them that are evil." After these serious words of the apostle it is obvious that what was the brotherly duty before the banishment, i.e. the fussing and admonishing, must cease after the same and the love for the banished according to the obedience to God's word must show itself in the holy seriousness of shunning, of keeping away. All the now so popular speeches of "going after the lost and seeking him who is lost" obviously have no application here, and, if they are understood as a continued admonishing, are only a carnal, compassionate quivering of one's own merciful bowels, without and against God's Word. The apostle Paul, who truly also had love, knows nothing of this; neither does the merciful God, who speaks through the mouth of Paul. Therefore, not the continued admonition at one's own discretion, but only the holy seriousness of avoidance can be the right demonstration of the love that we owe to the banished. It is not written, "Be merciful according to your desires," but, "Be merciful, even as your Father in heaven is merciful." So only mercy according to God's word and command can be the right one, and here it is not continued admonition but avoidance.

God's Word speaks of such people in particularly strong terms and shows us that a special curse of God rests on them; it calls them dogs and swine, to whom the Word of God is not to be impressed. By "dogs" Scripture understands such people as: Unholy men, who have no shame and fear of God and his word, no sense of truth, but rather are hostile to it, contradict faithful teachers, reject their admonitions, profane and revile: to such the word of God is not to be penetrated, lest it should be abandoned and profaned. Of them it is written Matth. 7, 6: "You shall not give the holy things to the dogs. But all this cannot be said of ordinary men of the world; for they may be, and indeed for the most part are, those who are unbelievers out of ignorance, although their ignorance does not excuse them. But there is undoubtedly a distinction to be made between those who, brought up by unbelieving parents, teachers and preachers, do not know the salvific doctrine and therefore admittedly do not believe, but are not declared open enemies of the gospel, and those who have had, known and confessed the truth, and have consciously rejected this known truth against the testimony of the divine word, the voice of their own conscience and the exhortation, the pleading and entreaty of the brethren. To these latter, however, belong the banned ones; therefore they are wickedly unholy,

who have no shame and fear of God and His word, and who have become manifest as such by despising all admonition from God's word; who have no sense of truth, for they have rejected it against their conscience; but by doing so they have publicly confessed themselves to be enemies of God and His Church; one

will also find the last characteristic in them, namely that they contradict the faithful teachers, disgrace and revile them. For in the vast majority, if not in all, the enmity of their heart is also revealed by the fact that they also blaspheme and revile with their mouths the preachers and brothers whom they have sought in love, admonished with faithfulness, and done what they could to save their poor souls. Thus, according to God's word, they obviously belong to the dogs to whom the sanctuary should not be given. Once they have escaped the filth of the world, they have allowed themselves to be entangled in it again through the wiles of the devil and the wickedness of their own hearts. Therefore, what Peter says in 2 Pet. 2:22 applies to them: "The dog eats again what he has eaten, and the sow rolls in the muck again after the flood. So there is a special curse of God on them, as on those who have trampled underfoot the blood of the testament; they are a special abomination to God, different from the ordinary children of this world. Therefore, God's Word also makes a distinction between these and those, and while it commands us of the latter to seek them as lost and strayed, to pursue them, to bring them God's Word, whether they may be won and their souls saved, God's Word commands us of those to avoid them as "dogs" and not to give them the sanctuary.

Our pious fathers of the time of the Reformation and even later not only recognized this, but also carried it out in practice, and in a way that is far unthinkable in our time. In *Porta, Pastorale Lutheri*, page 412 ff. the following answer is given to the question: "How then shall it be held with those who are declared under public ban?"

"The excommunicated or banished shall be treated in this way: They are to be excluded from all congregations and churches, and are to be admitted nowhere, except to the sermon. They are to be denied the holy sacrament, to be godparents at baptism, or, if the excommunicate is a preacher or priest, not to administer the sacrament and baptism. Item: He shall not be buried with singing or ceremonies, or in the common graveyard or *coemeterium* of Christians, but in the field.... For excommunication has always been among the highest penalties and punishments in churches, as the Holy Scripture 1 Cor. 5 indicates, and those are to be regarded as cursed before God who are excommunicated by deliberate and decided judgments of the church for sufficient causes by virtue of divine Scripture and Word. Therefore, the ban or excommunication should not be considered a minor thing." - —

This is certainly a serious and strict procedure; nevertheless, Luther still complains about it as being too lax, and laments that the seriousness of the fathers has disappeared, that one is much too lenient with the banned, that therefore the reputation of the ban has sunk very much and that worse things are in store if one does not apply all seriousness. - But how does our American "Bännisch-Halten" look in comparison?

It is certain that the political circumstances of our country, the fact that our church here is not a state church, do not permit any "worldly penalties" and civil punishments; but we should show all the greater seriousness in all the things that we can do as Christian congregations and must do according to God's Word. With all the greater earnestness of love we should We will avoid the banished one and thus show him that he is certainly under God's curse and eternal damnation.

The question now is what duties the community has to fulfill toward the banished person, what it should and must do for him?

The first thing is that the banished person has the right to attend public services and to hear the preaching of the divine word. This is the only thing that can still help him, for such a poor person is excluded from the benefit of brotherly admonition, excluded from the use of the sacraments; all that can still work on his soul apart from the grace of God is the preaching of the Word; indeed, it is precisely the preaching in which the grace of God primarily approaches his heart, through which the Holy Spirit also wants to work in him repentance that shall not repent him eternally. The banished man is still a human being, so the words of John 3:16 still apply to him: "God so loved the world," and thus also loved him, the banished man, "that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. God also swore to the banished with a great oath Ezek. 33, 11: "As surely as I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being, and live." God also says of him in 2 Peter 3:9: "I will not that any should perish, but that every man should turn to repentance." But there is no other means to help the banished person than public preaching and Christian intercession; far from refusing to allow the banished person to attend the sermon, a Christian congregation should rather rejoice with all its heart when such a person comes to hear, and recognize in it the first glimmer of hope that he, too, who has fallen so low, may yet be helped.

Since it is God's earnest will that the one who is condemned should not perish eternally, but repent and live, since our dear Lord Jesus Christ also shed his blood for him, just as he did for us, and purchased his poor soul at a high price, indeed, he has no more ardent desire than that the ransom paid for his soul should also benefit him for salvation; since the Holy Spirit also approaches the heart of such a one in many ways, whether he brings him to repentance: The children of God should and can have no more heartfelt desire than that the soul, which they had to put out of themselves with pain, may also be helped to life. In this their will and desire is one with the will and desire of God. From this it follows that they have the holy duty to bring their fallen former brother diligently before God's throne in prayer, to bend their knees diligently and to call upon God fervently that He may give him repentance unto life. - Certainly it would also be something glorious and a powerful weapon if from time to time a public prayer were made from the pulpit for the banished, a testimony for them that their former brothers still seek the salvation of their souls and ask God for them, would certainly not remain without fruit, for "the righteous prayer is able

to do much if it is earnest," Jac. 5:16. "If two of you become one on earth, why it is that they want to ask, it shall be done for them by my Father.

Since there is nothing left for us after the banishment but to command the banished to the grace of God, we should also use all diligence in this.

(To be continued.)

(Submitted.)

What is the main reason that many, who are themselves diligent hearers of the divine Word, lead only an ailing, weak life of faith and never become quite sure of their state of grace?

In our congregations, praise God, we have many souls who diligently listen to the pure preaching of the divine Word on Sundays. And "faith comes from the sermon", Rom. 10. Nevertheless, it is obvious to quite a few of them - they know and feel it themselves and confess it - that their Christianity is not really progressing, that they lead a sickly, infirm life of faith. They have no real urge to pray and praise God, no strength or courage for the daily serious struggle against Satan, the flesh and the world, no real consolation in the cross, no certainty of their salvation and therefore no desire to die.

What is probably the cause, at least mostly the main cause of this distressing experience? The writer sees it in this: Many are content with mild listening to the Sunday sermon and neglect the daily, yes, the daily reading in the Bible. They do not let God's word be the first thing every morning and the last thing every evening. They may read and pray their morning and evening blessings, but they leave the dear Bible to the left. One day they feed their soul with the bread of life, and six days they let it languish. You do not wonder that a man wastes away and finally pines away when he starves for days. And do you wonder that your life of faith is so miserable, your prayer so feeble, your Christian walk so unsteady, your hope of eternal life so uncertain, when you let your soul languish for days? Be surprised at most that it has not already languished and the last spark of faith has almost gone out! What food is to the body, that is God's word to the soul!

If you want to lead a healthy, happy life of faith and become and remain certain of your state of grace, follow the proven advice of Dr. Luther: "Do not go to bed, do not get up, unless you have recited a beautiful saying to your heart two, three or four times, as Matth. 9, 13. 11, 28-30. Joh. 3, 16-18. Where you practice such sayings daily, then you have the right soul scene." Read a passage of Scripture every morning and evening, even if it is a smaller passage, and use - if you can - the delicious Altenburger Bibelwerk with its golden prefaces, summaries and prayers. You will soon experience the fruit of this daily practice of the divine word: you will daily become sadder and yet happier, daily poorer and yet richer, daily weaker and yet stronger, daily die and yet live more fully, daily get and yet have deep peace. You will be fervent in prayer, always ready to praise God; undaunted in the cross, joyful in dying, certain of your blessedness, you will sigh with the bride: "Yes, come Lord JEsu, come soon!"

K.

Old Mandate Against Banker Otters.

Bankruptcy, that is, solemnly declaring that one cannot pay one's debts, is now hardly considered a disgrace. Laws are now even passed to the effect that dissolute borrowers are easily absolved of their debts and, as if they owed nothing to anyone, can soon start their swindling all over again. It was not like that in the old days. Admittedly, there have always been deceitful people, for the world has always been the world, that is, the unconverted world has always, as John says, been in trouble, (1 John 5:19.); but in old times a banker-rotter did not so easily come to honor again. If one could not clearly prove that he had become bankrupt through no fault of his own, through particular misfortunes, his bankruptcy made him infamous, that is, dishonorable, like any other thief.

In ancient times, the great trading cities of Germany made a union among themselves, which they called the Hansa, hence the cities belonging to this union were called the Hanseatic cities. Among them were Lübeck, Hamburg and Bremen. These cities had their own special trade laws, which were strictly enforced. Among these laws were also the laws against bank robbers. A law of this kind, which was published in 1620, read as follows:

«

--X-

"We, the mayors and councillors of the united German Hanseatic cities, hereby declare that :

Experience has shown that merchants and traders often fraudulently take money and goods from others, penetrate everything and consequently break the bank and leave (thereby weakening honor and faith among merchants and harming innocent people), and against this, salutary regulations have been established in imperial laws, imperial constitutions, and also Hanseatic conventions, which, however, have not been observed uniformly at all times and in all places: Therefore, after due deliberation, we have unanimously united, agreed, ordered, and wished to do so:

First, that men take care that they do not borrow more than they can pay. For the creditor (borrower) shall be notified of the right without delay and, if the debtor (debtor) cannot pay and nevertheless confesses to the debt or the same is firmly established, the debtor shall be proceeded against with imprisonment, and as is otherwise right and customary in every place, and against this he shall not be given or kept in any Hanseatic city, but a debtor shall be pursued to imprisonment in ducks and places where he is found. And if a creditor pursues his escaped or resigned debtor in another of the honorable Hanseatic cities and reports him to the same authorities, then the same authorities shall be obliged and bound (upon presentation of the debtor's handwriting or other permanent evidence and certified proof) to give the debtor the right of recourse, or prior ordinary final vouching) to have the same debtor brought into legal custody, and then, according to the custom of each place, to bring legal action against the prisoner and otherwise to proceed and proceed as quickly as possible until judgment is rendered.

On the other hand, although no plaintiff exists and is indicated, but it would nevertheless occur that a purchase or trade

If the debtor is in danger of being lost and ruined, and if he is therefore in debt, we (especially the local authorities, where this happens) want to seize and keep the goods, books, and the like that are available; then cite the fugitive debtor by public summons to rejoin within a certain period of time and, if he fails to do so, have the said goods and books inventoried, what is perishable, sold, and picked up for the benefit of the creditors; which, in the end, by public summons, shall not only be decided upon in the city where the debtor resides, but also in other cities where there are presumably creditors, for liquidation (closure).

Thirdly, as soon as it is found that the goods may not reach the creditors for payment: in this case we and especially every local authority want to inquire about the debtor's life and conduct, and if it is found that the reported debtor has not fallen into ruin through some accident and misfortune, but through indiscretion, splendor, splurge and other disorderly conduct and life, and has led other innocent people besides himself into harm *): we will declare such a debtor dishonest, let the bell of shame be rung over him publicly, and such a debtor will be considered infamous after time and will not be suffered or demanded at any honest offices and societies in any Hanseatic city, and such a testimony will be attributed to him everywhere.

Fourthly, in case it is found in the said inquiry that the debtor intentionally and wantonly took in money and goods under the appearance of faith and from the very beginning was of the opinion that he did not want to pay, but to lead honest people into harm: In such a case, after prior declaration, not only shall the bell of shame be rung over him, as mentioned above, but he shall also be punished with public posting in the pillory, eternal reprimand, and, according to the circumstances noted, as a thief and falsifier to life and limb. All this, as first thought, is to be kept and seriously executed not only if no creditors complain and on official grounds, but also if the creditors intercede.

To be guided by this, to act honestly and in good faith, and to beware of harm, shame and embarrassment, is what *Publicatum Misericordias Domini* has decreed for the last of April of the one thousand six hundred and twentieth year". (S. Dr. S. Schelwig's Cynosura conscientiae or Guiding Star of Conscience. 1691. 4. p. 318. ff.)

* * *

If you want to read how Luther paints the banker-rotter, you should read his book "Von Kaufhandlung". See: Luthers Volksbibliothek, 13. u. 14. Gesamtband, page 169 to 171.

It goes without saying that everything that is said here about evil debtors and how strictly they are to be treated must not be applied to those who have to borrow for the sake of their life's necessities and cannot pay again. To be strict against such is rather a flagrant sin than necessary justice. W. [Walther]

*) Here in America, the fault lies in nonsensical, unscrupulous speculation, which in turn has its reason in the addiction to get rich.

To the ecclesiastical chronicle.

Society against Usury. The "New York Commercial Gazette" of May 12 of this year contains the following news item: "The 'American Anti Usury Society' held its annual meeting at the Cooper Institute in New York on May 7. The president of the society, in his opening address, declared the payment (demand?) of interest to be an injustice. Another speaker, named Hegwood, said among other things: There is no clergyman here who dares to preach against the payment (demand?) of interest according to the Bible, for the money powers completely dominate religion in this country." - The usurers will of course reply that this "anti-usury society" is in any case formed only by socialists, communists and such subversives. But this is a very miserable way to soothe one's conscience. In the same way, the rich and noble once tried to calm themselves when the peasant revolt broke out in Luther's time. But although Luther fearlessly and powerfully preached God's wrath to the rebellious peasants for the sake of their rebellion, he did not refrain from giving the rich and nobles their share, saying that they richly deserved the chastisement of the peasants' revolt and, if they did not mend their ways, would experience God's wrath on their sins even more severely. Among other things, he wrote in his "Exhortation to Peace on the 12 Articles of the Peasantry in Swabia" in 1525 as follows: "You should know, dear Lord, that God creates it so that you cannot, nor will, nor should you tolerate the length of your rebellion. You must become different and give way to God's word. If you do not do it in a friendly, willing way, you must do it in a powerful and pernicious way. If these farmers do not do it, others must do it. Even if you beat them all, they are still undefeated. God will raise up others. For he wants to beat you and will beat you. It is not the peasants, dear sirs, who set themselves against you; it is God Himself who sets Himself against you to punish your desertion. (XVI, 61.) So we must also say now: It is not the socialists, communists, internationalists, etc., who are now threatening you usurers with the overthrow of all previous social conditions; it is God himself who is threatening you with it; those overthrowers are for me the discipline which God is wielding in his hand against you. This discipline may consist of enemies of God and his word, whom God will of course throw away in his time, but you usurers should know that if you do not let this discipline serve as a warning and induce you to reform, God will finally change the temporal punishment into eternal punishment. W. [Walther]

Dr. Kahnis, professor of theology in Leipzig, was in former times a confessor and defender of the Lutheran doctrine. When he was still a Lutheran, he naturally stood in very bad honor among all non-Lutherans and half-Lutherans. In 1861, however, this man came forward with a scholarly writing, called "Lutheran Dogmatics", from which one saw with astonishment that he, Dr. Kahnis, had changed his mind, namely, that he had fallen away from the teachings of our dear Lutheran Church. His apostasy consisted not only in the rejection of the doctrine that in the Holy Communion the true body and the true blood of Jesus Christ are present, served and consumed, etc.; no, even the doctrine of the Holy Trinity, of the deity of Christ and of the Holy Spirit were rejected.

of the divine inspiration of the holy scripture he had tried to refute in his new writing! Therefore even the university professor Hengstenberg renounced him at that time and declared that he now had to say about Dr. Kahn: "I do not know him. (Deut. 33, 7.) Even the mild Dr. Delitzsch wrote in the Rudelbach'sche Zeitschrift in 1863 that through Kahn "even in part the foundations of the common Christian faith have been shaken", Dr. Kahn "falls into that category of the Christian faith". Kahn fell "back into that Arian 'once upon a time when he (the Son of God) was not'" and lapsed into a doctrine which "threatened the unity of the triune Godhead and inferentially substituted one God and two sub-gods for the One Triune." - But now that Kahn, this once confessor, has become a denier, he has not only become a favorite of non-Lutherans and half-Lutherans, but he is now also held up to faithful Lutherans as a Lutheran authority. Among others, this was done earlier by the "Lutheran", more recently by the "Reformirte Kirchenzeitung", the "Volksfreund" and the "Friedensbote". That the latter three papers are pleased about the apostasy of Dr. Kahn from the original Lutheran teachings, to complain about it, would be foolishness, because Dr. Kahn has thereby only joined them. But what should one say to the fact that these papers celebrate a man who has fallen away from the fundamental truths of Christianity? Have not these papers so far professed the doctrine of the Holy Trinity, of the divinity of Christ and of the divinity of the Holy Scriptures? Is their hatred against the faithful Lutherans so great that they, in order to strike a blow against them, turn a blind eye even to the fact that a coward wants to take the crown of his divinity from their Savior? Then their faith in and love for the Savior must be sad enough. And finally, when the above-mentioned papers cite Kahn as a Lutheran authority, when, for example, the "Volksfreund" even calls him the "most important theologian the Lutheran Church of Germany has at present," what is one to think of the truthfulness of these papers? By the way, in the "Friedensbote" of May 15 there is an example from the "Volksfreund" of such an exceedingly mean polemic of Dr. Kahn against the so-called orthodox Lutherans, whom he now hates so much, that these papers thus reveal clearly enough what they mean when they so often scold the "orthodox" Lutherans for their serious polemics. According to this, it is obviously not the seriousness of the Lutheran polemics that they take offense at, but the truth, which they are bitterly hostile to. Otherwise, they could not possibly take pleasure in a polemic that is so mean beyond all measure, as Dr. Kahn is now doing, and could not possibly present his meanest outbursts against the faithful Lutherans to their readers as delicacies. W. [Walther]

Dr. Nast's "entire sanctification." In a note about this, the (Baptist) "Sendbote" says very well: "We hold that a sober, steady increase in the grace and knowledge of Jesus Christ through daily contact with God in the reading of His Word and prayer is to be esteemed far higher than all episodes of feeling. Dr. Nast will probably still have to say in spite of the -total love': 'Not that I have already grasped it! But if he says otherwise (which we doubt), then may God preserve us from 'entire cleansing and sanctification,' as he and others now believe." It is nevertheless gratifying to see that even among such innately enthusiastic communities as these We fear, of course, that this pernicious delusion is already finding fertile ground among our enthusiasts in general, and that it is actually only the natural development of germs that have long existed. We fear, of course, that this pernicious delusion has already found fertile ground among our enthusiasts in general and is actually only the natural development of germs that have long been present. S.

The **new doctrine of perfection** is now very eagerly defended in several papers and welcomed as the star of hope of a glorious future of the Kingdom of God. "We must have a pure doctrine," says a Mr. Detweiler in reference to this in the "Fröhl. Botschafter", "if the Lord is to give his prosperity". If we Lutherans insist on "pure doctrine," then the whole sectarian world cries out against us as unspiritual people who have only the shadow instead of the essence, but of course the "pure doctrine" (?) of the fanatic churches must be considered inevitable for the Kingdom of God to flourish. And if we Lutherans fight against false doctrine as a harmful poison, we are immediately accused of carnal heresy, but of course our enthusiasts are allowed to literally rage in the harshest terms against what they consider false doctrine, but which is really biblical truth. Thus, the aforementioned Mr. D. may dare to write of the doctrine that Christians need daily repentance for the sake of their daily sins, that it is a "wicked doctrine that has crawled out of the hopeless basilisk nest of error and superstition and has crawled into the perverse swarm of boastful cursing, booze and lies and sham Christians and rules there". He may ask: "Is it not the defenders of this so very evil doctrine with whom true Christianity, in the practical carrying on of the Lord's work, has to contend in all places surrendered to the Moloch of Protestantism, which has sunk so deeply into error?" Now, however, the new doctrine of the complete sinlessness of converts is to help the Church of God finally get on its feet, as the "Christl. We may discuss the twists and turns of the surges in the fear of God in a corrective way, but we must not doubt that the spiritual tide is flowing upward. We think we can clearly hear the roar of the rising spiritual flood waves. We expect a mighty spiritual Pentecostal storm! Most significantly, the doctrine of sanctification and Christian perfection is spreading and finding more advocates even in non-Methodist churches." It is, of course, a sad sign when such a crude and enthusiastic doctrine becomes so widespread - but its word eats away like cancer. S.

Papist religious zeal. According to Harpers Weekly, the "Deutscher Volksfreund" reports: "A Mr. Edward C. Greene, a generally respected teacher and principal of an elementary school in Centralia, Pa. recently had a small controversy with a Catholic acquaintance who attacked the Protestant church most vehemently. Mr. Greene strongly and forcefully defended his spiritual home and spoke freely and openly about the Roman nonsense. The matter was reported to the Catholic priest. He thundered from the pulpit against the heretic and inflamed the fanaticism of his sheep, at the same time forbidding them to send their children to school with Mr. Greene. The Catholics now made an

attempt to oust Mr. Greene from his position. This

Attempt failed! Then they resorted to other means. One morning, when Mr. Greene enters the schoolroom, he finds three strangers sitting there who have just asked a schoolchild, Miss Strausser, about him. The strangers talk to Mr. Greene and, not suspecting anything wrong, tell him; but while he is bending down to look at the stove, one of them hits him with a "death bat", so that he falls staggering to the ground. Thereupon the Irish fiends beat and push and kick Mr. Greene until he no longer moves a limb. Then they cut off one of his ears and walk away. No one has seen a trace of them again. Mr. Greene, however, lies down sick to death. From the speeches that the assassins had with Mr. Greene, and which Miss Strausser heard, one knows that they were fighters for Rome's honor.

Support of low-salaried preachers. As we see from the Evangelist of May 22, at the Kentucky Conference of the Methodist Episcopal Church, the preacher of Covington, S. Baker, has announced that he is authorized by a wealthy and respected lay member to report that he wishes to give \$5000 annually for life for the support of such preachers employed in poor congregations who are unable to raise a sufficient salary. The conference is to distribute this money every year.

Papist loyalty. How little the infallible at Rome and his followers ask for the words of the "apostle princes" Peter and Paul about obedience and reverence to the authority that has power over us and about the resistance against the same Rom. 13, 1-7. and 1 Petri 2, 13. 14. is sufficiently known from history. Nevertheless, it should not be superfluous to record papist manifestations concerning the position towards the authorities also from the present. Therefore, may the readers of this paper take note of a local crusade sermon of the "Catholic People's Newspaper" in Baltimore on the restoration of the temporal power of the pope, in that here follows a sample from it, as presented by an organ of the "Old Catholics".

"Why make a fool of yourself," exclaims that paper, "with a scrap of paper on which is written a tearful petition, kneel down before these golden calves and pray humbly: Baal hear us? Are we not all thoroughly convinced that it is the ruling princes who are thieves and hardened rogues and that one helps the other to steal? Could Victor Emmanuel have taken Rome or kept it for a moment if only one of these Hallucinians had protested against the robbery? O over the Judas crowd! And now the very lowest humped petitions are made by Catholics to these strangling angels, but the best and most effective petitions are powder and lead, sabers and cannons."

"Peoples of the earth, you have them in your hands; yours is the triumph, if only you earnestly will it. If the princes break their oaths and want to trample on the most sacred rights, do as Christ did to the buyers and sellers in the temple at Jerusalem. Sound the great "Halt" to the world, shout to your sons who must now guard these wretches: "Reverse arms!" "

"You will say that I am preaching revolution, which is against the conscience of a Catholic. What? Revolution? When I defend the right and bear witness to the truth, that is revolution? Can anyone be so crazy as to call it revolution?"

nen if I or you reclaim our stolen property?"

"The princes of this world are descendants of old Lucifer, and that is why they serve their grandfather so faithfully. These people prefer their horses and dogs to you; the horses get the best service, and the dogs are caressed, while you are martyred to death. And now they also want to rob you of your Catholic faith and the heavenly kingdom; you shall experience purgatory for them on earth and then they also want to have you as a companion in hell. That is why they try everything to take away your religion, the commandments of God are thrown into the rump chamber of contempt. Now it is still time! Write your petitions no longer on paper but on swords, issue the exhortation to the princes, give them short notice. If they want to guarantee us our ancestral rights, let them chase the robber out of Rome - if they do not, then take up arms!" How, if the local government should be expected to help the infallible to regain his temporal power, because "the descendants of old Lucifer" do not feel like it? And what if the local authorities did not immediately want to listen to the "paper" petitions of the papists?

Submitted by F. L.

How it once rained a pastorate for a candidate.

Whoever pays attention to the ways of God can often experience that seemingly insignificant encounters, which seem quite adverse and unpleasant to us, lead to our life's fate taking a happy turn according to the counsel of God. The student Spitzner had to leave the university sooner than he had anticipated, because he had run out of the means indispensable for the continuation of his studies. Unsure of what to do now, he thought of going to his brothers, who were already in permanent positions, and asking them if they knew of any advice or help for him! His journey led him through the village of Lauterbach, and here a heavy rain forced him to seek shelter under the shed of the local farm. He had not been standing here long, waiting for more favorable weather, when the servant of the rent officer stepped in front of him and asked him for his name. He gave his name and the servant went to the bailiff's room, but quickly returned with the information that his master asked him to come in, as he would like to talk to him. Against all expectations, Spitzner met a former university friend from Jena in the bailiff, with whom he had lived for some time. His friend forced him to stay overnight, and in the evening brought him to the table of Frau Kammerherrin von Schönberg, who received him so hospitably that he had to promise to renew his visit upon his return. The parish of Lauterbach had just been taken care of, which this woman had to assign, and when he returned, she urged him to stay over Sunday and preach a trial sermon. With joy he complied with this unexpected request, his sermon pleased, and he became pastor at Lauterbach. Barely a year had passed when the parish of Trebitz near Wittenberg, more important than that one, was taken care of, and without his help, only through the mediation of his patroness, who was also the pastor of Trebitz.

bitz, he now received this larger parish, in which he was active until the end of his life. The reason for this, however, had to be that rain cloud.
Christian Messenger.

Quite a few good sayings, which unfortunately are rarely heard.

1. morning blessing and evening blessing is day blessing on all ways.
2. what Sunday acquires, already spoils before Monday.
3. going to church does not make you blessed, but not going to church makes you damned...,
The one who always worries about bread seldom worries about God.
Whoever does not serve God on Sunday morning serves the devil in the evening.
Work all things on the working day, listen, pray and sing on Sunday.
7. passing the church and the schoolhouse, the shortest way goes to the penitentiary.
8. yielding quiets all war.
9. the mild one gives himself rich, the miser takes me poor.
The Lord's Prayer is the poor man's interest.
11. to blush once is to pale ten times.
Poverty and wealth do not lie in the box, but in the mind.
You can drink just as much from small fountains as from large ones.
- 14 The slanderer has the devil in his mouth, and he who listens to him has him in his ear.
- 15 Children learn to talk in a short time, but some do not learn to be silent for the rest of their lives.

(Sunday Messenger.)

Filling stones.

The invocation of the saints. The well-known Martin Boos once told the following nice anecdote: Once a Catholic priest told a farmer who had been awakened by the Gospel that he should not set aside the veneration and invocation of the saints. See, said the priest, if you have to do something with the magistrate, you first make his wife, his clerk or servant your friend; it is the same with God. Then the farmer said: if I am on good terms with the magistrate (he wanted to say, if I am on good terms with him), then I do not first go to his wife, his clerk and his servant. So it is also with God: because I am good fun with God's Son, I do not go long to the saints, but immediately to Him myself.

What once happened to a schoolmaster who preached a Protestant sermon at the church service he was conducting. When once Duke George of Saxony raged against Luther's teachings and the confessors of the same in his country, a schoolmaster by the name of Georg Dreßdorf, it was in the year 1526, dared to preach a Protestant sermon in the now Altenburg village of Panitz in the absence of his still papist-minded pastor. This was reported to the arch-enemy of the Protestant doctrine, Duke Georg. What happened? On the Duke's order, the schoolmaster was immediately transported to Glauchau in Schönburg, where he was tied to a pillar in a public marketplace and, after both ears and a piece of his cheek were cut off, he was expelled from the country in such a mutilated state. May his memory be blessed with us.

Ecclesiastical message.

(Delayed.)

On the 23rd Sunday after Trinitatis 1871, Pastor Traugott Körner, after having accepted a call from the Lutheran St. Paul's congregation in Williamsburg, N. I., with the consent of his former congregation, was solemnly installed in his office by me, assisted by Herm Pastor Chr. Weisel, by order of the Reverend C. Groß.
May the Lord make him a blessing for many!

C. I. Otto Hanser.

Address: Rev. IrsuAott Lotzner,
367 6ranä 8tr., nsar 10tū 8tr.,

Calendar - matter.

Since several complaints have been made that many names of preachers and teachers were missing from our previous year's calendars, I would like to request all pastors and teachers whose addresses are not in last year's synodal reports to send them to me immediately. This request is made not only to the members of the Missouri Synod, but also to all members of those synods which belong to the Synodical Conference.

P. 6. I-inäswann, ^.ääison, Du 6o,, 111,

Conference - Displays.

The one-day St. Louis Local Conference will meet, God willing, on the first Wednesday in June of this year at Concordia Seminary here.
Böse, Secretary.

E. D. C.

The one-day monthly pastoral conference for Chicago and the surrounding area meets regularly
every first Tuesday of the month, morning 9Z a.m.

with the undersigned. Those living in the vicinity of Chicago
Brothers are cordially invited to attend.

Chicago, May 21, 1872.

Chr. Körner.

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316 IV. Naxlor 8tr.

The Honorable Pastoral Conference of Northern Illinois will, God willing, hold its next meetings at the home of Mr. Pastor Heinrich Rohe at Joliet, Illinois, July 23rd to 25th of this year. Gottl. Traub, Secretary.

The teachers of Cleveland and vicinity will hold their next meeting, God willing, at Liverpool, Ohio, on the 7th and 8th of June. They may travel as far as Grafton Station, where a wagon will be waiting to pick them up.

F. M. F. Leutner.

To the message.

The annual conference of the teaching staff of St. Louis and the surrounding area is cancelled this year due to the departure of the teacher from the place designated for this purpose. H. E rck.

Correction.

Reports from the "Anzeiger des Westens" (Western Gazette) about our last synodal negotiations are now making the rounds, in which the undersigned is said to have made statements about our synod which he never made. The undersigned therefore asks that these reports, which also contain not a few unintentional distortions, not necessarily be believed.

C. F. W. W.

Books - Display.

Christian and Ernst. A Discussion of the Doctrine of the Odd-Fellows or Strange Brethren on the Basis of the Holy Scriptures. By J. H. Brockmann, Lutheran pastor. 1872. self-published by the author.

Under this title, a book of 118 pages in large octavo has recently been published, which firstly, on pages 1 to 77, in 9 conversations between Christian and Ernst, illuminates the principles with God's Word, on which the order of the so-called Odd Fellows or Strange Brethren is built, and proves how a conscientious Christian could not possibly join or remain in such a secret society. This is followed by an "Appendix" in which the Scriptures give an accurate description of this order drawn from the sources. We have not read a book in which the matter of secret societies is better presented according to God's Word. We can therefore recommend this writing with a clear conscience. Not only does it show how a Christian should behave toward the secret societies, but it is also suitable for revealing their miserable condition to those who are not yet true Christians and for putting them on the right path to salvation. Since almost all secret societies have one and the same character, this scripture also contains the right judgment about all other secret societies.

societies. By the way, the "Freemasons" are also particularly considered in it. The book can be obtained from the author at the address: Rev. 3. 8. Lroeuinsirn, 8ort tziirsou, ^Vis. or also at the address: iUr. O. Lrumnkar, Kilrvaulcev, ^Vis. The price is 50 cents for an unbound, stapled copy, and 65 cents for a bound copy.

W. [Walther]

Be conscience-stricken about lending at interest, which is usury. - A conversation between two Lutherans. - Lending at **interest** illuminated on the basis of the Holy Scriptures for the teaching and warning of the Christian people. St. Louis, Mo. 1872.

We can also heartily recommend this 35-page book in large octavo to all Lutherans. It presents the teaching of the Holy Scriptures on usury in an exceedingly popular, convincing and at the same time mild, evangelical way and solves in an excellent way the doubts that are raised against it. If God would have this booklet come into the hands of all Lutherans, it would certainly be a great blessing in this usurious world and time. It can be obtained through our general agent, Mr. M. C. Barthel in St. Louis, Mo. and through Mr. G. Brumder in Milwaukee, Wis. for 25 cents.

W. [Walther]

Received in the Northern District treasury:

On the general building fund: Bon of the municipality in Town XI \$4.45. I. T. Engerer in Frankenlust \$5.00. F. Müller in Amelith \$5.00.
 To the hospital in St. Louis: Through Past. Hattstädt by Mrs. L. Eichbauer 50 Cts. By N. N. \$1.00. Mrs. Kreßbach \$1.00. Teacher Bodemr in Watertown 50 Cts.
 On the mission to the Gentiles: From Past. Hattstadt's congregation in Monroe \$1.0.30.
 For Past. Brunn's institution: Kirchweihfest - Collecte in Frankrlust \$18.69. By Past. A. E. Winter \$1.00. By Past. Sprckhardt, Wedding-Coll. at I. Müllerwciß \$1.86, at Fr. Deck \$2.01. Surplus of sold synodal writings 50 Cts. By F. K. at Grand Rapids, Mich. \$5.00. By L. Klemm at Saginaw \$1.00. Charfreitags - Coll. at Frankenlust \$14.48. House-Collecte at Confirmation by L. Gvtz \$5.28. By F. K. at Grand Rapids \$5.00.
 On the widow's fund: From teacher G. Bartelt \$4.00. Past. Löber \$4.00. Past. Hahn \$2.00. Past. Präger \$2.00. teacher Rix \$8.00. teacher Pritzlaff \$10.00. from L. Grube in Milwaukee \$4.00. N. N. there \$1.00. wedding coll. at C. H. Heckendorf \$6.00. surplus from funds collected at Frankenmuth for those burned down \$41.75. from A. Galsterer there \$2.00. collected at the jubilee wedding feast of Mr. Adam in Plymouth, Wis. \$4.75. Coll. on the baptism of children at Mr. Rev. Hudtloff \$2.50, from a number of his parishioners \$1.75. From Past. Crull's congregation \$7.00.
 For the inner mission: From A. Galsterer in Frankenmuth \$3.00. Through Past. Hudtloff, Kirchweih-Coll. \$9.50. By Past. Crull's congregation in Grand Rapids, Mich. \$3.00.
 On the Hermannsburg Mission: from the Immanuel congregation in Milwaukee \$9.50.
 For poor students: For F. Häuser in Fort Wayne Kindtauf-Coll. at Brtz in Saginaw \$5.00. For Dörfler in Addison from Hermannsauer Frauenverein \$10.00. Kindtauf-Collecte at teacher Winterstein \$4.25, at A. Fingel \$2.10.
 For poor students in St. Louis: From the comm. in Grafton, Wis. \$7.35. Aast. Bauer's parish \$1.43. For Wm. Hattstädt Kindtauf-Coll. at A. Fingel \$1.00.
 On the Emigrant Mission in Baltimore: From Teacher Grube's Students in Milwaukee \$1.00.
 For the new professorship in Addison: Bon of Sanct Stephen's congregation in Milwaukee \$17.25. Teacher Bodemer in Watertown \$1.00. Of some Lutherans in Fremont, Mich. \$2.25. Of the congregation in Frankenmuth \$13.20. Past. Allwardt \$2.00. teacher Friedrich \$5.00. past. Popp's congregation in Oshkosh \$8.12. Past. Spindler's congregation in Grand Havrn \$6.00. Past. I. L. Hahn's congregation in Cold Mater \$7.00, in HillSdale \$4.00. Bon Past. Partenfriider and his congregation in Bay City \$10.00. Past. G. Markworth's congregation in Wyandotte \$10.42.
 To the orphanage near St. Louis: By Pastor Thiele \$4.00. Collected by F. E.'s children in his family \$3.00. Gratitude offering by M. Probst in Monroe \$1.00. By teacher Bodemer in Watertown 50 Cts. Collected at the funeral of Mrs. Pound in Frankenlust \$3.15. Collected by L. E. \$3.00.
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 For burned-down co-religionists in Wisconsin: By C. Grahl in Fort Wayne H55.50. Bon Past. Sieving's congregation in Egypt, Ill, P13.55. By Past. Bergt of Doberenz in Paitzdorf, Mo., P1.00. by Ch. Grotfend in Carlinville, Ill., P3.00. by Past. Carpenter in Harris County, Texas, -P23.25. By C. Hartmann of Past. Nuoffers Township P2.50. By Past. Allwardt in Germania, Wis. a.s., -D53.00. By Past. A. Ch. Bauer's congregation on Tandy Creek H4.40. By Past. Allwardt in Germania, Wis. by, -P4.50. By C. Hartmann of Past. Nuoffer's congregation for Michigan \$2.50.
 C. Eilfeldt, Kassirer.

Received for **the Lutheran Orphanage near St. Louis** since January 5 of this year: From K. Köster G'5.00. Through Past. Flachsbar from his branch in Scotia Iron Works H3.00. By Past. Brüggemann in Darmstadt, Ind. as a thank offering for happy delivery P4.00. By Past. Matuschka by Mrs. Wilkes and Mrs. Meyer H6.25. By Past. Weyel and some members of his congregation P5.00. By Rev. Burfeind from his congregation at Clayton, Ill, by K. Furgott and K. Nuppel P2.65. By Mr. Römer P2.00. Bon Katharine Hubmann in St. Louis 50 Cts. By Past. Sandvoß from Mrs. Elise Wolf \$1.00, from his school children H3.25. By Teacher Falch from John Rohde P2.00. By Past. Graf from his congregation in August, Mon, O2.00. From Mrs. Schmidt 50 Cts. From the Virginians' Association of the Trinity - District in St. Louis \$28.15. By Rev. Sandvoß from his confirmands H5.50. From D.
 Himsoth in Past. Bremer's congregation O10.00. By N.N. O6.00. By Past. Bock from Mrs. Nönsel 1 child's dress, from Mrs. Bauer 1 piece of yarn. From Mr. Kreiche in St. Louis 2 worn cloth skirts. From Chr. Möller and Gottfr. Mertz 35 lbs. of hard soap. From H. Löhr 2 hams. From Gottfried Mertz 3 hams. Bon L. Volkning 1 half dozen missionary harps. Through Mrs. Past. Brohm from the sewing club of the Concordia - District in St. Louis 1 piece of trouser zeug. From Mrs. Müller 1 straw sack. From Mrs. Schmidt 1 pair of children's shoes. From Mrs. Chr. Levnhardt in Altenburg 4 Bush. Apple slices. Bon Kasp. Rauscher 1 sack of potatoes, 2 S. grain, 5 Gall. Vinegar. From Mrs. Weinhold in Frohna 1 box of sausages. Bon Georg Möller 3 doz. Eggs. Mrs. Gottl. Mertz 4 doz. Eggs. Casp. Rauscher 4 doz. Eggs. Balth. Schäfer 3 doz. Eggs, 1 peck apple slices. From Mich. Mertz 16 peck of peaches. Mrs. Papendorf 4 dozen eggs, 1 peck of bacon. By Past. Bünger from N. N. 1 box of tinware. Bon H. Löhr 4 dozen. Eggs, 2 bush. Grain. Bon Wittwe Gottl. Mertz 2 gall. Lard. Through Past. L. Lochner of the Sewing Society in Richmond, Ba. to provide 12 girls' dresses, 12 petticoats, 12 pairs of underpants, 4 handkerchiefs, 1 apron. By Emilie Fathauer in Crtte, Ill, as a thank offering H5.00. Bon Wilhelm Körber in Cape Girardeau G'10.00. By Mr. Strecker in Rock Island from his children's piggy bank D2.00. By Rev. C. A. Mennicke from the poor fund of his parish P2.50. By Rev. Streckfuß from an unnamed P5.00, from his parish P14.63. By Past. Biltz from an unnamed P2.00, from Jungklaus S4.00. From Past. N. N. Cl.IX). By Rev. Querl: on infant baptism at H. Pantke's in Lyonsville, Ill, collected .I5.33, by N. N. there H3.00. By N. N. through Past. B. \$2.00, collected by Past. Harkening bell-bag collect of congregation at Dissen, Mo., P9.65. By Rev. Roeder of his congregation at Dunton, Ill, K10.00. By Rev. Sieger by Wittwe Schuster P1.00, Mr. Appel H3.00, H. Steger M.00, D. Bohnhardt P1.00. By Past. Schumann collected at infant baptism from F. Dobbbrphull - P4.05. By Rev. Maaack from F. Dauler O1.00. By Teacher Bünger in Chicago from his school children collected P4.65. From piggy bank of Martha, Theodor and Adolph Bünger in Chicago O1.75. From H. Köhler in Darmstadt, Ill, by Rev. Pennekamp 50 cts. By Rev. Claus from Mrs. Siemers K5.00, from some other members of his congregation K5.00. From Teacher Haase in Chicago \$1.00. Bon P. Jungck and L. Sammetinger in Wapakoneta (late) P2.00. Bon Mr. Umbach from Indiana P1.00. Mr. Harnisch in St. Louis P1.00. Mr. Engel in Fort Wayne P5.00.

The following gifts were also received: Through Pastor Brüggmann in Darmstadt, Ind. collected P5.20. From Mrs. Past. Sauer H6.80. collected at Stoll's

wedding by Pastor Schweißer P5.75. by Pastor Böttcher at Fort Pulaski, Ill, \$15.00. by Mrs. F. through Pastor Wolbrecht H5.00. by Pastor Schäfer at Larnsville, Ind. collected at Mr. Walter's infant baptism, P2.00. thank offering by Walther's wife P2.00.

Many thanks to the kind donors on behalf of the orphans! A. Leymann, Orphan's Advatrr.

The following additional gifts have been received for **the Lutheran Orphanage near St. Louis as** of May 23:

Bon N. N. by Past. Schaller in St. Louis P2.00. By Immanuel Günther -himself O1.00. Mrs. Brauer in Baltimore P1.00. Konrad Mohr in Monroe H5.00. By Mrs. Katharine Hrrgemeier as a thank offering for her happy delivery P2.00. Mrs. Fr. by Rev. Wolbrecht P5.W. By Mrs. Pastor Seuel as a thank offering for her happy delivery P5.00. By Mr. Bro. Rohlfing O5.00. By Bro. Stiegemeyer in St. Louis M.OO. By N. N. in Past. Sondhaus' parish P1.00. H. Mensel in St. Louis O2.00. Rosine Schmidt there S2.00. From Rev. P. Heid's parish: by C. F. Hagemeyer H1.IX), G. Lmdeburg P1.00, H. E. HarmS P1.00, G. M. Schmidt -D2.00, W. Fischer 25 cts, George Lind 25 cts, Jakob Riesor 25 cts, Elisabeth Prang 50 cts, N. N. 50 cts, Geo. Tsarks \$2.00, Geo. Pfeiffer D1.00, Ferdinand Zeitz P1.00, August Dantzeiser P1.00, Mrs. Selby Jacobs P1.00, Mina Spindler P1.00, John H. Folkers P1.00, Bro. Meyer P2.00. Collected at Mr. Rev. Goembel's infant baptism by Rev. Kern in Chatsworth, Ill, -P2.15. Collected from N. N. by Mr. Past. Schaller in St. Louis H5.00. by G. Pritzlaff in Milwaukee K20.00. collected at Mr. Korff's infant baptism in Evansvillr, Ind. by P5.35. by Past. Nachtigall's grm. at Watcrloo, Ill, P6.50. Mrs. Christine Buff there K2-00. of the children of Mr. Past. Wille L2.00. I. Horch by Past. Horst \$2.IX), By the same of M. Fladt K5.00. By

Louis Kirkhoff in St. Louis P1.00. Hockzeits-Collecte bei Henn Karl Jüngel und Fräulein Ateiumever 4-7.45. Bon Frau Clara Römbeld 4-9.00. M. Friedrich 4-5.00. Vom Singchor des Drei-einigkeits-Distr. in St. Louis -D2.00. Hochzeits-Coll. bei Herr Oppermain und Fräulein Junge! 4-4.65. Bon Mrs. Ziegler H5.00. C. Bietb in Detroit 4-1.00. From the piggy bank of Karl and August Gebner 4-2.00. Collected by Mr. Teacher Eirich 4-4.50. Don Karl Langbein sr. in Mcmphis, Tenn, 4-5.00. F. Hallenberger in Marshall, Mo., P3.50. Mrs. Boß 4-5.00. Mrs. Pastor Reißingcr D5.00. Bon the congregation at RusselSgrove, Ill, 4-6.63. WeddingS coll. at I. S. Schneider H3.50. Bon to the school children of Mr. Lehrer Fiedler P4.31, from himself \$2.00. Bon to an unnamed person in Chicago -D2.00. From an unnamed person there 70 Cts. From a widow in Past. Wcseloh's parish G1.00. HochzeitS-CoU. with Mr. Aug. Krüger 4-7.00.

Warmly thanking the kind donors and wishing God's blessings . M. Estel, Treasurer.

ceived by the Preachers' and Teachers' Widows' and Orphans' Fund:

Bon Past.Kb'stering's congregation, from himself and from his teacher 4-13.00. Half of 2 collects from Past. M. MeyerS congregation at Leavenworth, Kansas, 4-8.25. Collecte from the congregation of Past. Andvoß in Port Hudson, Mo., .D9.00. coll. of the congregation of the Rev. Biltz in Concordia, Mo., H6.85. Collected at the wedding of Mr. H. Stünkel there 4-6.80. Collecte from the cross - congregation of the Rev. Biltz in Concordia, Mo., 4-8.00. Gift from Mr. Immanuel Günther in St. Louis -Pl.OO. Bon Mr. Past. Döderlein 400.00. Mr. Past. G. S. Löber 4-6.00. Bon the Lord: Rev. H. Sauer and teacher Lücke se 4-5.00. From the gentlemen pastors and teachers: W. Bartling, Biedermann, Biltz, Deffuer, M. Eirich, H. Engelbrecht, F. Fa-thauer, L. Geyer, Hain, Holtcrmann, I. F. Koch, I. D. Köhnke, W. Lange, H. E. Michels, E. H. Nagel, F. Nützel, Pröhl, Reinkt, Skolz, C. A. T. Selle, L. Steiubach, Strockfuß, A. Wagner and Wunsch each -P4.00. Of the pastors and teachers: Ch. H. Brase, K. Brauer, Joh. Käppel, F. Möller, E. Riedel, Stephan, L. Better each 4-3.00. Vou the gentlemen pastors and teachers: Bock, Brüggmanu, G. Grüber, Holls, Horn, R. Köhler, Ml Meyer, Tb. Micßlcr, Schüpsick each \$2.00. Of the gentlemen teachers: P. Nickel 4-1.50, G. C. Bernthal 4-4.00.

Direct to the General Treasurer, Mr. Pastor Böse, is belatedly, eingangeirr From.Mr.Pa.st.-J..C^..HiM.m'ler.W^L(-oit.. the Pastors I. Seidel and C. Lcucl 4-4-00 each, by Rev. I. Martin 4-2.00.

Oskar E. Gotsch, Treasurer of the Western District.

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! In the preacher and teacher Wittwen and Wnisen coffee is received:

Of the pastors: Sihler, Jäbkcr, Steinbach, Tramm, H. Crämer, Lmlmanu, Lothmann, Sauer, Strikter, Fleischmann, Wichmaun, Dulitz, Sieger, O. H. Schmidt, Evcrs, König, I. Rupprecht, P. Rupprecht, Lchwau, Knies, Schlesselmann, Rector Schick, Maack, Husmanu, Schäfer, F. Wvncken, A. Detzer, Merz, Jüngel, Zagcl, Wunderlich each 4-4.00. Bo" the gentlemen teachers: Banmgart, O. Schmidt, Kirsch, -Gotsch each H4.00. Past. Schöne- berg 45.00. I. -Laltlcr P5.0i>. By H.Hovcr, Collecte. -P8.00. Vou Past. Fritze 4-8.05. Past. E. Böse 4-3.00. By Pastors I. P. Karrcr and Brackhage 4-2.00 each. By Teacher Crome and an unnamed 4-2.60 each. I. G. Kunz,

Middle District Treasurer.

For poor students received through Pastor H. I. -Lchwensen from an unnamed wife in his congregation as a thank offering 4-5-00C . F. W. Walther.

With heartfelt thanks to God and the benevolent donors, I certify to have received \$10.00 from the worthy Women's Association in Mr. Past. Traut- Mann's congregation in Adrian, Mich. to have received \$10.00." Concordia College at Fort Wayne, Ind. I, Kruger.

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Mr. Pastor 6. E. B. Ilrrlrland HochEhrwüröen

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The "Lutheran" is published every Mrnate twice for the annual sub" scapiwnrprech'vvn-im-DkÜarUrid fifty -Lendr -for-dis-a "Swarlizon-lltik" scribes. who have to bear the same vc-raurzubezahlen and dar Pc-stgeld.- Zn St. Lvuis each number is sold for ten cents.

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Printing house of bungs twn Missouri, Ohio & a. St.

Petrus Paulus Vergerius,

or.

how a papal nuncio and Roman Catholic bishop came to the knowledge of the truth and entered the service of the Lord Jesus.

satiated noimlen and da" eternal rNen ^Un. Matth. 19, 29.

(Continued.)

3. in the service of the Lord Christ.

Vergerius took refuge in the Grisons, where most of those expelled from Italy by the Inquisition went. He first stayed in Valtellina and was for a while pastor in Vico Soprano, a village situated between Valtellina and Engadin. Here and in the surrounding area he gave many glorious testimonies of Christ and against the Antichrist, inspired by a great missionary zeal.

We omit, however, a more detailed description of his stay in Switzerland and praise the good hand of God upon him, which soon led him out of this region, where the Zwinglian spirit had already gained quite a dominion (which, by the way, already did not suit him), and where so many anti-Trinitarians (deniers of the mystery of the Holy Trinity) were spreading, into a Lutheran country.

Duke Christoph of Würtemberg, who had faithfully served the Lutheran Church, invited him to come to his country. He adorned him with the title of a ducal councilor and gave him the choice of where in his country he wanted to settle.

Vergerius accepted this offer with thanks and settled in Tübingen in November 1553. He soon felt at home and happy in the Lutheran German country. He was met with the warmest of welcomes. To Duke Christoph, whose trust he soon won and who also exerted a beneficial influence on him, he himself wrote in his recantation: "He is especially fond of the pure, true, renewed teachings of Christ IEsu, our Lord and Savior, and is very favorable to those who accept such teachings. Pleasant and beneficial to him was

the contact with the excellent Lutheran theologians J. Brenz and Jac. Andreă. How comfortable he felt in this environment, how grateful he was to God for the grace shown to him, we can see from the following mottoes of his recantation: "Many more pious and true Christians hold me dear and valuable as their brother in Christ". . . "It is so far from me that I have ever regretted it or will regret it, or that I consider it as if it should be reproachful and dishonest to me or mine, that I have left the high estate and the bishopric and am now consuming my life in this low and base estate, that I rejoice in it from day to day, the longer the more, and boast in Christ, praise and glorify him that through his unmeasured grace and mercy he has given me his spirit and has taken me from this impure, godless life, Godless life, in which I, wretched, blind man, as an instrument and servant of the wretched Satan, deceived the poor souls with false doctrine and worship, and made and ordained me, unworthy, to be his instrument and servant, so that for my part and according to the gift he gave me, I might defend his honor and help expose and reveal the deceit and falsity of the Antichrist.""

As delighted as he was with all the good that the Lord had done for him, the Antichrist was all the more inflamed with anger. The pope feared the adversary who had looked so deeply into the secrets of the Roman Curia. As Vergerius had already been exposed to many dangers in the Valtellina, so also in Germany he was not safe from the reenactments of the enemies. Once, when he was in Goeppingen in the house of Dr. Andreă and intended to stay there for some time, the duke advised him to go to a safer place. Here he almost fell into the hands of three bandits sent against him by Pabst Paul IV. "But they were discovered," he writes, "before they had found a suitable opportunity to kill me. Two of them fled to France, where they remained on the battlefield; the third was captured on the spot. The third was seized in the territory of the Count of Zollern, and when he saw that his life was forfeit after all, he confessed voluntarily and without being asked that he had been lying in wait for me with the two aforementioned for many days, either to finish me off, or to kill me, if they had succeeded in getting me alive into their hands, in delivering me to Rome, and that this order had been given to them by His Holiness."

He did not hold a public office in Württemberg, but lived as a private citizen. His livelihood was provided partly by a scholarship from Tübingen and partly by other gifts from his duke and other princes, especially Duke Albrecht of Prussia.

Even though he did not hold a public office, but lived as a private citizen, he was not idle, but an extremely faithful, diligent worker in the service of the Lord Christ. This is evidenced by his many writings, his participation in the dissemination of the Holy Scriptures, his extensive correspondence and his missionary journeys.

As far as his writings are concerned, his pamphlets against the papacy are particularly noteworthy. What distinguishes them is the satire that frequently occurs in them. *) Our church has brave fighters of the Pabstacy, after Luther especially Chemnitz, Gerhard and others, but after Luther no one has come close to Vergerius in the use of satire in the fight against the Pabstacy. Our Lord Christ uses various workers of different gifts in his service. If it was not given to Vergerius to expound the doctrines of the faith, like Luther, Chemnitz, Gerhard and others (he probably felt this himself and therefore gladly provided translations of such writings by others), it was nevertheless given to him to a great extent to be a good fighter of the Lord Christ against the antichristic Pabstism.

In his fight against the pabstacy, however, he never forgot that he himself had previously served the pope and promoted his kingdom. The thought of this often filled him with deep melancholy. In his recantation, he wrote to his compatriots and former diocesans, among other things, thus: "I want to confess my idolatry, idolatry and error, which I have practiced and committed during the 16 years that I wore the bishop's hat and the mark of the Antichrist with you."

*) Elijah the prophet also mocked the Baal apes. 1 Kings 18:27.

nen, as I have confessed before God the Lord." "I was also a spiritual robber and chalice thief, for I denied the laity the chalice; indeed, I was a wolf, for I disturbed the herd by my idolatry and confirmed many of them in the false papal religion and thus deceived them. Therefore, I earnestly, diligently and sincerely ask them to forgive me this sin of mine, which I have committed against God and them, for God's sake.

And admonish, warn and beg them **also** here that they do not look at what I did and acted in the time of my blindness and unbelief, in the time when the heavenly Father had neither circumcised my heart nor opened the eyes of my understanding, but with me reject **and** let go of all this as the lying devil's mirror-fighting and deception and take hold of, accept and keep the real truth that points us to Christ, the one Savior.

As a lovely proof of how much he, as a truly penitent, endeavored to make amends for what he had previously corrupted, we can also cite the fact that he had one of Luther's writings, which he had earlier, as papal nuncio, bought up in large quantities and had burned, reprinted. It was Luther's tract published in 1537: "How and why a Christian Concilium should be free." Vergerius wrote in the preface of his new edition addressed to Aurifaber: "That Saul, that clean negotiator of Pope Paul III, who pompously praised the concilium to be held in Mantua throughout Germany, was me. That is why this writing was directed against me and my legation, and it did not escape me how obstructive it was for me. For while **I was** negotiating, voices could be heard. voices could be heard, which reminded very emphatically of the oaths sworn by the bishops to the pope. Concerned about the success of my mission, and carefully tracing the source from which the objections made to me had sprung, I finally discovered that writing which barked at me like a little dog and betrayed me. While I was observing a guileful silence about the form of the negotiations, this book cried out, as it were: "Beware, Germany, of trusting this legate or any other papist; for they have conspired against the apple of your eye, the true Church of God! - Do you want to know, Aurifaber, what happened next? I did what I **had learned in the school of the Popes**, i.e., I had as many copies as I could find bought up and handed over to the flames, but I would even rather have thrown the author himself into the fire, if I could, because he had been too violent for me and seemed to have put the knife to my own throat. So forbidding was I in my hatred of the faith; so bad a persecutor of the church of Christ have I been! there you have the story. You hear that I have waged war with this book. - Now, for the sake of it, because I destroyed so many copies in the fire and defrauded so many pious people of its contents, I must have at least as many reprinted at my expense and returned to the churches. Such a penance is pleasing to God and I am obliged to do so."

(To be continued.)

The incense is prayer, the altar is Jesus' name, the fire is the Holy Spirit; pray fervently, God says: mines. E. Stockmann.

(Submitted.)

From the "Bännisch - holding" excluded community members.

(A paper for the New York Localconference.)

(Continued.) II.

How is the pastor, as the public representative of the congregation, to act against a banned member?

The two points that remain to be discussed, namely: How is 1) the pastor, as the public representative of the congregation, and 2) how is the individual member of the congregation to behave toward the banished person? can, in the nature of the matter, contain nothing other than what has already been said about the behavior of the congregation in general, applied to the individual person; only in so far will a difference arise, as we will show in the duties of the pastor toward the banished person, what cannot happen and what can happen on the part of the public preaching office to the banished person.

Since the congregation, as well as the pastor, is commanded to avoid the banished person, all seeking and admonishing on the part of the pastor has also ceased with the pronouncement of the ban; he no longer holds his sin against him; For by despising the punishments and admonitions given before the banishment and by remaining impenitent, he has publicly declared that he does not want to be punished with God's word, that he does not want to submit to the punishment of the divine word, that he does not want to recognize and confess his sin; he has renounced God with one word, and the precious pearls of the divine word must not be thrown before him.

But not only may the pastor no longer punish and admonish him as before, he must also avoid all contact with him, not to visit him without being asked in cases of illness; in a word, the personal pastoral care that he owed him has ceased; the banished person has spurned his pastoral care, so he has no further pastoral care to exercise over him, except to commend him to the grace of God. If, however, the banished person desires the pastor, for instance in serious illness, then the pastor must come to him without delay; for the desire for the preacher is a sign that the conscience of the banished person has awakened, that his sin weighs on him, that he seeks forgiveness and desires mercy. If this is the case with the banished person, the Holy Spirit has succeeded in his work on his soul, the sinner has turned to repentance and shall live, yes, God has already absolved him in his secret judgment, pardoned him and accepted him again as his dear child and heir. God now wants his newborn child to be fed, strengthened and assured of his state of grace; The heavenly Father wants the lost but now found

Son to be prepared a feast of joy and put on a festive garment, and He wants to do this exquisite work through men, through the preacher, and the fact that the sick banished man, who is unable to come to him, desires the preacher is a call from God to him to perform the most exquisite work of man, to assure penitent sinners of grace, on the poor soul. If he refused such a visit, he would thereby, as much as it would be in him, press the sting into the heart of the poor, afflicted and anxious soul: the children of God may not condemn me, the servants of the Lord may not condemn me.

and as they did it at his command and according to his word when I was banished, so they do it now; God has rejected me, there is no mercy for me. Such a poor soul would thus be misled by its young and weak faith, made angry, and, if God does not see his way in mercy, go to hell in despair. - But cursed is the preacher who loads such guilt on his conscience; an unmerciful judgment will be passed on him by God when he demands the blood of the soul he has murdered from his hands and he knows nothing to answer. What is written Luc. 17, 1. and Match. 18, 7: "But woe to him by whom vexations come." "But whosoever shall offend one of these least of these, which believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the sea, where it is deepest." If the pastor comes to the sick prisoner who desires him, he must first ascertain the state of his soul, comfort him according to his condition, or inform him that, unless the sick person repents and recognizes his sin, he has no business with him; but this should be connected with a serious call to repentance. It is a different matter if the banished person is healthy and able to seek out the preacher himself, but nevertheless desires his visit. Such a request is not to be rejected outright, but it can be assumed that if the repentance of the banished person were sincere and thorough, it would also drive him to visit the pastor himself; Therefore, under certain circumstances, such a person may be told that the only thing the preacher has to look for from him is a confession of his sin; if he feels sincere repentance, he should not shy away from the path, and yet believe that his repentance will not only cause joy among all God's children on earth, but also joy among the angels of heaven. But in such a case, the wisdom of the individual preacher must decide according to the circumstances.

But it may also happen that the preacher meets the banished person by chance, and then the question arises: How should he behave in this case? He will probably do the right thing if he asks the banished person in a friendly manner whether he has recognized his sin and whether he is sorry for it, and presents to him the heartache he is causing his brothers and the damage he is causing himself. The behavior of the preacher will have to depend on the attitude of the person who has been banished. (I assume that in such a case, when the preacher is forced by circumstances to talk to the banished person at all or to be together with him for a while, he may address him in this way, because such a meeting may well be regarded as a sign from God to strike a blow of mercy to such a heart).

Since the banished person has the right to attend the public sermon and, by such attendance, at least in this part, places himself under the pastoral care of the preacher, but the latter knows how things stand with this soul, the preacher has the sacred duty to work on such a soul to the best of his ability through the sermon He will do this, however, if he not only punishes with seriousness, but above all also emphasizes with heartfelt, forceful words the grace and mercy of God toward the repentant sinner, remembering the words of God Rom. 2, 4: "Do you not know that the goodness of God leads you to repentance?"

when he faithfully testifies that all, even the greatest sinners and despisers, have a Savior in Christ who has borne their sins and paid their debt, and that whoever repents and believes will receive forgiveness of sins, life and salvation. Thus it is shown to the sinner again and again that the severity applied to him is not the severity of the enemy, but the severity of love, as well as that there is still salvation for him and that he can still be saved, if he only recognizes his sin and repents, and finally also that this is the only way to save his soul from eternal damnation; as it is written Jerem. 3:12, 13: "Return, thou apostate Israel, saith the LORD; and I will not hide my face from you. For I am merciful, saith the LORD, and will not be angry for ever. Only know thine iniquity, that thou hast sinned against the LORD thy God."

The apostle John says of all manifest enemies of God, thus also of the banished, 2 John 10.11.: "Do not greet him either. For he that saluteth him maketh himself partaker of his evil works." Therefore, even a preacher of the gospel may not greet such a person. In most cases it will be the case that the banished person, for example, when he meets the preacher on the street, will not even look at him, let alone greet him; nevertheless, there are cases in which the latter happens. It is evidently not the apostle's intention that such a banished person should be denied the civil greeting; rather, he speaks of the Christian brotherly greeting; in this case, therefore, the preacher is not forbidden to "offer time" to the banished person, as it is customary to say. In the name of the Lord, however, he may greet him sufficiently, for to wish such a person, who has avowedly renounced God and does not want to know anything of Him, "The Lord be with you," "God greet you," and the like, cannot be done without sinning against the second commandment.

If a banished person dies in his impenitence, as far as people can see, the hope that he will be blessed is cut off for all those who remain behind. They can say no more of him than what the first Christians said of Judas: "He went to his place." Apost. 1, 25. Even the preacher may not bury such a one under any circumstances. For the Christian burial is a solemn expression of the hope of the bereaved brethren that the soul of the departed brother will be blessed, and that his body will await a happy and blessed resurrection to life in the quiet of the chamber of sleep sanctified by Christ. Therefore, they solemnly bring the body, to which such glorious things await, into the grave, and bear witness in the funeral oration that the deceased was saved by these and those marks and fruits of faith that he showed in life. For this very reason, those who are left behind should not mourn, but rejoice that the deceased has now overcome and entered into the rest of the children of God; and finally, they also lay his mortal shell in the lap of the earth as a seed for the harvest of the resurrection, expressing their hope in prayer and asking God that He may give the body a gentle rest in the grave and a joyful resurrection. - But it is obvious that a banished man, who had passed away in his impenitence, had no faith;

Where do the Catholics all get the money to build so many and magnificent churches and erect their magnificent institutions?

To bury such a person as a Christian is to blaspheme the name of the Lord. To place him and his church in the service of the devil and his synagogue, to hand over his prey to the devil in the name of Jesus Christ. But "what enjoyment has righteousness with unrighteousness? what fellowship has light with darkness? How does Christ agree with Belial? or what part has the believer with the unbeliever? What likeness has the temple of God with idols?" 2 Car. 6:14-16. How much less may a Christian preacher, a minister of the church, place himself, his ministry, the church in the service of the devil?

A banished person is also one who, by his persistent impenitence, has just declared before the whole church that he has renounced God and His Word, does not want to be in His church, has no part in Word and Sacrament and their promises.

He does not want to be saved, but wants to be and remain the child and heir of the devil. He has therefore renounced and forbidden himself any service that the church can render him through its servants and members, and has remained in such a state until death. And the body of such a one should be solemnly buried, consecrated and blessed by the church through its servants in the name of Jesus Christ? God be for it! Every faithful preacher should beware of such an abominable abuse of the office with all diligence! - That the excuse is often given that one does not bless the corpse, but may bury it, is an excuse, behind which miserable fear of man or gross ignorance is hidden; For not only the so-called blessing of the corpse, but the entire funeral ceremony is performed in the name of the church by the servants of the same; thus - despite the omission of the blessing of the corpse - the church is placed in the service of the devil and the bride of Christ is degraded to a handmaiden of a servant of Satan. But is this not contrary to the honor of God and the Bride?

Christ, against all seriousness of Christian church discipline? - It is said that one also buries those who were openly worldly people in their lives, who cared little or nothing for the church.

have taken care of, and so on. Now, this is not the place to discuss this point; however, a distinction must be made between these and the banished. Of the former, Christians may have little hope that they have become blessed; of the latter, they have none at all. The former were not declared before all the world, manifest enemies of God, but the latter were. The former, therefore, a Christian preacher may well bury under certain circumstances; but those of whom it is evident before all the world that they have gone without any marks of repentance, as: He may under no circumstances bury those who have been banished, those who have committed suicide, those who have drunkenly drifted away, and the like. It is also a lame excuse that one can testify against them in the funeral oration. The testimony that a Christian preacher must bear against them is: "Avoid them", 2 Tim. 3,5, Tit. 3, "It is better to have nothing to do with them", 1 Cor. 5, 11. All other so-called testimony contrary to this is self-chosen, and therefore not pleasing to God, but an abomination before Him. - What trouble will a preacher give his congregation if he preaches to them from God's word to avoid the banished with all diligence and earnestness, but honors them himself with a Christian burial even in death!

(Conclusion follows.)

Who must not be surprised about the colossal purse, which the "poor" successor of St. Peter has at his disposal! For wherever one looks, the institutions of Rome, its monasteries, schools, churches, hospitals and orphanages shine in splendid splendor, like magnificent monuments to the inexhaustible wealth of gold and silver, of which Peter once had to say: "Gold and silver I have not," but his successor can say: "The more I have of them. But where do all these riches come from? Obviously they cannot be spent for a piece of the holy "inheritance of Peter", because what Peter himself did not have, he could not bequeath, neither to his true nor to his alleged successors.

Now, the Catholic Church has many a beautiful source of income, some of them always flowing main sources, others incidental secondary sources. Among the latter, which are becoming more and more important, especially in America, we include the speculations that the Catholic bishops not infrequently engage in with land and other property, as well as the colossal donations of money that they allow to be given to their institutions under false pretenses by unscrupulous legislatures and so on. But the main sources are those which the false teachings of the papacy always keep open to them. A church that teaches that good works make one righteous and blessed before God, and that one can earn the merit of truly good works by merely donating money to the church, whether in life or in death, can certainly count on the fact that both conscientious and conscienceless souls will possibly throw quite a lot of money into the church's treasury. Some do it simply out of a shamefully seduced, mistaken conscience; others do it in order to cover up their otherwise vicious lives by the merit of such a gift of money and to buy a license for their wanton vices. And what masses of money may not accrue to the Catholic Church in this way as supposed amends and atonements for sins and crimes committed! What riches the indulgences and St. Peter's pence have brought the pope! How many souls, ensnared in blindness by false doctrine, may, if they want to enter a monastery as "poor" monks or nuns, first hand over their possessions to the church! How many rich people may still want to acquire a righteous and beatifying merit on their deathbeds by rich donations of money to the church and its institutions, and build the comfort of their troubled conscience and the hope of beatitude on this supposed merit, which they have been lied to by wretched priests! Oh, the millions of the doubly deceived, who sacrifice their earthly possessions in order to buy a false, deceptive hope of heaven! And then there is purgatory and the sacrifice of the masses, this

inexhaustible, ever-bubbling source of innumerable contributions to the coffers of the church; for whoever believes in purgatory and in the redeeming power of the sacrifice of the masses will not like to have as many masses as possible read from his wealth or his poverty for himself and his loved ones, so that the torment of purgatory may be shortened for them as much as possible and the alleged process of purification hastened. It is easy to imagine the immense amounts of

The pope's purgatorial superstition may draw from the pockets of the rich as well as from the pockets of the poor, and what immeasurable riches this shameful, cursed error and superstition may bring to the pope.

Moreover, the clever clerics know how to combine other advantages with their fairs and to unite with the hope of a sure profit in heaven also the attraction of a prospect of an admittedly uncertain profit on earth. We have before us a number of the "Catholic People's Newspaper" (Baltimore, Md.), in which, in addition to a number of advertisements of wine and lager beer saloons, there is also a whole series of such advertisements, which give us a glimpse into the financial relations of the papal kingdom of heaven and show us quite clearly what an exceedingly lucrative business the "all-holy church" knows how to run with its lied and faked purgatory. Here are some excerpts from the advertisements, which are printed in black and white. So under No. 1. it says: "A 50-year Mass foundation in honor of the Sorrowful Mother of God Mary was established with the permission of the Most Reverend Archbishop Purcell at St. Bonaventure's Church in Fairmount, O., in such manner that from the first of July-1871, for 50 years, a Mass in honor of Mary, the Sorrowful Mother of God, shall be said every 1st and last Friday of each month for all the living and deceased, of whom or which one dollar each, or 5 dollars for an entire family, has once been offered for the payment of the still considerable debt of the recently erected St. Bonav. Church and School" and so on. (These are very beneficial conditions for families with many children!) - No. 2: "With the permission of a holy mass has been founded in Neu-Hierlingen. With the permission of , a Holy Mass has been established in Neu-Hierlingen, so that on every Friday of every week from December 1, 1871 to December 1, 1881, a sung Holy Mass will be held for all those who have contributed 2 dollars to the good of the church. (The sung masses are supposed to have a more powerful effect than those that are merely spoken, and thus to redeem souls more quickly and promptly). - No. 3 asks "our fellow citizens" to contribute to the construction of a new orphanage and then makes the following promise: "Out of gratitude to those who contribute a dollar for this purpose, we commit ourselves to pray the rosary for our benefactors every day with our orphans. The names of the benefactors will be entered in a book specially designed for this purpose, and they will receive a printed certificate made for this purpose. (Probably this certificate is to be shown once at the Himmelsthür as a kind of recommending admission card). - No. 4 contains the following request: "Since the undersigned is very anxious to expand his monastery and cannot find help anywhere, he turns with full confidence to the mercy and love of the faithful with the request for help under the following conditions: For all who send him Five Dollars within a year, two High Masses will be held annually, as long as the monastery stands, one on the 19th of March, the other on the 2nd of November. In addition, each contains a lot on the following property in the state of Minnesota: 160 acres in Anoko Co, 160 acres in Stearns Co, 4 times 80 acres in Stearns Co, 1 house and lot in the city of Shakopee, 5 acres near Shakopee, 16 lots in St. Joseph, Stearns Co, 12 lots in Richmond, Stearns Co." and so on. (One would think that if all the property was simply sold, there would have to be quite a lot of property).

The monastery was built for the pile of money, but if it is raffled off as an earthly addition to the holy share of the 2 high masses, it must bring in considerably more).

So the pope's church builds its churches, schools, orphanages and monasteries or pays the debts that still burden them. How very different is the religion of Christ, as the New Testament clearly presents it to us, from the religion of the pope, his alleged governor! Christ says: "The poor have the gospel preached to them," and: "He that believeth and is baptized shall be saved. With Christ, then, the poor have at least as much in the gospel as the rich, and can just as easily partake of the treasure, namely through faith, which appropriates Christ's merit. With the pope, however, one must always wish to be quite rich, so that from his wealth one can read as many masses as possible, pray rosaries, and have other things done for him, in order to gain a comfortable, unhindered entrance into the kingdom of heaven. Christ says that it is difficult for the rich to enter the kingdom of heaven; but the rich must be able to enter the kingdom of heaven with the greatest ease and speed, since they can have so many good works done for them with their beautiful money, and they can buy other people's holy merits with their precious coins. Oh, how many millions of heavy money the shameful fable of purgatory and sacrifice may have earned for the pope and his bishops; for Christ knows only of two places to go and of two ways to get there, namely, the narrow way that leads to life and the broad way that leads to damnation. The Lord Christ knows nothing about a middle way between the two, which leads to purgatory, nor do his apostles and prophets, nor does the entire Scripture know anything about it.

And when our "good Catholics" come to the door of heaven with their Mass receipts, rosary certificates, indulgences, etc., when they knock quietly and want to ask St. Peter for a gracious entrance, what can he answer them but what he already told Simon the Sorcerer: "That you are damned with your money, that you think that God's gift is obtained through money! You will have neither part nor seizure," etc.? (Acts 8:20) And what a beautiful successor to Peter is the pope to me, who "for the sake of shameful gain" wants to sell poor sinners the grace of God and their souls' salvation! For he who does not have mass diligently said by the pope may see for himself how long he can endure in purgatory; but he who comes with full hands and pays well, for him the pope can already find help, he only flits through purgatory. In short, the pope's religion says: "He who has money is soon advised; and he who has none must roast that much longer." Therefore, good "believers", hurry to the priest with your money bags and save your souls from the evil purgatory (whereby you will be deceived twice, for the money and for the soul), and help the "poor" pope and his bishops and priests to build many and splendid monasteries, churches, schools and other institutions, and to lead a splendid life of well-being (by which, of course, they will also bring themselves into the abyss of hell)!

—S.

Report of the Castle Garden Missions Committee *).

The Emigrant Missions Committee of New York takes the liberty of submitting the following information to a venerable Synod concerning its activities to date: The report submitted to the venerable Synod at Fort Wayne in 1869 covered the period from February 1869 to December of the same year; since then, as we confess with heartfelt thanks to God, our work has spread and increased against all expectation and has been accompanied by rich blessings. The work of the missionary is spiritual as well as physical. Although, according to the given circumstances, the physical help that the missionary provides to the emigrants makes up the greater part of his work, his spiritual activity is by no means to be deprecated. This consists of distributing tracts, warning and advising the emigrants, and possibly pointing them out to our congregations. Especially this part of the work has been an extremely blessed one, since the number of those who have come to our congregations through the service of the missionary and have joined them is significant, indeed some of our congregations consist largely of such people. - Unfortunately, we still lament the lack of a suitable location for holding Sunday services for the emigrants.

From year to year, the more our work became known in Germany, the more the number of those who had already been referred to our missionary from over there increased, and consequently also the number of those who, informed of our work by their communications on board the ship, voluntarily turned to the missionary. It would be very desirable if we could find people, for example among the employees of the ships, who already drew the attention of the emigrants to our missionary during the journey and referred them to him, and thus served as agents to a certain extent. - Due to the larger number of emigrants who turned to him, as well as the ever-increasing number of orders and transports of people, which also kept the missionary busy with our congregations in Germany, his work increased to such an extent that it had long been necessary to add an assistant to him. For a while, Mr. Catenhusen performed this service, but since his departure to our seminary in St. Louis, a young man had to be hired, who can do little more than look after the office and take care of small errands; the great burden still lies on the missionary alone. Since this burden already exceeds the strength of one man and is likely to increase steadily, the Committee takes the liberty of submitting to a venerable Synod the expediency of employing a suitable assistant in the not distant future.

Various connections with Europe were also established, e.g. with the city missionary in Antwerp, Mr. Voßkamp, through whose mediation many emigrants were assigned to us and who received tracts and calendars from us for distribution to the emigrants in Antwerp. Many pastors in Germany also refer emigrants from their congregations to us and have entered into correspondence with us. In particular, Pastors Nicolausen in Fischerhuten and Ruperti in Bremerhafen have rendered essential services to our cause, in that the former in particular, in conjunction with other Lutheran pastors in Germany, has had an address card printed, which contains the addresses of our

*) This report was given to the Synod, by whose order it appears here.

missionary in New York, as well as those of the pastors of our synods and those of synods associated with us who reside in the capitals of our country, and has sent the same to many pastors of Germany for distribution to emigrants.

Since the brothers in Germany showed such a lively interest in our work, we made them the proposal to hire an agent in Bremen and inquired whether the aforementioned Mr. Voßkamp would be a suitable man. After a short correspondence, we made the gentlemen in Germany the further proposal to let the agent to be hired act for a while as a helper to our missionary, so that he would become familiar with the local conditions and could better serve the emigrants through his experience gained in this way. For our part, we made an effort to keep the agent here as long as possible, but only under the condition that he work as our agent and neither now nor later get into contact with other church bodies, nor act as their agent. We are now awaiting a daily reply from Germany to this proposal.

Your committee also intended to have an exact mission map of the United States made, on which, in addition to the capitals, only those places would be indicated where congregations of our synods or synods connected with us are located. This map should be accompanied by an exact address list of the pastors including a list of the railroad connections of the individual places with the main lines of the country. However, despite the request in the "Lutheraner", the number of addresses sent in was so small that the plan had to be dropped, to our great regret.

In order to acquaint our congregations with the nature and purpose of our work, to convince them of its necessity and to call for strong support, the secretary of the committee undertook a missionary journey to northern New York and Michigan in the winter of 1871. Unfortunately, he was called back home by the telegraph after only a short time, by which interruption the purpose of the trip was largely missed; nevertheless, about twenty congregations were visited and speeches were held to them.

A venerable synod will see from these brief communications how important and beneficial our emigrant mission is and how, by God's grace, it has spread far and wide in a short time. Even now it would be desirable, and in the near future it may be necessary, to have agents not only in the port cities, but also in those larger inland cities through which the stream of immigration mainly passes, such as Chicago, Detroit, Cleveland, etc., who will assist the immigrants with advice and help and protect them from harm, especially since the army of emigrant-ruiners and landlords is numerous even in inland cities, which are the terminus of large eastern railroads.

In order to give the venerable Synod an overview of the work of the missionary, we leave here a short business report of the same:

At barem yellow went through the hands of the missionary 819,478. 23

Of these, the following were intended for emigrants

true..... \$48,719. 69

For the mission cash register P658. 51

The missionary received and transported 2309 people on behalf of their relatives in New York. The number of those who voluntarily approached the missionary, or whom he

in

The number of people who visited the site itself cannot be stated precisely, but it amounts to many hundreds.

Letters received by the missionary a. from America 2088 b. from Europe 171, together 2259. The number of letters written by him is circa 2000.

One of the missionary's most blessed activities, both physically and spiritually, was that he was able, through funds in the hands of the emigrant committee or the missionary himself, to make advances to needy emigrants for the continuation of their journey. Through such temporary advances, hundreds of poor emigrants were helped out of immediate need.

Several hundred people have also received work through the missionary. The number of the very poor who have been helped with money, food and shelter cannot be stated, but it is a large number.

It remains for a venerable Synod to receive the Cassa- Report of the Cassier of the Castle Garden Mission, Mr. I. Birkner, as follows:

Revenue.		
1867 December	811 .00	
1868 January	to September	80.15
1869 February	to December	1335.83
1870 January	to December	1393.63
1871 January to December	150474	
Summa 84325	.35	

M u s g a b e s .

1869 O 1232	.658	916.63	8225.00	8 91.00
1870 1406.	931t >00.00	300 .00106		.95
1871 1451.	401000.	00180.	00271.40	

Rent for office expenses namely to- Salair Office and assistants

Summa: 84090. 9882916. 638705. 008469.35

Balance in Cassa on January 1, 1872 8234.37.

Finally, your Committee takes the liberty of presenting the following wishes to a venerable Synod:

1. that the venerable Synod give to the Committee the right to supplement itself in case of need, so that the number of members of the Committee will always be full. Appointments made in this way could be valid until the meeting of the next Synod, to which they would be submitted for confirmation or rejection.

2) Does your committee consider it desirable to increase the salary of the missionary by \$200, so that it will not be \$1000.00, as at present, but \$1200.00.

The Committee hereby takes the liberty of submitting its wishes to the Venerable Synod and is prepared to explain and justify them orally.

New York, April 9, 1872.

F. W. Föhlner, President.

I. E. Gottlieb, Secretary.

I. Birkner, Cassier.

G. C. Holls.

I. H. Bergmann.

Jacob Morch.

S. Keyl.

To the ecclesiastical chronicle.

Our dear Pastor Brunn writes to us on May 14, among other things, the following: "Your jubilee celebration will now be over. We have celebrated it here in the most intimate spiritual fellowship and in praise of God. After we celebrated the 26th of April in our missionary institution with a smaller domestic celebration, we held our missionary annual celebration on the 28th of April, with which we united the commemoration of the jubilee celebration of your synod. Very lively and cheerfully we commemorated the great crowd of our brothers in America who gathered in St. Louis in those days.

and I pointed out to our festive assembly how much cause we had for joy and praise to God in the fact that, with such a small number of truly faithful fellow Lutherans left in Germany, we were united with thousands of brothers and sisters in the faith over in America. In my festive reflection, I had as my theme the wonderful guidance of God, which the view of the Lutheran Church in North America shows us, especially the 25th anniversary of the Missouri Synod. In the first part, I showed these guides partly in the outward, so wonderful growth of the Lutheran Church in North America, especially of the Missouri Synod, partly and even more in its purity and unity of faith and doctrine. In the second part, I showed what strength of faith also comes from this for us in Germany, not only by looking at the glorious deeds of God in North America in general, but also especially by seeing how the Lord always keeps the promises he has made to his church, how, in spite of the collapse of the church in Germany and the doctrinal confusion that is rampant here, he still has, builds and maintains a church in our day that stands and persists in true unity of faith. Yes, for this the Lord be highly praised in eternity. - We are eagerly awaiting the festive reports from St. Louis, so that we can relive your celebration with you in spirit. - I must now follow up the above with some sad news. I already wrote to you in my last letter about my sickness this winter, as the main cause of my not coming to America. Joy and excitement made me preach loudly and cheerfully at our mission festival; but then, the following week, I collapsed. A feeling of weakness made it impossible for me to go to church the next Sunday. On May 6, I drove to Bad Ems, which was close to us, to consult a skilled physician. After a careful examination, he declared that "I was very ill, my chest was deeply damaged, my skin withered and died, my blood circulation was weak and disturbed, and apart from the use of the Ems and Nassau baths, I absolutely needed complete rest, otherwise someone else would retire me within a year. - This is the medical report. I am sharing it with you not for the sake of my little person, who would like to go in peace, but for the sake of our institution here, whose continued existence is important for your synod. It may well be, as I have already written to you, that the ecclesiastical storms threatening us in Germany will also deeply shake our institution. But one thing is absolutely certain to me: we must not close our door until the Lord closes it for us, we must not give up in the face of time, but must faithfully and firmly stand our ground and carry on our work, waiting for the things that are to come. I have been greatly strengthened in my faith by the fact that in the last few weeks the number of new applications for the coming new year of the institution has again increased to 16-18, while I may send you 16 this year. Thus the blessing of the Lord has not yet departed from our institution here; it would therefore be a sin and a disgrace if we were to give way and become dull. That is far away. Under God's gracious help, I am ready to put the remaining part of my strength to the last drop into the work of the Lord, which he has given me to do here, and I hope to be strengthened again so far that I will not be completely unable to do my work.

I do not need to sit idle. But I will absolutely have to have an assistant in the preaching office as well as in the institution. So you will now have to seriously prepare to send me one from America. In vain I am looking around in Germany for a young man who would be suitable for here. God could send one, but so far he has not done so. In Bavaria, a circle of students agreed with us in teaching, but they are already all in office and will not want to spend it to accept an assistant's position here. I can offer no prospect to an assistant to become a pastor except in America. A young man, a candidate of theology, who would become my assistant, would have to be determined to go to America in a few years. Here in Germany, this will only happen to candidates in individual, special, God-sent cases. If such a case should occur, I would inform you immediately; but we cannot wait for it, but I will have to ask you - since I can no longer postpone the matter to the unknown - to send me an assistant from America, whom I can expect here by the end of July or beginning of August. - I can only excuse the fact that I have to place this entire burden on your shoulders without further ado, by the fact that I only consider it a matter for the local institution. - Pastor Brunn has already been informed that the synod has selected the student Mr. C. A. M. Eikmeier from Lemgo, who will take his candidate exam at the end of this month, as his assistant and will send him him.

W. [Walther]

Gymnastics Federation. When young people who belong to the church are warned against joining one of the public gymnastics clubs, one often hears the excuse that the gymnastics clubs are not concerned with religion, but only with physical training. The latter, however, is certainly not something sinful and indecent to Christians, but rather something in the middle, something good and useful for every human being. Now it cannot be denied that gymnastic exercises are not to be blamed, but rather to be highly recommended to the youth; unfortunately, however, nowadays almost everywhere the public gymnastic clubs do not by any means pursue only the purpose of physical training. On the contrary, the very leaders of these clubs have the plan to turn the gymnastics clubs into army clusters with which they intend to finally drive Christianity and all religion out of the world. Recently, the following platform was adopted by the North American Gymnastics Federation in Louisville: "The North American Gymnastics Federation, by uniting all associations standing on the following platform, aims to support them in their efforts to educate their members to become people of strong body and free spirit, and it is its special task to bring the radical reform efforts in the social, political and religious fields to the correct understanding of its members and to initiate their realization by all means at its disposal. This association is to be a nursery for all those ideas which arise from a natural and therefore reasonable world view. - Shouldn't every Christian youth be afraid of joining unbelieving young people on such a platform? . W. [Walther]

Judicial Decision Regarding Church Property. The Supreme Court of the United States, the U.S. Court of Appeals, has recently issued a decision in the case of a dispute over church property.

If a building is administered for religious purposes, the courts shall see that it is not alienated from this purpose, and the courts shall therefore investigate and decide which of the two disputing parties is the true representative of the faith or religion in question. If, however, no creed is mentioned in the title and it is merely stated that it is dedicated to the religious customs of an ecclesiastical organization or congregation, the courts shall investigate which applicant represents the true ecclesiastical organization in question or is the rightful successor. An independent congregation naturally governs itself, and there the decision and investigation is easy. - If, however, the congregation in question belongs to a larger ecclesiastical organization or denomination, the Court shall make inquiry of the highest ecclesiastical authority in the church in question and consider its decision as binding and final." This decision is of such great importance because it is now known how the highest court will finally decide when a case concerning church property is brought to it, and because the lower courts are therefore already guided by it as by a law. That the decision of the "highest ecclesiastical authority of the church concerned" should be regarded as binding and final by the civil court is a severe blow to the freedom of the congregations. For if the so-called highest ecclesiastical authority is unfaithful to the confession of the church, it will naturally declare those to be the rightful owners of church property who have departed from the faith of the church with it and hold it. Therefore, congregations will do well to declare in their constitutions that they do not recognize anyone as their highest "ecclesiastical authority" with final authority in matters of faith. If there had been such a law at the time of the Reformation, those who protested against the introduced innovations would have lost all their church property and this would have been awarded by the Pope, as the highest church authority recognized at that time, to his creatures, the papists. W. [Walther]

Lutherans in Armenia. Recently the newspapers reported that on Sunday, January 28, a terrible earthquake struck Shemakha in Armenia (West Asia), a church collapsed and a large crowd of men were buried under its rubble. From the Allgemeine Leipziger Lutherische Kirchenzeitung we see that this church was a Lutheran one. It was founded 30 years ago by an Armenian named Sarkis, who was trained as a Lutheran missionary in Estonia. The pastor of the congregation, which consists of 500 souls, since July 1869 was Israel Beck Doluchanjan, who studied theology in Dorpat. About the misfortune that befell this congregation, the mentioned newspaper writes the following: "The whole congregation was solemnly assembled in the prayer hall as usual in the morning at 10 o'clock and opened the service with a song. Suddenly the building shook, the massive walls crumbled, the roof and the large beams collapsed, burying all the men. Only the women's hall remained standing, for according to the custom of the Orient they are in a special section, and thus women and children were

saved. The crying and screaming of the women and children was heartbreaking, and from all sides the wailing orphans and widows called in vain the names of those buried, for they did not hear them. At last, after five long

Within a few hours, with the help of 40 soldiers provided by the district chief, who was present at the time, the Armenians stood by in cold blood and succeeded in digging them all out. Twenty men were dead, but the rest were all more or less severely wounded, so that many of them are still seriously ill. The rescuers told us that all those buried under the pile of stones and under the beams, where they had no hope of rescue, had spent the time in full surrender and loud prayer, and testified that the victims had fallen blissfully asleep in the Lord. Most of them were family men and poor artisans, and by their diligence, skill and integrity they had made a name for themselves. They were for the most part family fathers and poor craftsmen, and through their diligence, skill and integrity, as well as through their living faith and Christian walk, they were a firm support for the newly formed community. When they were carried to the graveyard and the long row of coffins and open graves were presented to the eyes, everyone's heart broke and the whole community cried aloud in pain: "How many children became orphans in that half minute, how many women became widows and how many families became homeless; the rich became poor and the poor even more miserable and abandoned than before. At last night came, but there was no end to the weeping and wailing, for the cold rose to 10 degrees. The poor people, deprived of their homes, stayed in the streets and warmed their limbs, trembling with fear and cold, by the fire they had lit from the "shattered remains" of their houses. This is how they spent the first days, during which the earthquake repeated itself several times, albeit more weakly. The snow and the cold, however, soon drove them back into their crumbling walls, where they waited in mortal danger and fear of death for the further orders of the authorities. However, this immense hardship is aggravated by the poverty that has prevailed since the summer, and the somewhat well-off in the community are themselves in need of help at present, because trade and commerce are faltering. Most of the inhabitants of Shemakha have dispersed and many parts of the town are already empty. Therefore, if the community is not supported, it cannot possibly continue to exist, but will be forced to disperse and scatter to seek its daily bread elsewhere. But then the work of so many years would be lost, and that would be an unspeakable pity for people who hear the Word of God with such great zeal and such warm love. The one thought that dominates the congregation, in order to prevent dispersion and disintegration, is therefore this: To leave Shemakha together and to move to Petrofsky. For in the last few years Shemakha has been hit by strong earthquakes so often that some community members have already built houses three or four times in their lives, and yet now find themselves homeless. And with what heart and with what peace of mind could they stay in such a sad city, where they are not safe for a moment of their lives and their belongings? Many members of the community cannot stay in Shemakha, even with the best will in the world, because they cannot support themselves and their families in any way in the shattered city; the more well-off families, on the other hand, have invested their money in goods that are now more or less damaged and therefore cannot be sold. The community itself, however, had put together the last of its money, 6000 R., to build a prayer and school house, and this is now also, although not yet completed, exposed to the earthquake. To me

With great pain, she has now announced to her pastor and teachers that she can no longer support them, and as much as they would like to stay and serve the poor for free, there is unfortunately no way to earn a living in the shattered city, from which everyone who can does so, and to exist without a salary is not possible. Who could therefore close his heart in the face of such misery! It is not only a matter of providing immediate relief for the most bitter physical need, but also of helping to the best of one's ability so that a plantation of the Lord may continue to exist for the glory of His name. For this reason, may the Lord open the hearts of his fellow believers and allow charitable gifts to flow to the congregation. All those who are moved by compassionate love and want to help are asked to send them to the editor. We, too, are ready to receive any mite for this congregation and to send it to the editorial office of the Allgemeine Lutherische Kirchenzeitung. W.
[Walther]

Berlin. The metropolis (capital) of the new German empire, writes the "Köln. Volksztg.", is indeed a very pious city, admittedly only in the sense of that hero of Spindler's novel, who chases after his father that he was a quite pious man, because he had always and always inculcated in him to avoid the church and to go all the more diligently to the tavern. The times when the high officials set an example of ecclesiastical spirit and went to church every Sunday with a hymnal under their arm, accompanied by their own, are gone, thanks to the current of today. The fear of God has been replaced by enlightenment, and it is no longer good manners to set foot in church. That is why on the last Day of Atonement, April 24, the churches were once again empty, while the taverns were full from the early morning. Even a year ago, it had been statistically proven that only two percent of Berlin's Protestant population attended church.

Spain. The ultramontane newspaper "El Tiempo" recently reported that the last Protestant chapel in Madrid had been closed. However, a letter from Colonel George Fitch of Madrid, published in English newspapers, denies this claim. According to this letter, there are no less than seven Spanish Protestant churches and prayer halls in the capital, in which services are held in all forms. Admittedly, one (by no means the last) of these seven chapels has recently been closed; but this closure occurred only in order to build a large Spanish Protestant church on the same site, for which purpose one of the largest Madrid congregations had purchased the land. In the meantime, the former visitors of the chapel destined for reconstruction have set up a prayer hall elsewhere. The Spanish Protestant congregations in Madrid currently number over 2000 members and are said to be growing steadily; they also have several schools of their own.

Protestants in Turkey. Agop Effendi, the head of the indigenous Protestant community, has published as a result of a recent inspection trip that the church counts over 23,000 members of 12 different nationalities spread over all parts of the empire. Most of them (19000) are connected with the mission of the American Board. The parochial schools are run by

5600 children attend. There are 250 churches, to the upkeep of which the parishioners contribute 12 percent of their income.

Saxony. The Evangelische Kirchen-Chronik writes: "The number of Lutherans who left the regional church is given as about 100. One of the most alarming points of its constitution is that the individual congregation is both plaintiff and judge of its pastor; it can dismiss him from his office. (We can hardly believe that this provision would have been included in the statute if it had not been hoped to put an end to such a state of emergency later, when a synodal union of several congregations can take place. Otherwise this point would be a hardly comprehensible concession to the church-ruining spirit of the times)." - We, on the other hand, must declare that we "can hardly believe" how a German Christian scholar of the Lutheran confession could take offense at the fact that an independently existing congregation reserves the right to admonish its preacher, who may become sluggish or otherwise be absent (Col. 4:17.), or even, if he becomes a false prophet, to flee and shun him, thus "dismissing him from his office." Has the writer not read Luther's scripture: "Reason and cause from the Scriptures, that a Christian assem-
What is the right and power of a church or congregation to judge all doctrine and to appoint and remove teachers? Certainly, a truly Christian congregation will not

The church can easily remove a preacher from his office alone, without the help of other righteous church servants, but the right to do so must remain with it, so that it is not bound to men in matters of conscience and its salvation. W. [Walther]

Hanover. As reported in the Indiana State Newspaper of May 29, the assistant preacher at the Garden Church in Hanover, Pastor von Lüpke, had reported the receipt of a gift from King George for the building of the church, referring to the same as "our king." The consequence of this was the initiation of disciplinary proceedings and his transfer to a small village.

A "Masonic Baptism" is described in the AI; Messenger of Peace as follows: "The Ceremony of Masonic Baptism was performed last Tuesday at the Masonic Temple at Washington, by Albert Pike, Esq. and other prominent men of Scottish Ritual, on two children of Dr. Joseph W. Nairn and Mr. E. B. McGrotty. Dr. Nairn's child was borne on a cushion covered with blue silk, and the ceremony made more solemn by lighted candles, incense, and formulae and paraphernalia of the higher degrees of the order, and a large congregation was present. After prayer and singing, the godparents and baptismal witnesses were introduced with the children. Water, oil and salt were used in the baptism, the left hands of the children were dipped in fragrant water as a sign of consecration to the service of virtue and virtue; a triangle (delta) was drawn on the forehead of the children with the index finger dipped in oil as a symbol of wisdom, power and love of God; and salt was put in the mouth of the children as a seal of the Arabic vow, which sanctifies an enemy with whom one eats salt. Finally, the children were wrapped in aprons of lambskin and studded with masonic jewels, and the baptism was complete."

Church News.

Rev. G. Grüber, formerly of Warsaw, Ill, having received and accepted a regular appointment from the two Lutheran congregations in Harrison Township, Van Wert County, Ohio, the same was solemnly installed in the midst of his congregation on Trinity Sunday, by order of the venerable Presidency of the Middle District of our Synod, by the undersigned, assisted by the Rev. .Nuvprecht.

May the Lord be his mouth and wisdom!

G. M. Schumm.

On Sunday Rogate, May 5, Pastor Snccop was introduced by me on behalf of the Presidium of the Eastern District, after he had been dismissed in peace from his former congregation in Wallace, Perth County, Ontario, to his new congregation, the first German Lutheran St. John's congregation in Ellice, according to the regulations of our Agende.

May the Lord our God also crown this work of his servant with rich blessings!

W. Linsenman.

Address: Uov. 8th 8uooop, KcMrinAvills, Dortü Co, Ontario.

Mr.'Rev. C. F. Keller, of Abnepee, Kewaunee Co. Wis. having accepted the call of the congregation on the Meqnon River, Ozaukee Co. Wis. by order of the honorable board of the northern district, the same was installed in office by the undersigned in the midst of his new congregation on the 12th of May, being Sunday Exaudi.

May the Lord richly bless shepherd and flock with His pure Word and keep them in heartfelt love and harmony with His Ebre!

F. Schumann.

Address: Uvv. 0. IC Xollor.

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Church consecration.

With praise and thanksgiving against God, the undersigned can also at last report to the dear readers of the "Lutheran" the dedication of a house of worship in one of its congregations. Already last fall my congregation paced Logan, Dodge County,

Nebraska, to begin the construction of the church, and the building was so far completed towards Christmas that we were able to move into it with our church services. Because of the rough weather at that time, however, a consecration of the same was not to be thought of. This celebration was then made up for on the holy feast of Pentecost. The brother of the undersigned, Pastor A. W. Frese, who had been invited together with his congregations and also appeared with a part of his congregation members, preached a sermon on the first day of the celebration about the Gospel of Pentecost, in which he answered the question: How do we consecrate our churches properly? 1) if the Word of God is taught among us purely and loudly; 2) if we also live holy as the children of God according to it. In the afternoon, the undersigned preached from 1 John 4:1-3 on the touchstone by which the testimony of the Holy Spirit, which is to resound in our newly built church, is recognized, and showed: 1) why we must have such a touchstone; 2) what this touchstone is; and 3) how we use it properly. On the morning of the second feast day, my brother preached on the basis of the Gospel of that day about the causes of our blessedness; and in the afternoon, finally, the undersigned preached from the newly built graveyard for members of our congregation from John 5:28, 29, about the resurrection of the dead. - Our church, a frame building, is 26 feet wide and 40 feet long. May God keep His word and testimony in it. Let it be received, not as the word of man, but as the word of God. May He perform the same for which He has given it to us. Amen.

Logan, Dodge Co, Ncbr, May 29, 1872.

E. D. Frese.

Laying of the foundation stone.

The good "Lutheraner" will certainly also report on the laying of a foundation stone, namely, when such a foundation stone was laid under very special, extraordinary circumstances and when it greatly pleases almost all of its dear readers. This was probably the case on Trinity Sunday, May 26, in the afternoon in Lbicago. There, by the grace of God, took place the solemn laying of the cornerstone of the new church of the cvang.-Lutheran St. Paul's congregation, which is

mother to the other Lutheran congregations in this city, in the midst of which also before 2b Jabrett our synod held its first meetings. - Several thousands took part in the solemn act. On the same building site, where on October 9 of last year, that unforgettable day of terrible divine visitation, the old beautiful church fell to ashes, the new building of the same size is being erected. This was done by the Lord, who also awakened that nagging love of the brethren. Immediately after the terrible fire saw

The Evangelical Lutheran "Synodal Conference of North America"

meets, beloved's God, on.

Wednesday, July 10 A. D. 1872

At 9 o'clock in the morning at Milwaukee, Wis. in the Sanct Johannis church of the Rev. J. Bading. Duration: 6 days at most.

Those of the honored members of the Synod who, either by resolution or otherwise, have to submit certain works, treatises, theses, drafts on doctrinal pieces to the "Synodal Conference", are requested to send them to the Reverend President, Professor C. F. W. Walther, by July 1 at the latest.

At the same time, all those who intend to attend the "Synodal Conference", be they delegates or guests, are urgently requested to report this to Sr.

Birmingham, Pa, June 3, 1872.

F. A. Herzberger, Secr.

Announcement.

In No. 16 of the "Lutheran" on May 13, I had made the announcement on behalf of the general president that Rector G. Schick had withdrawn his resignation and declared that he wanted to remain in his office. For this reason, I had believed that I had to postpone the announcement of the list of candidates for the vacant rectorate made by the electoral college, in order to give the relevant supervisory authority time to decide whether it wanted to accept the withdrawal of said resignation and thus the vacancy of the rectorate in Fort Wayne was lifted. Run, however, the Board of Supervisors did not accept the withdrawal of said resignation and thus declared that the vacancy of the Rectorate still existed. Accordingly, the list of candidates for the vacant rectorate made by the electoral college on May 8 of this year is hereby made up. The following candidates have been nominated

1. Mr. Pastor A. Crull and
2. pastor H. W. Diederich.

The teaching staff, as well as each synodal congregation, has the right to co-present a certain person as a candidate for the vacant teaching position.

At the same time it is announced that the Lutheran Zion congregation in Carlinville, Ills. has nominated Mr. Adolph Geyer as a candidate for the vacant conrectorate at the high school in Fort Wayne.

St. Louis, June 11, 1872.

Theodor I. Brohm, currently secretary of the electoral college.

Conference - Displays.

The Iowa Specialconference, God willing, will hold its next meetings from the 9th to the 10th of July at the home of Rev. Ph. Studt in Luzerne, Benton County. L. Traub.

The Effingham Specialconference will meet, God willing, at the church of the Rev. W. Schlechte, in Prairie Township, Shelby County, Ill, on the second and third day of July.

I. H.

The Peoria-Rock Island Pastoral Conference will meet, God willing, at Peoria on the 30th day of July, at the residence of Rev. J. I. Kern, Secretary.

The honorable Pastoral Conference of Northern - Illinois will hold its next meetings, God willing, at the home of Mr. Pastor Heinrich Rohe in Joliet, Illinois, from the 23rd to the 25th of July this year. Gottl. Traub, Secretary.

The Cincinnati Pastoral and Teachers' Conference will, God willing, hold its meetings from the 25th to the 29th of July in Ind. at the home of Rev. Runkel in Aurora, Ind.

H. Mica.

it looks to people's eyes as if the congregation and its church are also over for good. Therefore, praise be to God, who also here "calls to that which is not, that it be. It is written of Him: "He is well pleased, and according to His great mercy He will have mercy again." May the congregation know and pray with David: "Thou hast turned my lamentation into a dance; thou hast stripped me of my sackcloth, and girded me with gladness; that my glory may sing unto thee, and not be still. O Lord my God, I will give thee thanks for ever." Ps. 30. Yes, let every reader offer sincere thanks to the faithful God with a humble and joyful heart, together with a believing petition: Lord, may you succeed! Amen. - —

Upon request, the undersigned gave the speech and wrote these lines. A. Wagner.

The Middle Illinois Specialconference of the Illinois and Missouri Synod will assemble, God willing, at the home of Rev. A. H. Burkhardt in Springfield from the 9th to the 10th of July.

The subject of the discussion will be: Theses on the Doctrine of Baptism. H. Meyer.

Receipt and thanks.

On behalf of my congregation, I acknowledge receipt of the following gifts for the rebuilding of our burned church:

From the congregation of the Past. Tramm in Vincennes, Ind., \$114.50. By Past. Steege in Dundee, Ill, \$5.00. By members of the congregation of the Rev. Große in Chicago \$115.25. By the Young Men's Association of the same congregation \$42.05. By A. Meyer of the congregation of the Rev. Brüggemann in Rodenberg, Ill, \$30.00. By H. Katz in Past. Nuoffers parish near Crete, Ill., \$1.00. By Past. Brüggemann: from the Immanuel - Gem. of the Past. Weyel in Darmstadt, Ind., \$5.25, by N. N. \$1.00. By Past. King in Cincinnati, O., \$5.00. By Past. Reisinger's congregation in Pekin, Ill, \$31.00. By Past. Endres' Gem. at Boon, Iowa, \$11.00. By C. F. Arndt of St. Stephen's congregation at Horicon, Wis. \$5.35. By Teacher Fathauer of Past. Nuoffers Gem. near Crete, Ill, \$22.00. By Past. Francke's Gem. at Addison, Ill, \$89.50. Past. Reinsch's Gem. at Milwaukee, Wis. of \$70.00. Past. Seifert's Gem. at Clayton Centre, Iowa of \$18.00. Past. Koch's gem. in Humberstone, Canada, \$5.00. Past. Sußner's Gem. in Richland Centre, Wis. \$3.50. By Kassirer I. Birkner in New York \$107.50. By Kassirer E. Roschke in St. Louis \$39.25. By C. Temps in Chicago \$3.00. By Past. Große there by I. Tegge \$10.00. By Past. Döderlein in Chicago for sold sermons of repentance \$12.50. By Past. Schröder in Philadelphia, Pa. \$1.00. By Past. Liese in Quincy, Ill, \$6.00. By Past. Husmann's congregation in East Cleveland, O., \$17.00. By Past. Frincke in Baltimore by Mrs. Sander \$2.00. By Past. Engelder's congregation in Pittsburgh \$9.50. By Past. Wams in Holland, Ind.: by members of his congregation \$7.25, by Past. Bauermeister's congregation in Stendal, Ind. \$15.75. by W. Kolb in Niles, Ill. \$38.00. by Past. Ernst in Elmira, Canada, \$4.40. By Past. Holtermann at Effingham, Ill, \$7.00. By Past. Trautmann's Gem. at Adrian, Mich, \$100.00. By Past. Engelbert's comm. in Racine, Wis. by, \$42.75. By Past. Wehrs in Lake Zurich by Ch. Klipp \$5.00, L. Fischer \$3.00. By Past. Schürmann's comm. in Homestead, Iowa, \$20.00. By Past. Burfeind's comm. in El Paso, Ill, \$5.80. Past. Harmening's congregation in Sudheim, Mo., \$5.00. Of Past. Wambsganß's upper Immanuel's Gem. in Mayville, Wis. of, \$12.00. Past. Speckhard's comm. in Sebewaing, Mich., \$42.05 (by M. Gremel \$10.00, C. Bach, G. Beck each \$5.00, I. Müllerweiß \$3.00, G. Auch \$2.50, F. Schilling, I. Grünbeck, I. Sprieß, E. Winter, F. Deeg each

\$2.00, H. Kumisch \$1.50, A. Haag, N. N., G. Eibisch, A. Jron each \$1.00, I. Beck 50 cts, I. Mammel 40 cts, W. Bukhard 15 cts). By Past. Meyer at Leavenworth, Kansas, \$16.50 (by H. "Schott \$5.00, P. Schott \$3.00, M.L. Schattner, A. Beller each \$2.00, M. Dietrich, W. Weber, F. W. Scheer, K. Dietrich each \$1.00, E. Kraft 50 Cts.). By Past. Nützel in West Ely, Mo. \$5.00. by F. Niemann through Past. Runkel in Aurora, Ind, \$1.00. By Past. Früchtenicht in Ottawa, Ill, \$7.00. By Past. Muller in Johnsburg, Pa, \$25.00. By M. Jahnke through Past. List in Adell, Wis. by Past. Wagner in Chicago, Ill, \$4.50. By C. Germann in Van Wert, O., \$1.00.

May the faithful God bless all givers with temporal and eternal blessings!

At the same time I would like to inform all our benefactors that our church building has been started and the walls of the first floor have already been built.

May God, who has done so much for us in asking and understanding, also help us to complete this church building happily!

Chicago, Ill, May 29, 1872.

H. Miracle.
No. 100 Luron 8t.

Received in the Western District treasury:

On the synodal treasury: By Mr. Tenz received \$1.00, found in the meeting hall during the synod. From Past. Freder- kings congregation in Prairietown, Ill, \$6.40. From Trinity Distr. in St. Louis \$12.65. Immanuel's Distr. there \$14.05. From Past. Pröhl's Gem. in Prairie City, Bates Co, Mo, \$4.00. teacher Nagel in Chicago \$1.00. Past. Ficks Gem. in Collinsville, Ill, \$29.12. Past. Traub's Gem. in Crete, Ill, \$13.40. Past. Rauschert's comm. in Dalton, Ill., \$15.00. Past. Schmidts Gem. in Schaumburg, Ill., \$24.87. Past. Roeders Gem. in Dunton, Ill., \$10.29. Past. Feiertags Gem. in Aurora, Ill., \$23.00. Past. Harmenings Gem. in Dissen, Mo., \$5.50. Its branch in Sudhaim, Mo., \$5.45. Past. Röder in Dunton, Ill, \$2.00. Past. H. Sieving in Egypt, Ill., \$2.00. Past. Früchtenicht in Ottawa, Ill, \$4.00. teacher Koch in Des Plaines, Ill, \$2.00. confirmation festival collecte in Past. Steege's Gem. in Dundee, Ill, \$18.00. Past. Schliepsiek's parish in Frankenkirch, Ill, \$5.40. Past. Stephen's Gem. in Ehester, Ill., \$8.25. Found in the offering pool of Trinity Church in St. Louis \$5.00 in gold. From teacher Köhnke in New Orleans \$2.00. Past. Frederking's comm. in Prairietown, Ill, \$7.10. From Past. Beck's Gem. in St. Louis \$9.00. Past. Heinemann's Gem. in New Gehlenbeck, Ill, \$13.50. Past. Nützel's Gem. in West Ely, Mo., \$8.00, by himself \$1.00. Past. Grupe's Gem. in Champaign, Ill, \$7.50. Past. Bocks Gem. in Jefferson County, Mo., \$1.20. By Past. Kleist's Gem. in Washington, Mo., \$5.45. By Past. Sond- haus's Gem. in Jefferson County, Mo., \$8.00. Past. Wagner's Gem. in Chicago, \$40.00. Past. Pröhl's Gem. in Bates County, Mo., \$4.20. Past. Große's Gem. in Chicago \$41.00. Pastor Döderlein's Gem. there \$22.15. Past. Wunders Gem. there \$22.30. Past. Vetter's Gem. in Cole County, Mo. there, \$5.25. From N.N. through Past. Cousin's \$1.00. Past. Francke's Gem. in Addison, Ill, \$54.70. teacher Bartling there \$2.00. Gem. in York Centre, Ill, \$20.40. Past. Bergen's parish in Jacksonville, Ill, \$9.70. Two collections from Past. Pennekamp's community in Darm

stadt, Ill, 827.81). From[^]Past. A. Lehmann's St. Pauls grA^W St. Louis County, Mo., 818.00. From Past. E. Lehmann's Gem. in New Wells, Mo., 89.55. Past. Grupe's Gem. in Eisleben, Scott Co, Mo, 86.00. two collects of the Gem. of the Past. Hahn in staunton, Ill, 818.70. Of Past. Matuschka's Gem. in New Melle, Mo., 812.50. Past. Schwensen's Gem. in New Bielefeld, Mo., 817.25. By Past. Baumgart of the Gem. in Clark Fork, Cooper Co. mo., 810.00. "

To the College - Maintenance - Fund: From the "Trinity" Diftr. in St. Louis, 811.00. From the Immanuels Distr. theM, 811.00. Communion Coll. of the congreg. of the Past. Riedel in Home- wood, Ill, 829.50.

For the inner mission: From the Trinity District in "t. Louis 82.15. Louis 82.15. From Immanuels Distr. there 81.61. From[^] Mr. Richter's children in Homewood, Ill, 83.00. "ConfessionaW of the congreg. of the Past. Steege in Dundee, Ill, 87.60. By M? Kleist in Washington, Mo., 83.30. By Past. Matuschka's Gem, in New Melle, Mo., 86.50. Past. Stiegemeier's Gem. in Iowa, 87.00.

To the Synod al Mission Fund: from Mr. Richt" Kindrrn in Homewood, Ill, 83.00.

On the general construction fund: By Mr.Past,Fick in CollinsM, Ill, 82.00. By Past. Wille's Gem. in California, Mo., 811.25.

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For the seminar in Addison: Kindtaus-Collecte at W. Müller by Past. Wagner in Chicago 8'4.60.

For poor seminarians in Addison: from the Women's Association of the congregation of the Rev. Wagner in Chicago 812.50.

E. Roschke, Kassirer.

Since- November1,1871- I have received-

1. for poor students:

By Past. Multanowski 85.00; by Wittwe Weiß 84.00; Lebrer Ehmann's school children 81.00; teacher Arndt 83.00; by Mr. Grahl for Gross 8'1.45; by H. Lüers 85.00; teacher Gram for D. 84.50; Kornhorst 85.00; by the Cleveland Young Men's Association 810.00; by teacher I. Brase 810.00; by Fickenscher 85.00; by Rev. H. Wvneken at the double wedding of F. H. and). F. C. collected 814.20; from C. Griesse 83.00; from the congregation at Aurora 8'25.80; from the congregation at Trete 818.50 u. 826.10; from the Women's Association at Past. Ch. Körner's parish in Chicago 812.05; by Mrs. Schmidt of the Women's Club at St. Charles 810.00; by Teacher Guenther 813.00; Past. LoßnerS Gemeindr 810.00; H. Rosenwinkel 82.00; onl. C. SeegerS child baptism", collections 84.65; by Past. Pallmers congregation in Teras 828.08; by Past. steege thank offering 83.00, on I. Ahrens' infant baptism collected 84.70; by Past. Bergen for Z. 815.00; by Rev. Stürken from the Women's and Virgins' Association in his parish 810.00, by N.N. 83.00; by Rev. H.Fischer 81.00; by Rev. Sprengeler 8'23.00; by Rev. Martin collected from Kück's wedding 86.25; by Rev. Körner for O. 810.00; by I. Mohr 85.00; by Kassirer Grahl 815.00 and 816.00; by Kassirer Roschke 86.60; by Lehrer Falch 83.50; by Herr Heimsch 810.00; by Lehrer Bartling 82.00; by Lehrer Steinmeier on Nagel's wedding collected 812.00; by Lehrer Just 83.00; Lehm Emrich 85.00; Past. Nützel sen. 81.00; by Past. Schäfers Gem. 85.00; by Past. Link 85.20 and 84.00; by Kassirer Roschke 820.00. From the Women's Association in Milwaukee a box full of "shirts" and so on.

2. for the budget:

From C. Griesse 82.00; by Kassirer Grahl 893.32; from the municipality in Prvviso 836.20.

3. for musical instruments:

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Addison, Ill, June 5, 1872. i. C. W. Lindemann.

By Mr. Pastor E. G. C. Markworth: 81.41, collected on Hem WaldewieS' child baptism, 81.75, collected on Mr. Götsch's wedding, and 81.70, collected on Mr. Fischer's wedding -; further to have received from the congregation of Mr. Pastor I. Karrer 8'2.50 and from ber congregation of Mr. Pastor Jske 85.56, certifies with hearty tank

Concordia College at St. Louis, Mo. L. Schilling.

Having received 85.00 from the worthy Women's Association of the North Prairie District near St. Charles, certifies with heartfelt thanksLudw. Huber.

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Leonhard Kayser.

(d. August 16, 1527.)

Among the martyrs who fell for the sake of the Gospel at the time of the Reformation in Bavaria was. Leonhard Kayser, whose name sounded in the mouth of all Germans at that time, whose piety, patience of suffering and joy of death his contemporaries cannot praise enough.

He was from Raab, a market town about four miles from Passau, of a respectable and upright family. Already in his early youth he had had the opportunity to include the writings of Luther in his studies. Nothing else is known about his boyhood and youth. We only know that he became parish vicar at Waizenkirchen, led an honorable and chaste life as such, and was held dear by everyone as a pious priest. For seven years he had worked with blessing in his parish, and, enlightened by the grace of God, preached the truth of the Gospel to his confessors. Then he was accused by his own pastor, Canon Berger, who had become particularly aware of him and unwilling because of the mighty decrease in parish income, to the Bishop of Passau because of deviant views in religious matters. The bishop immediately had him arrested, but after a three-day imprisonment and after he had made a promise, enforced by threats, not to concern himself any further with the evangelical doctrine and to renounce all propagation of it by word and deed, he was reinstated to his vicariate. But this could not possibly calm the mind of the excellent man. In this case, the peace of his conscience was at stake, his inner peace, his eternal bliss. And hardly half a year had passed since then, full of quarrels with himself and full of the bitterest struggles of the soul, when Kayser voluntarily resigned from his office in Waizenkirchen and went to Wittenberg.

What he had long wished for was fulfilled. He saw the men who courageously and openly took a stand against the Pope's tyranny and power. He saw the godly fighters and champions of truth and freedom in Christ Jesus and of the

He was a very enthusiastic and tireless student of Luther and Melancthon, and enjoyed their close contact. He attended Luther's and Melancthon's lectures with burning zeal and untiring diligence, even enjoying their close, for him unspeakably wonderful company. Inflamed by their joy of faith, he penetrated deeper and deeper into the evangelical doctrine, while at the same time constantly researching the scriptures of the Old and New Testaments to see if it was so.

About two years had passed happily and quickly, when one day he received a letter from his brothers in Bavaria, urging him to hurry home as soon as possible, because their terminally ill father wished to see him once more. On the wings of filial love, and unconcerned about all the dangers he was likely to encounter, Leonhard traveled to Raab and arrived there without being recognized. Already on the verge of returning to Wittenberg after his father's death, he suddenly became alarmingly unwell, which forced him to remain in his father's house for a longer time. Now it happened that his presence in Raab soon became known to many, and also came to the ears of the priest of the place. This man did not hesitate to report about him to Passau, to indicate him as a secret propagator of the Lutheran doctrine, and to request his arrest. The order to do so actually reached the local authorities in Raab before Kayser had fully recovered, and after several days of imprisonment in his birthplace, he was taken to the district court in Schärding on March 10, 1527, and from there to Passau on the following day, where he was imprisoned in a dark, dull dungeon in the mountain fortress of Oberhaus.

For ten long weeks he saw no one but his keeper. Only around Pentecost did he finally seem to be remembered again. The doors of his prison opened, and he was led out of the desolate darkness into the bright, almost blinding, friendly light of day. Of course, this was not the kindness of refreshment or relief for our Leonhard; rather, a long, torturous interrogation was to begin, in which he would have to answer the often captious questions of the police.

The examiners were the official Dr. Rammelsbach, Dr. Rosin and Dr. Fröhle, and others. The examiners were the official Dr. Rammelsbach, the canons Dr. Rosin and Dr. Frösche, and others.

As much as the earlier illness and the following particularly severe imprisonment had weakened him physically and taken him away, he nevertheless answered with a fire that carried away the unprejudiced and with a wisdom that even his enemies could not deny their silent admiration. He admitted frankly that, according to his conviction, only faith could acquire righteousness before God, but not those works of monastic holiness in which so much confidence was placed. These are as far different from the true Christian faith as heaven is from earth, and angels from devils. In general, all works without distinction, even the best, could never be considered as a satisfaction or payment of our sin debt before God, but only as a sign of thanksgiving of those who were redeemed by Christ's blood and death. Furthermore, he openly declared that he could not convince himself from the divine word that the Mass was a sacrifice for the living, or even for the dead, since Christ had sacrificed himself on the cross for us once and for all. In answer to the question about confession, Kayser said: "There are three kinds of confession. The first, of faith, which is daily necessary, Ps. 32, 5: "I said, I will confess my transgressions unto the Lord" 2c. 2c. The other, love, and is, if I have offended my neighbor, I will be reconciled to him, of which Matt. 5:23 and 24, and 18:18. The third, counsel, and not to despise: for where I know to fetch God's promise, I should not despise it, but complain of my trouble, and there receive God's word, and there rejoice in my cause, and believe that I shall be helped." In the same evangelical spirit, Kayser answered the questions about the last rites, about confirmation, ordination, baptism, matrimony, and priestly marriage. About free will he says: "Man has a free will to create external things, but in the things to do God's will, or to let that which is against God's will, we still have no free will. God gives me many things, but I am a

such a companion, and let his commandment. Neither do I find it in all my strength, nor in myself, that I can do or forbear what he commands. There is a great difference between owing something and having something: I owe much and do not have it. Lord, give what you give, and create what you will!" About purgatory, he said that there is nothing about it in the Scriptures, and that it is foolish to think that the all-wise God will divide human sins into pieces and remit one part of them in this world and the other in the next. The faith and hope of men end with their death. When asked about the invocation of the saints, he answered that only God is to be invoked, worshipped and honored; that we have no other mediator than Jesus Christ, **who was** given to us by God as a unique mediator, referring to Heb. 4:15: "For we do not have a high priest who cannot have compassion on our weakness," and 1 John 2:1, 2: "If any man sin, we have an advocate with the Father, Jesus Christ, who is righteous. And he is the propitiation for our sins, and not for ours only, but also for the whole world. In the saints only the great power of God is seen, and the unspeakable grace wherewith he had pardoned them, so that in faith they could have overcome the world; wherefore God in the saints, and not the saints themselves, are to be praised and glorified. - In a similar way he answered all the questions put to him, combining with true modesty and humility that openness and steadfastness which befits all who know the word of their Savior: "Fear not them which kill the body, but may not kill the soul. But rather fear him who may destroy both body and soul into hell!" (Matth. 10, 28.)

Nevertheless, his judges, and finally also the bishop Ernst Wilhelm himself, who was personally present at the whole trial, tried in vain to make him turn away from these genuinely evangelical and therefore Christian convictions. To them, these were nothing but wicked heresies, just as they generally regarded our emperor as a man who had gone far astray and had completely strayed from the path of salvation. The latter, however, always referred only to the strong, living, double-edged Word of God; he made the firm statement that in matters of his blessedness he alone could be guided by it, and asked that he or his friends be sent to Nuremberg, Ulm or Augsburg at his expense to investigate his alleged crime further. If he would be found wrong there, too, he would submit to the fate imposed on him without grumbling. If, however, his case is found to be just, he should not be tortured any further.

Since he could not be won over at all, he was led back to his dreadful dungeon and given over again to a terrible loneliness. The request he had made at the end of his interrogation was not granted. Now his relatives and friends made every effort to help him through frequent supplications. They also induced some lords to plead for the prisoner, namely the lords of Traun, the counts of Schaumburg, the count of Schwarzburg, the margrave Casimir, the margrave of Stahremberg, and many others of the Abel. Duke John of Saxony also sent a letter to the bishop. However, no answer was given to all these letters of petition. Not

This was the only thing that the relatives could obtain with all their pleas and offers, that the prisoner's crime be sent to them in writing or that they themselves be allowed to go to him in order to convict him of his wrongdoing. The prince's heart was as hard as stone; but the patience of the captive emperor was no less firm, his faith unshakable.

A beautiful testimony to this is a letter to Magister Stiefel, to whom he also communicated his defense in writing on this occasion. This letter, which gives a deep insight into the glorious, enlightened and steadfast mind of Kayser, begins as follows: "Grace and peace from God our Father and the Lord Jesus Christ! Rejoice with me, my most beloved brother in Christ, that the eternal, almighty God, the Father of mercy and God of all comfort, has esteemed me, his unworthy servant and great sinner, worthy of the blessed calling, that I should confess his holy, sweet and blessed name before the wicked world. Praised be he for ever and ever. Amen! The same God and Father of our Lord Jesus Christ, who began the work in me, carry it out, strengthen and direct my heart, all my senses, and what I intend to do, in the way of salvation; govern also my lips, mouth and tongue, according to the good pleasure of his Fatherly will, that they may speak his praise and glory as long as I can move them, so that through me, his weak, unfit vessel, his holy, pure and loud gospel, which I have heard so often and so long, may not be reviled nor blasphemed, ah! God willing, with fruit, and to the glory and honor of his holy name!"

However, his heart might become sultry from time to time in his prison, when flesh and blood presented him with the future. Sometimes, in the darkness of his prison, heavy temptations approached him. In the East, his interior was as gloomy and dreary as his surroundings. But such fears never lasted long; he always found true comfort and peace in his heart after the hard struggle. "Dear N.," he wrote to a friend, "you know my accident, because of the old Adam, who is tormented in hell, and is very disgusted with him, and often rises up in impatience to grumble against God, as if great injustice were done to him: yet the spirit is there (however weakly), and comforts him again. O how poor and feeble he is, I complain to God and to you; my dear N., pray God for me, that he may be strengthened." And further on: "I have decided with myself, as Paul says Rom. 8, 28, "that neither death nor life, neither angel nor power, shall turn me away from the love of God and his holy word." But there are twelve hours in the day, and it is not up to anyone to will or to run, but up to God's mercy, as he says in Cap. 9. Therefore it is only grace that I remain steadfast, and not at all up to my own doing: whether a man stands or falls, he stands or falls through God. However, it is said again in the following: "I will let it happen that you make an effort, and turn diligence on my account; but I will nevertheless, above all things, put my cause in God's hands, who has thrown me into the hole, even though the old Adam often strives against it, and says: you would have been idle in this misfortune, you have been warned often enough, you should be careful 2c. 2c. But

because Christ Match. 10, 29. says: ""Do you not chew two sparrows for a penny? And the hairs of your head are all numbered, and none falls from your head without your Father's will": so

Adam must keep quiet here and speak: Let it be God's will, Isa. 2. Let it be only as the merciful God wills, of which he (the bishop) must have the will and the sight, otherwise he will not be able to do anything with me. Since everything is in his power, let us entrust the matter to him and command him, let us ask him not to disgrace his holy name through me, but let his will, and not mine, be done for me. Nevertheless, with God's will in mind, let us not refrain from good means and counsel, but let us cultivate them, leaving the prosperity and glory to God." —

Through their unspeakable efforts, Kayser's friends had finally obtained permission to visit the prisoner in his dark dwelling on the day before July 11, on which the day of justice in his case was to be. Therefore, on the designated day, his three brothers-in-law, Friedrich Baumeister, Hans Reichenberger and Hans Schmidt, his cousin Erasmus Kayser and his brother Thomas Kayser, accompanied by his now appointed procurator, Magister Vincenz, went to him to see the dear patient again after such a long separation, to comfort him, and especially to discuss with him the appropriate measures for his rescue. But even this small privilege was not a little spoiled for them by the fact that they were only allowed to see and speak to the martyr, whom they found in the most pitiful circumstances, in the presence of the Abbot of Allersbach and Dr. Eck, the latter of whom, to make matters worse, gave a long speech in which he praised the special mercy of the Duke, who had not only allowed the criminal a lawyer, but had also prudently granted the present conversation. Since Leonhard's relatives and kinsmen saw how little they could achieve their intention with the prisoner in this way, they urged Dr. Eck to provide them with the articles containing the reasons for such sad imprisonment. Eck refused vehemently and for a long time to respond to this. At last he allowed himself to be softened by their unanimous entreaty, and read out one and twenty brief sentences, allegedly deviating from the faith of the orthodox church, the assertion of which was blamed on the prisoner. They were the following:

1. faith alone justifies before God, without works.
2. he holds only two sacraments, baptism, body and blood of Christ.
The mass is not a sacrifice, useless to the living and the dead.
4. he has not said a mass in two years.
5. he took the sacrament at Wittenberg in both forms.
6. the gospel is not preached properly in the German country.
7. penance is not a sacrament.
The Scriptures do not satisfy him about the 5 sacraments.
9. the ear confession is not commanded, only a council.
10. Christ alone is the satisfaction for sin.
Marriage is not a sacrament.
12. vowing chastity does not bind.
13. kinship, i.e. the degrees of relationship in regard to marriage, is to be kept according to Scripture.
14. no cause to divorce, because of adultery.
15. the confirmation and oelung not sacrament.

16. he does not have scripture from purgatory.
- The good works here do not help the dead there.
18. All days are equal before God.
19. the dead saints not intercessors.
20. through Christ the Christians are free.
- 21 Man has no free will in divine matters.

Kayser listened to these sentences with a wistful expression and said that he still had a lot to remember about the articles he had just heard, that he did not know how the whole thing hung together, and that he therefore asked for a copy of the points of complaint in order to be able to improve what he might have said hastily in his statements. This request was also supported by his relatives to the best of their ability, in that they added the wish for their part to also receive a copy of it, so that they would be in a position to seek advice from reasonable people. They also asked, above all, since the matter was obviously of great importance, that the legal day already scheduled for tomorrow be postponed for another month, and therefore that the procurator be granted safe conduct home again for the time being; they would gladly bear all and any costs for this without the slightest inconvenience to the bishop's treasury. But Eck and the prelate of Allersbach were even less willing to do this than they had been to the earlier requests; they had no authority to do so. And the bishop himself, to whom the brave men then turned directly, flatly refused their requests except for a copy of the complaint. At the same time he gave them to understand that it would not be honest at all to speak to a man like Kayser.

The next day, July 11, our Emperor, bound and surrounded by a large band of armed peasants, whom the bishop had summoned to make the scene quite pompous, was led down from the fortress of Oberhaus to the city for judgment. The martyr walked gently and joyfully in the midst of his wild-looking companions, who, in order to frighten his relatives and friends even more, deliberately paraded him in front of their houses. Heartily, and with words of comfort and reassurance, he took leave of his sister, who stood crying under her door and sobbing around his neck, for this world. He warmly greeted his friends, who often met him on the way, in order to comfort and encourage him with their words of encouragement, but in no way tried to persuade him to recant. It should also be mentioned that another priest, named Fischer, was escorted to the place of judgment to be condemned on this occasion as well. But he was the exact opposite of our Leonhard. For while he addressed the latter the strange words: "I am not worthy to walk beside you; you are a just man, but I have well deserved death, and I should be done justice," he could not restrain himself on the other side in the utterances of his impatience and anger, and loudly scolded the bishop as a bloodhound. Kayser ordered him to be silent in a gentle voice.

Finally, the procession arrived at the chapter house, in the so-called Pfaffenhof, where the court barriers were out in the open and surrounded by many armed men and an enormous crowd. The bishop sat here in judicial pomp and around him, apart from the well-known Dr. Eck, a crowd of

Doctors, ecclesiastical lords, notaries and other court persons. Leonhard Kayser was reported to this court by the episcopal official, Dr. Hieronymus Metting, and immediately summoned. The eyes of all were directed expectantly toward the approaching martyr.

The lamentable trial now began. With assumed, solemn seriousness, Metting raised his voice and declared in a public speech that the bishop, by virtue of the oath he had taken to the Roman See, was obliged to put an end to heresy and to any arousal, and to exterminate the sects that were rising with ever greater boldness. He now sees himself obliged to take such a step, but he will have the standing heretic Leonhard Kayser exhorted to recant; in this case he should be granted mercy 2c. To this speech Leonhard had his lawyer Vincenz reply that he could not possibly contradict what was once founded in the Holy Scriptures. But he would gladly give up any opinion that could be shown to be in contradiction with the word of God. After that, the episcopal official proceeded to the announcement of a powerful citation, which, since the first notary could soon not read any further because of the sympathy and emotion, another one had to read out completely. Now Metting pulled out a Latin libell, which referred to the bull of Leo X against Luther, to the edict of Worms, and especially to the oath of recantation, which Kayser had taken at his first arrest in 1524. In vain, Prokurator Vincenz made several weighty objections in the name of his client, in vain he asked for a copy and for further time for reflection, for communication in German. The official rejected everything and simply asked Leonhard to answer the individual articles of the complaint, which he presented again in Latin, with a simple yes or no. This was truly Roman. That was genuinely Roman. This is how Rome has always wanted and done it. No proof, no refutation, no bright and clear reasons. Yes or no, servitude or death! - that's how Rome wanted it, that's how it still wants it. - —

But Leonhard, who on this occasion became as eager as if he were preaching, did not comply with Metting's request, but translated the individual articles into German for the people standing around, explained them and reinforced them with passages from the divine word. The solemn court session gained nothing from the accused in favor of Rome. Finally, Bishop Ernst himself put an end to the fruitless trial. Without paying further attention to the protest of Vincent, who appealed in the name of Caesar to a general, free concilium, he personally read the verdict of condemnation, which read: "The accused should be degraded and handed over to the secular authorities. Leonhard was then also immediately deconsecrated under the usual rites and prayers (!) and dressed as an ordinary person in a gown. After that he was led back to his dungeon in Oberhaus, where he had to remain until August 13.

Early in the morning on this day, he was tied to a horse with chains and led to Schäding by several horsemen and foot soldiers. Upon his departure, large crowds of people crowded in. Admirable was his patience and steadfastness, his cordiality with which he greeted everyone, and especially the cheerfulness with which he accepted a cup presented to him under the city gate and emptied it after exclaiming: "This is to me in

my- Jesu name !" His friends and followers looked at him with emotion and pain. They begged him, taking leave of him with many tears, not to depart from the truth he had recognized, neither in life nor in death. When he recognized his old prison in Schärding, he happily exclaimed: "Christ, my God, how wonderful you are in your works that I should come back to my old inn! He was in an even happier mood when his relatives were allowed to visit him at Ver Schergenstuve. He met them with warm friendliness. Their souls, however, were deeply moved, and they were dull and discouraged with sadness. To their words: "Oh, Mr. Leonhard, you must burn!" he replied gently and calmly: "Another message would certainly be better, but God's will be done; but I hope they will not kill me without all judgment.

But it did happen. A few days later his public execution took place. Probably this had been accelerated by his relatives themselves by appealing to the episcopal and Bavarian court with constant intercessions. At least, Duke Wilhelm suddenly issued an order to the district judge at Schärding to put an end to the matter and to have the condemned man brought from life to death by fire. This happened on August 15. The following night, the necessary arrangements were made, and it was decided to execute him secretly and as early as possible in order to avoid any publicity, especially because of Kayser's respected relatives. The inhabitants of Scharding, however, who had received word of this and who took the closest interest in the fate of the devoted tolerator, did not open the city gates. So the execution was delayed until dawn. Then the henchmen rode with two executioners and a servant in front of Kayser's prison, dismounted and entered. One of them addressed our martyr with the crude words: "I can't say much to you, nor teach you, you know how to behave, I have to obey the order of our most gracious lord". Leonhard answered him calmly and kindly: "Dear friends, I do not need your teaching; do as you are commanded." At the same time he offered his hands without resistance. Hands, to bind. But neither the gentle reply nor this humble behavior moved the callous, hard hearts. Terrible curses were uttered when the ropes became only a little tangled, which caused a little hesitation. Warningly and mildly, therefore, the pious warrior of the Lord said: "Dear brothers, do not curse! Take your time, I will not escape you. You do not make a covenant nor a move for me, unless Christ, my Lord, wants it. You are only an instrument ordained of God." - Joyful and confident, and strengthened by the full consciousness of God's grace, he then followed the henchmen and executioners. His face, though pale and gaunt, reflected the serenity of his inner being. A beatific smile was on all his features. Holy psalms sounded from his lips. Thus the martyr went through the city to the place of execution.

In this glorious condition, however, he was disturbed several times on his last walk. Once a too zealous Roman priest approached him,

who would have liked to convert him to the pope before his end. Leonhard rejected him. Then his former servant approached him to bid him farewell. Finally, a third person tried to spoil his last moments by unnecessary consolations. In a burst of holy displeasure, he now shook his head.

Head, exclaiming, "Christ, you must suffer with me! Christ, you must suffer under me, you must carry me; with me it is in vain and lost!"

Having arrived near the so-called Gieß, a free place outside Schärding and situated on an arm of the Inn, Kayser saw the people crowding in large heaps. Almost incalculably, Kops lined up head to head. Seized by this sight, and painfully pierced by the need for salvation of all these immortal souls, he began to speak: "There would be a harvest, there should be harvesters in the harvest! O ask therefore the householder of the reaper to send reapers into his harvest!" But still an arm of the Inn separated him from the place where the pyre was built. Placed on a little wagon, he was quickly led across and brought to the sad scaffolding.

The first thing he did here was that he loudly forgave his opponents and adversaries, and also asked the bystanders to forgive him if he had offended or angered any of them. He then asked all those present to pray for him, so that God would grant him sufficient strength to depart in true faith. Finally, he asked them to sing the song, "Come Holy Spirit, HERRE GOD." But the judge, already displeased and uneasy about this long delay, ordered the executioners to hurry. The executioners did not delay, undressed the martyr, who in the meantime had fearlessly ascended the scaffold, bound him lengthwise in his shirt on the funeral pyre and set the fire. Then the priest, who had interrupted Kayser's mood earlier on the way without being called, approached him once more and exhorted him to beg God for forgiveness if he had erred in any article. Kayser did not answer him a word. But to the question: Whether he wanted to die as a pious Christian?" he joyfully shouted: "Yes!" Black clouds of smoke eerily enveloped his figure. For the last time the quietly breathing and silently watching crowd heard the sound of his voice. "O Lord JEsu, I am thine; make me blessed!" - and smothered by smoke and flames, he returned his spirit into the hands of the heavenly Father. When the fire was soon extinguished, the executioner rolled the corpse out with a pole, put more wood on the fire, cut a hole in the corpse, and pierced it with a sword. Then he stuck the pole in and lifted him back onto the grate until he was completely burned. It was on August 16, 1527, in the morning between 8 and 9 o'clock.

Mourning, awe and admiration followed the martyr. With eagerness all the news that could be obtained about him were collected. Entire works were published describing his life and death and praising Leonhard Kayser as an example for all evangelical Christians. In particular, however, Luther set up a delicious monument to him through his writing: "Von Leonhard Kayser in Baiern, um des Evangeliums willen verbrannt. A blessed story. In a letter addressed to Magister Stiefel, Luther wistfully exclaims: "Oh, I wretched man, how unequal I am to dear Leonhard Kayser! I do nothing more than teach the word, preach it, speak and write about it in many words. But he has proven himself to be a righteous, mighty doer of the same word. Oh that God would esteem me worthy, that this Leonhard's spirit would not be twofold with me, but only half to overcome Satan, then I would willingly and gladly leave this life! Christ our

Dear Lord, grant that we may be the successors of this dear blessed Leonhard! He is not only called King, but also "Emperor", and bears such a name with all honor; for he has overcome him whose power is so great that none on earth can be compared to it. Moreover, he is not only a priest, but a true bishop, even a pope, in that he offered his body as a sacrifice, which was pleasing to God, living and holy. Therefore he is rightly called Leonhard, that is Leuenhard. For he proved himself to be a strong, fearless lion. His two names were given beforehand by God; he is the first to have fulfilled and confirmed the name of his lineage." - —

(Submitted.)

From the "Bännisch - holding" excluded community members.

(A paper for the New York Localconference.)

(Conclusion.) III.

How should a member of a Christian community behave against someone who has been banned from his community?

This third point, too, can only be an application to the individual member of the congregation of what has been said about the congregation's behavior toward the banished person in general. As for the congregation as a whole and its preacher, so also for the individual member of the congregation the stirring, searching and admonishing of the banished person has come to an end; only here, too, what is said about the chance meeting with the banished person in the pastor's behavior toward him applies. If, on the other hand, he hears of the repentance of the sick banished person, he not only has to meet him with all brotherly love and heartfelt joy, but also to encourage, comfort and strengthen him as best he can, according to Luc. 15:20. When he (the prodigal son) was still afar off, his father saw him and mourned him, and ran and fell around his neck and kissed him," but he must also immediately announce such a joyful event to his pastor, so that he can carry out his ministry to the poor man. Such announcement should be made without delay, because in most cases the preacher would be the most suitable person to deal with such souls, and since the penitent banished should also be absolved as soon as possible by a called and ordained minister of the Word. It will also be more comforting and strengthening for the banished person in most cases if his pastor, whom he has so long despised and whose words he has thrown to the wind, now assures him of forgiveness and acceptance for grace with God, prays with him and for him; also such usually desire the holy sacrament as soon as possible. - —

Under no circumstances may a member of the congregation ask a banished person to take the place of godparent to his child, for in so

doing he would revoke the sentence of banishment for his own person, which he had helped to pass, and in the event of his death he would entrust the care of his child's soul to an enemy of his Savior.

As for the greeting of the banished on the part of a member of the congregation, the same applies to him as is said of the conduct of the pastor in such a case.

As far as civil life is concerned, the ban does not dissolve civil ties, so that if, for example, a member of the municipality is the business partner of a banished person, the ban may be lifted.

If this is the case, this relationship does not necessarily have to cease; although under certain circumstances it may be a good testimony if a Christian also dissolves his business connection with a banished person. In any case, a righteous Christian, if he has the choice, will prefer to do business with a good Christian than with a banished one, and especially if the business dealings with another are a benefit to him, he will give preference to the comrade and fellow confessor of his faith, according to Galatians 6:10. 6:10. Even the relationship between relatives and members of a family is not abolished by the ban; the believing wife, the believing child has to honor the banished husband or father according to the fourth commandment just as much, to render him the same obedience as before. The very blood relationship should be a cause for unceasing fervent prayer to God for the salvation of the poor soul.

The "shunning" that a member of the congregation owes to the banished person naturally implies a cessation of all friendly, intimate contact. He may not visit the banished person, nor invite him to a friendly visit. For just as the right "shunning" is a continual testimony against the banished person, a continual call to repentance, which testifies to him again and again that he is outside, outside the congregation of believers, that he has no part in the kingdom of God, that he has no fellowship with the children of light: The continued friendly contact with the banished person would be a weakening and disregard of the ban, a testimony that, even if he had been banished, it did not mean much, that it was not meant so badly, that they remained good friends and stood by each other as before. But this is a shameful game with the ordinances of God, a gross disobedience to the command of God, who wants the banished person avoided, an unkindness against the banished person under the appearance of love, and thus a grave sin.

If a member of the congregation finally becomes aware of the fact that the banished person has come to the realization of his sin and shows remorse, he must earnestly exhort him to go to his pastor, report his change of heart, confess his sin, reconcile with his brothers and ask to be readmitted to the congregation. And all this should be done with forceful, moving words, so that the banished person may feel the heartfelt love for his soul, and so that he may realize that, just as it was love and only love for his soul that drove the brothers to banish him in obedience to God's word, it is now again only love that rejoices that the sinner has repented, and that longs to call him again by his sweet brotherly name and to extend to him the brotherly hand.

This is in short what is to be said about the "ban-keeping" of an excluded church member. How great is the seriousness of God with his order of banishment! How terrible is the judgment of God on the impenitent! But how great is the love of God for the sinner who repents! How faithfully He seeks our souls with love and earnestness! Therefore: "Create your blessedness with fear and trembling", and remember the words of Jesus, I. 14, 23: "He who loves me will keep my word", will also walk according to the will of God with all seriousness in his behavior towards the banished. Yes, "Do not be deceived; God is not mocked." Gal. 6, 7.

J. E. Gottlieb.

Report on the colloquium held with the Honorable Synod of Minnesota.

Since the Synode of Missouri, Ohio, etc. has kept the order to enter into fraternal fellowship with other Lutheran bodies only if they have gained the conviction through official colloquies, i.e., through colloquies ordered by the Synode itself, that the new fellowship is also based on true unity of spirit, this year's meetings of the Synode were held in the presence of the Lutherans. The undersigned were chosen as delegates at this year's meetings of the Synod to hold such a joint discussion on doctrine and praxis with the brethren of the Minnesota Synod. And since the venerable President of the Minnesota Synod, Pastor Sieker, had kindly invited the delegates to attend the sessions of the Synod, which would open in Mankato, Minn. on the Wednesday after the second Sunday after Trinity, they accepted this invitation. During the beautiful and comfortable journey on the steamboat up the Mississippi, which lasted several days, they had the opportunity to take a closer look at the synodal reports of the Minnesota Synod of 1870 and 1871, as well as the minutes of the conference of members of the Minnesota and Missouri Synods held in St. Paul in January 1872, which appeared in the "Gemeindeblatt". And there the undersigned were forced to the conclusion that the venerable Synod of Minnesota had already spoken so clearly and decisively at its synodal meetings both about its Lutheran position in general and in particular about the now burning church doctrinal questions, that the necessity of a further discussion of such doctrinal questions did not exist, but only that it seemed desirable that the principles laid down in the above minutes about the question: "What is the mutual conduct commanded in God's Word to the preachers of synods mutually recognizing each other as orthodox in the field of their official work?", which until then had been discussed only in private circles, would now be recognized and accepted by the Minnesota Synode itself. In order to justify this judgment and the corresponding procedures of the delegates, they allow themselves to share some excerpts from the synodal reports of the Minnesota Synod:

Position of the Minnesota Synod on False Unionist Efforts. Synodal Report of 1870, page 26: "It is a grave injustice against God to fellowship with false doctrine and practice, for His Word is thereby held in low esteem and the fools of men are exalted. It is also a grave injustice against many erring Christians, who are thereby strengthened in their error, since perhaps some could still be saved from it by a faithful testimony. And how many have already gone astray from the faith through this unholy mixing of light with darkness! The thought of a great, visible, united church is beautiful and inspiring, but it is part of the chiliastic delusion to expect such a thing here on earth, since the Lord Match. 24. clearly prophesied that many false prophets would stand out to lead astray, if it were possible, even the elect. He adds: Behold, I have told you before. Should the church of God help in the deception? But it would do so if it made unity with false churches, since outward unity may be accomplished only where one is united in spirit and in truth."

About the theory of further development it says on page 29: "It has been said in a disdainful way by spirits of the modern times that the old church had recognized only a small part of the truth..., only gradually one had come to the fuller knowledge. This is also one of the wise, supposed to be wise, outgrowths of the scholarly arrogance of the modern age. The old church had the full, undiminished knowledge so fully and clearly that even today the defenders of the pure doctrine cite the evidence for it from the oldest church. Luther took credit for bringing to light the ancient treasure of apostolic doctrine, long known but buried by the debris of heresies. . . If only the three confessions, the apostolic, Nicene, and Athanasian, were taken seriously in the church, how many of the vaunted theologians would still be teaching and blaspheming God's Word?"

About the "open questions" it is said on page 30: "Some think that this and that doctrine has come so gradually into the consciousness of the church, that earlier it had been hidden in the word of God, but had never been generally recognized, much less known as church doctrine. Only then, when a doctrine has been confessed by the church, is it binding for the members of the same". . "But," it says on page 34, "the symbolic writings do not intend to replace the Bible, or the whole doctrinal content of it. There are still very many important doctrines in the sacred Scriptures which are not dealt with in the symbolic books. However, these are not to be regarded as less obligatory, but just as conscience-binding as those presented in the Confessions. For example, the doctrine of the inspiration of sacred Scripture. Whoever does not agree with the holy Scriptures in these cannot be recognized as a right-believer in the Lutheran Church, for to her the whole Scripture - God's word. By way of explanation, the dispute between the Missouri and Iowa Synods is remembered. The latter, like the former, professes all the symbolic scriptures, but has soon questioned this doctrine, and soon that. Now it is the scriptural doctrine of Sunday that is abandoned by it. She does not do this because this doctrine is not clear and binding to her, or because she does not find it clearly revealed in Scripture; on the contrary, she professes it as a doctrine revealed in the Word of God. And yet it leaves it up to the discretion of the people whether they want to believe it or not. It is evidently a piece of the spirit of deceit that touches everything that is God's, that endeavors to expose a piece of the rock of truth to the waves of the spirit of the age. If we investigate the reasons for this saddening position, the pain of every faithful Lutheran must be increased. The Iowa Synod finds that various teachers of our church, even highly placed and gifted people, have presented an opinion that deviates from the church doctrine, and the church has not taken them into doctrinal discipline. From this it draws the conclusion that the church does not want this doctrine of Sunday to be regarded as unifying; and from the first fact: that the doctrine is not revealed at all so clearly and unmistakably that it must be held as unifying the conscience in the church. We do not wish to do injustice to this synod, we have only to praise its friendliness in our mutual contacts, but its position must nevertheless be called a very reprehensible one, its established principle a highly dangerous one. For what doctrines of the holy Scriptures are not to be fought, doubted, and perverted, what great man has been inviolable in all points of his doctrine, except the apostles and prophets? Consequently, then, not this one doctrine of Sunday alone, but all other Christian doctrines must be left to the discretion of individuals. The Iowa Synod does not want this, it wants to stand before the hole it makes in the wall of the confession with its principle - and who would doubt its probity in this resolution? - but, have not these been great, gifted people who have erred in the doctrine of Sunday, even in the opinion of the Iowa Synod? They have departed, yet they were so honest and great, - may conscientious Christians now place such excessive confidence in the members of the Iowa Synod, as if they would never leave the breach made unguarded, yea, that, following their principle, they could not disclose much more of the truth than now? According to love, one would like to think that they are such exceptionally reliable guardians, but according to truth and experience, they are not. After all, we have to consider what kind of powers we are. The persistent assertion of the pernicious principle of "open questions" reveals how dangerous it is to look to anything but the infallible Word of God, be it men or angels, Gal. 1. Only this can be the standpoint of a faithful Lutheran."

Against the chiliasm, the coarse as well as the fine, the Minnesota Synod at the meeting of the same in 1871 has spoken out in the most decisive way in 11 theses. - It further confesses with our symbolic books that the pope is the "child of sin and ruin", the "right Antichrist", etc.

The venerable Synod of Minnesota proved its honest earnestness in practice by its renunciation of the "General Church Assembly". President Sieker said in his synodal address in 1871: "The other day, through the Lutheran Magazine, I withdrew my consent (to a reply given by the General Assembly of the Minnesota Synod), because the prominent heads of the General Council, in their public organ, since the meeting in Lancaster, have been expressing principles much more unionistic than ever before, so that the embarrassing conviction has forced itself upon me that a parliamentary game has been played with us. No unbiased reader of their articles can be left with any other impression than that the members of the Council, for whom it has become a matter of conscience to achieve not only a clear expression of the confession, but also a practice harmonious with this confession, want to be silenced at all costs, and do not even shy away from personal denigration in order to achieve this end. As long as I could assume that partly ignorance of the meaning of Lutheran practice, partly the power of habit and circumstance, prevented the pronouncement of clear principles, and that therefore the honest adherence to the full Lutheran faith, even the most timid ones, would lead to a clear and unambiguous statement of the Lutheran faith. I could write: "We have reason to believe that the victory of full truth and clarity in doctrine and practice will be won more and more powerfully and sustainably. Now that an unmistakable, fierce hostility to the principles we profess as a synod has developed and is also being unabashedly expressed . . . I

must, albeit with deep pain, consider the "hope" expressed last year as a misplaced and

proved by events to be wholly unfounded, revoked." The Synod resolved: "to sever the connection hitherto existing with the General Council, in order to put an end to the useless struggle on our part, and to send a written statement thereof to the authorities of that body." - —

The Minnesota Synod has further demonstrated its seriousness in practice by its chastisement proceedings and the expulsion of Pastor Fachtmann, further by its determined struggle with regard to the elimination of the so-called Hanoverian State Catechism, further by the confessionals introduced in the congregations! confessional registrations, etc. -

The negotiations on "the mutual conduct commanded in God's Word to the preachers of the synods mutually recognizing each other as orthodox in the field of their official work," which took place in four morning sessions of the synod, were very pleasing and heart-warming, for the unity of spirit wrought by God's mercy and Spirit was clearly evident, there was indeed "one and the same speech" and the so delicious adherence to each other, "in one mind and one opinion," was found. - —

Praise be to God, who in these perilous times, when everything is torn apart, wavering and falling, builds, establishes and firmly unites his spiritual Zion. May He continue to have mercy on His hard-pressed Church according to His great grace in Christ our Lord. - —

H. Fick.

E. A. Brewer.

Report of the Mission Commission of the German Lutheran Synod of Missouri, Ohio and other states. *)

Dear fathers and brothers!

Since our mission stations in Minnesota and Michigan have been abolished as such, we can unfortunately say little about our effectiveness among the Indians. But we have the certainty that the fruit of our earlier missionary activity and the present occasional visits of the missionary Mießler, even if little recognizable to human eyes, is nevertheless safe with God.

Our former missionary Mießler, who had taken over the office of a school teacher in Saginaw City, made several visits to the Indians there after his departure from Isabella County, Michigan, and reports from his last visit in March of this year that it gave the Indians great pleasure. As is usually the case with such visits, he was unfortunately unable to see all of our Indians, as they were not all in place. As he heard from the Indian Philip, whom some will remember from his student days in Fort Wayne and who is now employed as a clerk in a grocery store, most of the Indians we used to serve attend the Methodist meetings on Sunday, of which both the Episcopalian and the Wesleyan branches are represented. The missionary was particularly pleased to hear that none of our people had joined this sect. He encouraged them to be faithful and steadfast:

Unfortunately, this report, submitted to our Synod during this year's sessions, was not discussed due to lack of time; it is therefore brought to the attention of the members of the Synod.

W. [Walther]

The Indians were urged to be faithful, to hold fast to the pure word of God and to trust in Jesus Christ, the only Savior and Redeemer. The earthly progress of the Indians had been greatly impaired by the devastating forest fires of last autumn; indeed, almost all their sugar bushes had been destroyed. But even more than those terrible forest fires, their downfall is due to the profit motive of white neighbors, to whom the Indians often cede their land for a ridiculous price, the necessary consequence of which will be that sooner or later they will be driven further, as has already been the sad fate of their fellow tribesmen in countless cases. O the poor degenerate people! - —

Since during the past triennium we have been able to exercise only a scanty activity of our own among the Indians of America, it has been the wish of the Synod that our congregations should the more support other orthodox missions. But it seems that the congregations of our Synod, whether because of differences in doctrine or in practice, cannot turn with full confidence to the support of other existing missions. It seems all the more timely, therefore, that the Reverend Synod should consider anew the proposal which we made to it in 1869, namely, that it should see to it that it resumes its own independent missionary activity, which in recent times has been limited to occasional visits by Missionary Mießler to the Indians of Isabella County. The most necessary step would be to appoint a mission director and co-workers, who together would try to found a mission house, from which they would look out, as if from a vantage point, where the Lord of our Synod would open a door to the outer as well as the inner mission.

They also took steps to recruit young people who were suitable either for external or internal missions, and who would be trained in the mission house or elsewhere to become capable missionaries and would later be sent out.

Leaving the evaluation and further execution of such a mission plan to the Reverend Synod itself, we only add the remark that, however, a mission fund of bare money has accumulated, which has reached the sum of 4800 dollars, in addition to which there are outstanding notes soon due for sold Indian lands in Michigan, which also amount to several thousand dollars. Finally, there is a good mission house along with 240 acres of unsold land, of which 80 acres are in Bethany, Gratiot County, but 160 acres surround the mission house and homesteads, the latter of which are currently leased and may represent a value of about 7000 dollars.

Should the Reverend Synod deem it expedient to found a missionary institution of its own, it would be expedient to keep the mission farm and the mission house for the time being, in order to establish the beginning of a missionary activity of its own there. However, if the synod does not want to start its own missionary activity again, it is absolutely advisable to sell the missionary farm, since it does not raise much

more than paying the taxes. The legal title of the existing notes, mortgages and bills of sale is still in the name of the missionary.

Mießler, since the President of the Mission Commission has not learned what is the name of the Trustees of the College at Fort Wayne to whom the Mission property was to be transferred.

To the satisfaction of the Reverend Synode, we can inform you that the East Indian Leipzig Mission has greatly enjoyed sending Lutheran books and periodicals in English, and we ask that the funds for a renewed mission be graciously granted.

Finally, we report on the use of public mission funds in the past triennium:

A box of books for East Indies 4193 .95

Small shipments 2.00

Evening schools, Lutherans, Doctrine and Weirs, School Journal

for Ostiudia and for Mrs. Pastor Röbbelen 45.32

To Missionary Mießler through Mr. Kassirer Schuricht ... 30.00 To Missionary Mießler through Pastor Sievers 60W

Total expenditure 331.27

Cash register status:

1) in the hands of the President of the Mission Commission 0116 .28

2) in the hands of the General Treasurer 4835.22

May the merciful God guide the hearts of the Venerable Synod to such resolutions, which make it known that the cause of the external mission to the Gentiles, as well as that of the internal mission within Christendom, is equally dear to its heart!

Respectful to a Reverend Synod

Members of the Mission Commission.

On their behalf:

F. Sievers, President.

To the ecclesiastical chronicle.

Methodism. The editor of the Christian Messenger, a paper of the so-called Evangelical Fellowship, reports in his paper of June 5 on the experiences he had during his visit to the last Methodist General Conference in New York. He remarks: "We were struck by the cheerfulness that often broke through. Not infrequently one heard hearty, almost general laughter at suggestions or remarks." The reporter does not say whether Dr. Nast, who in his opinion was now completely sanctified and who was also present, laughed along. W. [Walther]

Methodism and Freemasonry. When, as the Lutheran Herald reports, the Methodist Episcopal General Conference met recently, Dr. Nast presented a petition against Masonry. It was handed over unread to a committee. Then an English delegation brought a similar petition, in which various complaints were made against the Masons and the General Conference was requested to order the many Methodist preachers and laymen who belong to it to leave. This motion was received with rather general laughter, but the assembly also let this letter go into the pocket of the committee, where it will now be well kept forever. Let us not be surprised at this behavior of the Methodists who want to be pious. Their piety is obviously a self-chosen spirituality (Col. 2, 18.), which has its reason not in the clear word, but in emotions. With this kind of piety, of course, one does not think about whether a society like that of the Freemasons agrees with God's word, but laughs at every scruple that other Christians have about it, if only one is not disturbed in one's religious feeling. W. [Walther]

The commission to investigate the state of health as well as the moral condition of our
High School to Fort Wayne, Ind,

has done its work at the appointed time. Unfortunately, the report was received by the undersigned so shortly before the end of this issue that for the time being only the following can be communicated.

1. regarding the state of health, the Commission declares conclusively:

"The unanimous judgment of the Committee therefore extends to the fact that there is no valid reason why parents cannot send their children here with a clear conscience, and that our dear institution may be strongly recommended to the continued love and care not only of the Honorable Synod, but also of every individual among us."

2. concerning the moral state, explains the same conclusively:

"That the complaints concerning the Christian and moral condition of the pupils were generally justified; but that these had to be related primarily to earlier grades, while in the school year now coming to an end a noticeable progress for the better had been shown."

Thanks be to God for His great mercy!

C. F. W. Walther,
d. President of the General Synod.

Roster of the members appointed by the Missouri Synod for this year's sessions of the Synodical Conference.

(on July 10 and following days at Milwaukee)

elected delegates.

I. From the Western District:

1. pastors:	substitutes:
A. WagnerH	. Wunder
W. BartlingProf	. A. Selle
E. Mangelsdorfl	. F. Biltz
M. TirmensteinC	. F. Love
Prof. C. F. W. Walther	Prof. E. A. Brauer

2. deputies:	substitutes:
Mr. Romans (St. Louis)	Mr. Kalbfleisch (St. Louis)
Mr. LbeiS (Altenburg)	Mr. Vedder (CollinSville)
Mr. Zuttermeister (Chicago)	Mr. Buchholz (Chicago)
Mr. Oehlerking (Addison)	Mr. Heidorn (Proviso)
Mr. G. Brauns (Cretr)	Mr. K. Talje (Äoliet)

II. from the Northern District:

1. pastors:	substitutes;
A. CrullM	. Günther
F. LochnerH	. Löber
C. PenaltiesF	. Schumann
3. herzerE	. Rolf

2. deputies:	substitutes:
Mr. Piepenbrink (Grand Rapids)	Mr. Brenner (Grand Rapids)
Mr. C. Eißfeldt (Milwaukee)	Mr. A. Brust (Freistadt)
Mr. Dicke (Minn.)	Mr. Brandhorst Sr. (St. Paul)
Mr. C. Retzlaff (Kirchhayn)	Mr. C. Hackbarth

III. from the Middle District:

F. Wyneken sen.	F. King
Dr. W. SihlerF	. W. Husmann
H. SwanW	. Stubnatzy

2. deputies:	substitutes:
Mr. OslermeierMr	. Von der Au
Mr. G. ThiemeMr	. Leeser
Mr. HempeMr	. Stemmler (Zanesville)

IV. From the eastern district:

i. Pastors:	Substitutes:
C. GrossP	. Brand
P. BeverH	. Hanser

2. deputies:	substitutes:
Mr. I. Birkner (New York)	Mr. H. Wolter (Buffalo)
Mr. I. Keil (Pittsburg)	Mr. W. Saltmann (Baltimore).

Church News.

After Pastor Barth of the congregation in Chariton Forks, the former congregation of the blessed Pastor Kähler, had received and accepted a regular appointment, he was inducted into his new office by the undersigned on behalf of the reverend Presidium of the secular district on the first Sunday after Trinity.

May the Lord make him a blessing to the church!

Address: Illov. (I. Lurtli,

(IlUKAOV, IllovLti'ck Co., 2lo.

F. G. Walther.

On the 2nd Sunday after Trinity, June 9, Rev. I. P. Baumgart, who had received a regular appointment from the Lutheran congregation at Warsaw, Hancock County, Illinois, and had accepted it with the permission of his former congregation, was installed in office by the undersigned by order of the honorable Presidency of the Western District.

May Jesus Christ, the Archpastor and Bishop of our souls, make this servant of His a blessing for many!

Jacob Seidel.

Address: livv. <1. D. IZaumZarr,
Hanook IU.

Church dedications.

The eighth Lutheran church in the city of St. Louis, Missouri, called the Grace Church, was dedicated and consecrated to the service of the Triune God on Sunday Jubilate, April 21 of this year. It stands near the Three Mile Building on the continuation of Franklin Avenue, just where, before the extension of the city limits, there were two suburbs of St. Louis, Butchertown and Ellardville, which now belong to the city and are inhabited mainly by Germans, that is, in an important mission field. It is small and only a frame building, but it is situated on a hill and with its little tower it is a lovely sight and will hopefully soon give way to a larger church and be used only as a schoolhouse. On the inauguration day the undersigned preached in the morning on Joh. 1,16-18. and in the afternoon Pastor Böse on 2 Mos. 20,14. Until an own pastor is employed, students of the local seminary will preach and the sacraments will be administered by one of the local pastors. Teacher A. Pietschmann holds weekly and Sunday school in the same. May the Lord reward all who have contributed to the building of this church, and may they experience the joy that a larger orthodox congregation is also being established in this area!

I. F. Bünge.

Mr. Rev. I. K. Rupprecht, of Norfolk, Madison County, Nebraska, writes: My dear Zion congregation, with great effort and ample assistance from Mr. Pastor Link's congregation near Watertown, Wis. built their little church during the time of our synod and when I arrived again in the congregation, the church hall and parsonage were already quite ready for dedication and living. On the first day of Pentecost I consecrated the church. First I said a consecration prayer and then held a dedication speech in which I tried to show: How this poor little house and rümllein is, will be and remain a true house of God. Many had tears in their eyes at the dedication of our little church. Our little church is now built in such a way that one room is intended for the church services and for the school and one room together with the kitchen for my apartment. The whole building is a nice frame house and is also beautifully situated, two miles from the little town of Norfolk, in wide prairie and on a moderate plateau, so that we have a splendid view for many miles along the Elkhorn River. - School is now being held to the best of our ability. God grant that the faith and true love in the hearts of all who come to our little church may sprout, green and blossom like the beautiful plains of Nebraska. May the Lord keep us in grace His pure Word and the right sacraments and keep us in the same faith and walk until our end, so we will praise and glorify Him eternally and thank Him. Amen.

On the third Pentecost the Lutheran congregation of Bethlehem, Effingham Co., Ill, had the great joy of finally being able to consecrate their dear house of worship, which had been under construction for more than three years, but could not be completed for lack of money. At this celebration, Prof. Brauer from St. Louis preached on Joh. 14, 23 in the morning and Pastor Kleppisch from Belleville, Ill, on Prcd. 4, 17 in the afternoon. 4, 17. Also present as guests with numerous members of their congregations were the neighboring Pastors Schuricht and Holtzmann, and from the Illinois Synod Pastor Heiniger and Pastor Federsen.

The church bears the name: Evangelical Lutheran Church of Christ's Nativity, is a frame building, 60 feet long and 36 feet wide, and is equipped with a small tower, which is visible from afar on the prairie with its bright little flag and its twinkling little star, and kindly invites those wandering to the heavenly Zion to refreshment from the fountain of life.

Up to this point, the Lord has helped. Glory to Him alone!

G. Wangerin.

On Trinity Sunday, "the first German Lutheran church" was dedicated in Minonk, Illinois. This is a rather friendly frame building 22 feet wide and 38 feet long, and was built for the purpose by the small congregation of quite lovely decorated. The undersigned preached in the morning, Mr. Pastor B. Burfeind in English in the afternoon. Teacher I. Th. Hermann and his singing choir sang some pretty pieces at both services and accompanied the congregational singing with a melodeon. That in the midst of a city and surrounding area, where almost all of our former co-religionists, who were still somehow longing for a church, have partly fallen into the dangerous Union net, partly been devoured by the Anabaptist sect, and where the banner of the pure doctrine of the Word of God has only been raised since last fall, so many people flocked together for this church consecration, did not go unnoticed.

to every friend of our church to great joy.

May God bless this small congregation and make it especially a blessing for our deceived fellow believers!

I. M. John.

Announcement.

The Lutheran Zion congregation in Boston, Mass., has nominated Pastor Wilhelm Bartling as a candidate for the vacant congregation in Fort Wayne. St. Louis, June 25, 1872.

Th. Brohm,

d. Z. President of the Electoral College.

The Evangelical Lutheran "Synodal Conference of North America"

meets, beloved's God, on.

Wednesday 10 July v. 1872

In the morning, 9 a.m., at Milwaukee, Wis. in the Sanct Johannis Church of the Rev. J. Bading. Duration: 6 days at most.

Those of the honored members of the Synod who, either by resolution or otherwise, have to submit certain works, papers, theses, proposals on doctrinal pieces 2c. to the "Synodal Conference", are requested to send them to the Reverend President, Professor C. F. W. Walther, by July 1 at the latest.

At the same time, all those who intend to attend the "Synodal Conference", be they delegates or guests, are urgently requested to report this to Sr.

Birmingham, Pa, June 3, 1872...

Book - Display.

The Monkey Religion. A conversation held in Arizona about it, put into dainty rhyme by a human. Manville, Arizona.

Until recently, people who had not yet completely lost reason, conscience and religion, believed that monkeys were cattle, like other cattle. One amused oneself at their whimsical grimaces and jumps, but otherwise one put them with dogs, cats and pigs in one gap, and believed that one as a human being was infinitely superior to the apes. - But this is to become now differently. The monkey bailiff has made the astonishing discovery that the monkeys are a very special animal, because humans are descended from them. Büchner joyfully agreed with him, who in his infamous book "Kraft und Stoff" (Power and Substance) claimed: Man is nothing more than a highly organized animal. Darwin also tries to prove the same in a thick book, which was published last year. There is now great rejoicing among the God-deniers, who rejoice: If we are ape children, then we are cattle, like other cattle, and need as little religion as dogs and cats. - The above-mentioned booklet now contains a conversation in which the monkey philosophers are proven by some honest Germans that the whole monkey religion is nothing but hoax, humbug and nonsense, which is why no man who is still in possession of his sound reason could accept it. Since there is also no lack of ridiculous scenes, by which the foolishness of the monkey children is exposed, the whole thing is not only instructive, but also highly amusing to read. The pamphlet, neatly furnished and containing 40 pages, costs only 20 cents, the dozen \$2.00, and can be obtained through Messrs. 21. O. Nartüvl and D. VolleLnivA, 8r. I-nuiK, 21 o.

Conference - Displays.

The Peoria-Rock Island Pastoral Conference will meet, God willing, at Peoria on the 30th day of July, at the residence of Rev. J. I. Kern, Secretary.

The Cincinnati Pastoral and Teachers' Conference will, God willing, hold its meetings from the 25th to the 29th of July Inolus. at the home of Rev. Runkel in Aurora, Ind.

,H. Gümmer.

The Middle Illinois Specialconference of the Illinois and Missouri Synod will meet, God willing, at the home of Rev. A. H. Burkhardt in Springfield, July 9-11.

The subject of the discussion will be: Theses on the Doctrine of Baptism. H. Meyer.

The New England Pastoral Conference will meet, God willing, July 16-18th at Squantum near Boston, Mass. A. View end, secretary.

The Baltimore Districts Conference, God willing, will hold its next meeting at the home of Rev. G. Rademacher, July 9th to the 11th.

The brothers coming from the west want to get off at Westminster, but those traveling via Baltimore want to get off at Finköburg, where they can get on Monday, July 8, on the train that leaves the Northern Central depot on Calvert Street at 3:30 in the afternoon.

Carl Frincke, Secretary.

To the message

For all members of the Northern Illinois Pastoral Conference.

Since the General Teachers' Conference in Milwaukee and the Northern Illinois Pastoral Conference in Joliet are scheduled for one and the same time, the President of our Conference, Prof. Selle, has instructed me to call the Northern Illinois Pastoral Conference eight days earlier.

The sessions of our Conference will therefore, God willing, not be held in Joliet from July 23 to 25, as previously indicated, but from July 15 to 18.

Gottl. Traub, Secretary.

Received at the Middle District Treasurer's Office:

To the synod treasury: From Past. Wendt's congregation in Seymour K7.50. Past. Schöneberg's congregation in Lafayette K52.50. Past. Fleischmann's congregation in Kendallville K12.15. Past. Jüngel's congreg. in Jonesville K35.60. Past. Knief's congreg. at Neu Dettelsau K11.30. A. F. there K1.00. Past. Jor' Gem. at Logansport K17.00. Past. Mertz' Gem. at Brownstown K12.10. Rev. Detzer's Gem. at Defiance K22.06, at South Ridge K24.62. Rev. Zagels Gem. near Fort Wayne K17.49. Past. Stocks Gem. at Fort Wayne K10.55. Past. Strieter's Gem. at Peru K10.00. Dr. Sihler's Gem. at Fort Wayne K61.96. Past. Stubnatzy's church there K53.13. Past. Fritze's Gem. in Adams County, Ind, K15.00. Past. Bundenthal's Gem. in Marion Township, Ind, VO.00. Past. Böse's Gem. in Avilla, K9.67. Past. Rupprecht's Gem. in Decatur K8.40, in Van Wert K3.50. Rev. Steinbach's Gem. in Fairfield K21.00, by himself K2M. Past. Wichmann in Farmers Retreat KIM, whose congregation K16.36. Past. Kunz in Julietta K2.00, whose congregation K15.00. Rev. Runkel in Aurora K2.00. Rev. Crämer in Zanesville K2.00, whose congregation K20.00, from the sewing club there K20.00. From Past. King in Cincinnati K2.00, from some members of his congregation K30.00. Past. Tramm in Vincennes KIM, whose congregation K20.13. Mrs. Broderhausen there KIM. From Mrs. Burre as a thank offering for recovery K2M. Past. Lothmann in Elyria K1.00. Past. Horst in Columbus K1.00, whose Filialgem. K2.25. Past. Krafft's Gem. in Defiance County K2.36, in Florida K1.63, in Henry County K1.77, in Fulton County K4.55. Past. Schmidt's Gem. in Terre Haute K5.90. From N. N. there for recovery of his daughter K5.00. Past. Striker in Peru K1.00. Past. Hochstetters Gem. in Indianapolis K86.92. Past. Wunderlich in Tolleston K1.00. Past. Wyneken in Cleveland KIM. Past. Husmann in Euclid K1.00, whose parish K10.00. Bro. Rolf K5.00. past. Jor in Logansport K1.00, whose congregation K8.70. Rev. Hild in Mishawaka K1.00. Past. Gotsch in Akron K1.00. Past. Frank in Lancaster K1.00, whose congregation K17.00. Past. Sauer in Dudleytown K1.00. Past. Kühn in Minden K1.14, whose parish K7.86. Past. Säumann in Newburgh K1.00, whose comm. K13.00. Teacher Zitzlaff in Evansville K2.00. Teacher Scheff in North Dover K1.00. Past. L. A. Detzer's comm. in Holland K2.90, in New Boston K2.60. W. Hulzer 25 cts. Past. Schlesselmann's Gem. in Arcadia K5.00. Past. Schumms Gem. K10.00. Past. Bauers Gem. K8.00. Past. Evers in Root K1.00, whose gem. K15.60. Past. Brackhage in Bennington K1.50, whose comm. K20M. Past. Schwan's comm. in Cleveland K104.45. Past. Fleischmann in Kendallville K1.00, whose comm. K12.00. Past. Stubnatzy at Fort Wayne K1.00, whose comm. is K57.72. Past. Zagel's comm. at Fort Wayne K15.60. Past. Reichhardt at Columbia City KIM, whose comm. K11.00. Past. Sitzmann's comm. at Pomeroy K10.75. Past. Nützel's Gem. in Columbus K10.54. Past. Schwans Gem. in Cleveland K75.70. Past. Saupert in Evansville K1.00, whose gem. K16.55. Kindtauf-Collecte at Chr. Beck K3M. Of Past. Saupert's confirmands K3.75. fr. Kahre K5.00. past. JLBkers Gem. in Adams County K100.00. E. Schmittgen in Elyria K5.00.

For the building fund: From G. Häderle in Lafayette K2.00. Past. Jüngel's congregation in Jonesville K2.00. Past. Bundenthal's branch parish K21.25. Dr. Sihler's parish in Fort Wayne K82.07. Past. Strieter's congreg. in Peru K62.00. Past. Maak's Gem. K9.75. through Past. Heintz in Crown Point K2.74. By Past. Schumms Gem. K34.00. Past. Evers' Gem. in Root K5.00.

For the heathen mission: From Past. Schöneberg's congregation in Lafayette K9.50. Past. Zagels Gem. at Fort Wayne K16.00. Julius Böhne K2.00. Kindtauf - Collecte at W. Böse at Fort Wayne K3.70. From A. Schwegler at La Porte K2M.

To the widow's fund: From Past. Jüngel's Gem. in Jonesville K10.00. Mrs. Meyer there K2.00. G. Vornholdt there K2.00. Past. Kniefs Gem. in Neu-Dettelsau K7.25. By Past. Stock by two unnamed K2.00 and K1.00. By Dr. Sihler's Gem. in Fort Wayne K47.88. Past. Stubnatzy's Gem. there K42.87. teacher Riedel there K4.00. Pak. Hild's Gem. at Woodland K4.00. Past. Reichhardt near Columbia City K4.00.

On the emigrant mission in Baltimore: From Past. Jüngel's Gem. at Jonesville K13.00. Past. Bode's Gem. at Fort Wayne K14.12.

On the emigrant mission in New York: From Past. Zagels Gem. at Fort Wayne K16M. Past. Hochstetter's parish in Indianapolis K34.00. I Stach in New Boston K1.00. Collected by teacher Hafner at Nahrwold's wedding K7.50. From Past. Bode's Gem. at Fort Wayne K14.12. Past. Heintz's Gem. at Crown Point K4.14. Past. Detzer's gem. at Defiance K20.46.

On the Hermannsburg Mission: From Past. Jox's Gem. at Logansport K35.00. Konrad Westenfeld K2.50. Past. Stocks Gem. at Fort Wayne K10.50. Past. Zagels Gem. at Fort Wayne K16.00. Mrs. Külle in Logansport K1.00.

On the Leipzig Mission: From Past. Wyneken's congregation in Cleveland K66.00. Past. Reichhardt's congregation at Columbia City K10.00. Konrad Westenfeld K2.50.

For Past. Brunn's institution: from Past. Dulitz's Gem. in Huntington K3.25. C. Höbener in Dudleytown K2.00. From G. Mönning there K1.00. Wittwe Gundermann there 35 Cts. Past. Schlesselmann's Gem. in Arcadia K5.00. N. N. in Bennington K1.00. Past. Heintz's gem. in Crown Point K4.14.

To the college household in Fort Wayne: From the Gem. in Adrian, Mich. K15.00. Past. Dulitz's gem. at Lancaster K1.65. Past. Schumms' gem. K3.00. Mrs. Hauptmeyer at Columbia City K5.00.

For the inner mission: by W. Gehrke in Adams County K5M. Past. Rupprecht's comm. in North Dover K14.25. Chr. Danket in La Porte K1.00.

To the seminary household in Addison: from H. Hobrock in Adams County K2.00. F. Welcher there K2.50. F. Boknecht there K1.00. Past. Hilds Gem. in Mishawaka K7.70. From women's club in Evansville K11.50.

On church construction in Chicago: By Past. Zage! at Fort Wayne K3.00. H. Kolkmeier there K2.00.
 For teacher salaries: From Past. Bauer's municipality K8.00.
 To the orphanage near St. Louis: From Mrs. Weber at Evansville K1.00. Mrs. Meyer there K1.00. Joh. Kunz through Past. Bauer K3.00. Fr. Sommerdinger by the same 50 Cts. H. Keßler in Bennington K1.00. A. Schwegler in LaPorte K2.00. Chr. Müller in Evansville K2.00. D. Meiländer in Newburgh K2.00. By some school children in Mishawaka 60 Cts. From Julius Boehm in Elyria K1.00.
 To the hospital in St. Louis: From Mrs. Spindler in Evansville K1M. Mrs. Wiegers there 75 Cts. Mrs. Böhm in, Elyria K3.00. A. Schwegler in La Porte K1.00.
 For poor seminarians in Addison: Wedding coll. at I. Seip in Evansville K2.55. From Chr. Meierdmg there K5.00.
 For poor college - S'chüler in Fort Wayne: From W. 'S. in Defiance K5.00. Fr. Schinnerer through Past. Schumm K10.00. Kindtauf-Collecte by Germann K2.50. By Pastor Evers' congregation in Root for F. and P. Wambsganß K10.00. For F. Zage! by F. Stellhorn K3.00, by L. Gehrke K4.00, by C. Pöhler K5.00. Wedding-Coll. by Schlautroff K5.63, by A. Stellhorn K13.90.
 For poor students in St. Louis: From the Women's Association in Columbus, Ind. K11.00. From Past. Schlesselmann's congregation in Arcadia K9.00.
 For the community in Leland, Mich.: By C. Brand, Sr. at Columbia City K2.00.
 For the burned in Wisconsin and Michigan: from Past. Karrer's congregation K5.75.
 Fort Wayne, May 31, 1872. C. Grahl, Cassirer.
 To the seminar - budget received: From the congregation of Mr. Past. Bötticher slllinoissynodel 8 side cuts, 5 hams, 5 shoulders, 1 package of beans, 9 dozen elders; from Mr. Ködert of Baden, 4 barrels of kitchen vegetables; from Mr. Past. Bremer's congregation at Lake Creek, Mo. 1 barrel of hams and sides, 1 barrel of dried apples, 1 barrel of dried peaches, 1 barrel of wine, and K8.55 cash; by Mr. Rev. Osterhus K1M; by Mr. Seifensieder Waltke from Past. Claus' parish 2 boxes of soap; from Mr. Past. Dörmann's St. Petri parish 304 lbs. smoked hams, shoulders and sides, 18 lbs. dried peaches; from his St. Pauli parish 7 hams and 5Z dozen eggs; by Mr. Past. Burkhardt of Joh. Bim- bäum K5.00; from the congregation at Minden, Ill, 5 barrels of flour; from the Synod of Illinois a. St. by their treasurer, Mr. Past. Bötticher, K50.00 as half of a contribution, while the other half is given to Mr. Kassirer Schuricht for teachers' salaries.
 For poor students: From N. N. from Mr. Past. Bremer's congregation 6 pairs of stockings; by Mr. Past. Brüggemann thank offering from Mrs. N. N. K3.00 and wedding collecte at H. Bosse K5.00 for Läden; by Mr. Past. Prdhl from his branch congregation K8.50 and by confirmands from Prairie City K2.00 for student Pröhl; by the Women's Association in Grand Rapids, Mich., 3 blankets, 2 sheets, 4 pillowcases, 6 sackcloths, 3 pairs of stockings; Pentecost Collecte from my congregation in Miners- twvn K10.10 for Fort-Wayner sophomore Krause; by Mr. Past. Dörmann by Mrs. Welge 1 of his shirt, 1 Pr. stockings; by Carondeleter Frauenverein K10.00; by Mr. Past. Hahn from the Staunton Women's Association 4 sheets, 8 towels, 1 pr. pillow cases, 8 handkerchiefs; by Mr. Pastor Hudtloff K10.00; by Mr. Past. Stürken from the women's association of his parish K25.00 for masons and K10M for sheep, desgl. for poor students K4.50, collected at Mr. Hobus' wedding, and K2.00 from Mr. Drechsler; by Mr. Kassirer Grahl according to his invoice K20.00.
 A. Crämer.
 I received K6.80 for the Wartburg Orphanage through Mr. John Brüning. These are the proceeds of a collection at the wedding of Mr. Meinich in Yorkville, New York. God bless the dear givers!
 G. C. Holls.
 From the bell-bag of the congregation of Mr. Past. Röder in Dunton, Ill, to have received 20 dollars, certifies with heartfelt thanksW
 . Burmester.

For the Lutheran Orphanage near St. Louis

has been received by the undersigned:

From Mrs. Brünig in Chicago "2.45. Miss M. Sauk there "1.80. N. N. in Past. Love's parish in New Orleans "5.00. Kindtaus - Collecte at A. Gvhringcr in Accident, Md., "7.00. Collecte at the annual fctst on the orphanage square on June 9 "372.68. Received subsequently to the same "7.00. From Jcecream sellers "21.00. From the women's club of the parish of Mr. Past. Hartmann in Effingham "6.00. From the savings bank of little Th. Lenow "3.00. From Immanuel's-Distr. in St. Louis: from C. F. "1.00, Mrs. C. Nenger "2.00, Marie Dieckmann "1.00, from the crochet school of Mrs. Franziska Schmidt "7.00, G. Beckmann "7.00, L. "1.00, Mrs. K. "1.00, A. Sch. "1.00, bequest of Jakob Albr "5.00. By Mr. Teacher Karau in St. Louis "7.90. From N. N. by Past. Steinbach "50.00. Pauline Schaumburg "2.00. W. Depner "5.00.

I. M. Estel, Cassirer.

For the Lutheran Hospital in St. Louis

I have received the following additional gifts:

By Mr. Hagemeyer, deputy of St. Paul's parish at Peoria, Ill, "13.50. By Mr. Depner at Cleveland, "5.00. By Past. Besel in Cape Girardeau, collected at Mr. Mack's wedding, "3.25. From C. Schroeder in Port Hudson, Franklin Countv, Mo, "1.00. From N. N. by Past. Querl in Lvons-' ville, Ill, "3.00. From Clara Römheld in the congregation of the Rev. Mießler "9.00. Mr. Wm. Waltke in New Bremen 3 boxes of soap. C. W. in St. Louis "5.00. From a parishioner there "5.00. From Father Blödel through Mr. Past. Mennicke in Rock Island, Ill, "2.00. From N. N. through Mr. Past. Steinbach "50.00. F. W. Schuricht, Cassirer.

For poor students received from the worthy sewing society in Collinsville, Ill, 14 shirts and 4 pairs of stockings. From the Dear Young Men's Association of Pastor Wagner's congregation in Chicago (for Stud. Burinester) "15.00.

For the Lutherans in Armenia from N. N. "5.00. From Land. Joh. Gl. Walther "2.00. From Mr. C. H. Docker at Immanuel's parish in St. Louis "5.00.

C. F. W. Walther.

To have received for the church building of the congregation at Minonk, Ill, as love gifts from an unnamed person of Marys, O., "1.00, from an unnamed person of Benton Town, Minn, "1.00, from the congregation at Secor, Ill, "46.00, from the congregation at Panther Creek, Ill, "43.00, from the congregation at Peoria, Ill, "21.20, certifies in the name and on behalf of the congregation with heartfelt thanks and blessings

I. M. John, Pastor.

Corrections.

1) In my last receipt for the orphanage (see "Lutheran" No. 17) it should read: "On Stoll's wedding collected by Past. Schmeißer "5.75. From Past. Bötticher at Fort Pulaski, Ill, "15.00" should read: At Stoll's wedding collected by Past. Bötticher at Mount Pulaski, Ill, "5.75." Collected from Rev. Welder by Rev. Bötticher "15.00.

A. Lehmann.

2) In my last receipt for the hospital (see "Luthe-

raner" No. 16) read instead of ""7.15" by Collector Neumüller in Altenburg, Perry Co., Mo.: "8.15. F. W. Schurich t.

The receipt of Mr. Kassirer C. Eißfeldt and some smaller receipts had to be put on hold for the next number due to lack of space.

To the message.

This year's general synodal report will be published shortly. The price of the individual copy cannot yet be determined.

Since it has already happened repeatedly that organized editions of earlier reports were not sufficient to satisfy all requests, all those who wish to have copies of the same are hereby requested to send in their copies immediately. M. C. Barthel.

Changed addresses:

Rev. I'. Xellen, Necfuon, Oruukes Oo., Nis.

Hsv. (Zriisbiuu I*opp, Lenoslia, IVis.

Kev. H. liumelovv, Dox 964. sneeze.

Rev- 0. II. O. Üelilipsisk, UviuAston Oo-, III.

Ii, ev. "I. H. Doermuiin, Olroster, III.

Z. I?. Oro886, teacher, Olr68ter, III.

The "Lutheran" is published twice a month for the annual subscription price of one dollar and fifty cents for the foreign clerks, who have to pay it in advance and pay the postage. Only letters containing information for the paper are sent to the Ne- daclion, but all other letters containing business, orders, "cancellations", monies -c. are sent to the address: **LI. L. üartUel, Corner ok 7tdaoa** lakaxett""8lrkl!t8, 8t. Donis, Lio. to be sent to. - In Germany, this publication can be obtained from **Naumann's Buchhandlung** in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio et al. St.

Volume 28, St. Louis, Mon. July 15, 1872, No. 20.

Address of Vice-President Rev. Brohm at the opening of the meeting of the General Synod of Missouri, Ohio, and other States at Saint Louis, Mo. on April 27, 1872. *)

Venerable and beloved brothers in the Lord!

Our venerable President, concerned that yesterday's sermon would exhaust him so much that he would not be able to open the Synod in person without damage to his health, has commissioned me to take his place. And so I am permitted to address the following words to you, as they spring from my heart.

Surely we are all vividly aware that today we are beginning the most important Synodal Assembly we have held in twenty-five years. Certainly I pronounce it as coming from the heart of all those present: The Lord has done great things for us. We are glad of it. When we look back today at the history of our synod, which has existed for twenty-five years, we are involuntarily reminded of the parable of the mustard seed, which we read in Matthew 13:31, 32. There the Lord says: "The kingdom of heaven is like a grain of mustard seed which a man took and sowed in a field. Which is the least of all seeds; but when it groweth up, it is the greatest of cabbages, and becometh a tree, that the fowls of the air may come and dwell under the branches thereof." The kingdom of God makes a small, seemingly insignificant beginning, but it spreads despite all obstacles and grows into a tree under whose shade immortal souls have their refuge. And as it is with the kingdom of God in general and on a large scale, so it is with every single part and branch of it. This is the characteristic feature of a work, that it is the work of God and not of men. Works of men often make a great, brilliant beginning, but their progress is poor and their end miserable. God's work starts small, but has a blessed progress that cannot be stopped by any power of hell. It would make us

By mistake, this speech was not included in the synodal report; at the request of the editorial staff of the "Lutheran", the author has therefore allowed it to be communicated to our dear congregations.

D. R.

would be going too far if we now wanted to prove this from the history of the Christian church.

But if it is permissible to compare the small with the great, then this same thing can also be applied to our synod. When it held its first meeting on April 26, 1847, and constituted itself as a synod, there were no more than 12 voting pastors with their respective congregations and 12 consulting pastors and candidates; today we see their number increased to 450. At that time there were 6 states over which our synod members were scattered miserably; now, except for Canada, 25 states are represented. Not one of the larger cities now exists in which our synod does not have one or more congregations. The congregational schools and teachers were few then; now over 230 teachers are members of our Synod. The institution for the training of preachers, which then existed in its first beginnings, was so small that it could hardly claim the name of a seminary or high school. Under the Supreme Blessing, our Synod is now adorned with three noble pearls, a gymnasium, a seminary for preachers, and a seminary for school teachers, with 400 young men preparing for the ministry of preaching and school teaching. At that time our synod stood all alone and lonely and was looked at by other church bodies with disdainful or scornful eyes; now we stand in fraternal alliance with 5, partly large church bodies. As the immigration of Germans in the last twenty-five years has taken such an extent that it has indeed become a world-historical event, so our synod has followed it step by step, as a servant who has helped our The first step is to break the bread of life for the immigrants in the desert of this great Occident.

Now it cannot be denied that other ecclesiastical bodies have also risen mightily in the last two or three decades. But what essentially distinguishes us from them is the pure, unadulterated confession of the Lutheran faith. This is the core of our synod, this is the golden chain that holds us together, this is the banner around which we rally, this is the goal toward which we strive. In this confession, God, who is Almighty, so far preserved, therein he has established us ever more firmly through many a trial and experience.

In the face of these facts we must cry out today: Not to us, O Lord, not to us, but to Thy name give glory for Thy grace and truth! If we were gathered here today to give glory to ourselves or to any man, or to exalt ourselves in self-satisfied arrogance above other synods, God's curse would hover over our assembly; then we would have the dreadful prospect that the work begun, like the Babylonian tower construction, would soon come to a standstill or even collapse under God's wrath, which resists all arrogance.

But if we are convinced, in the deepest sense of our nothingness and unworthiness, that our synod is God's work and that God has poured out this unspeakable blessing upon us so far, then the question naturally forces itself upon us: What should and can we do, so that when we old people will soon lay down our heads, this blessing will be propagated to our children? For this purpose, the venerable Synod has before it a number of guiding propositions that could serve as a basis for fraternal discussion, should the Synod decide otherwise to elaborate on this submission.

May God, the Almighty and Merciful, fill us with the spirit of truth and harmony, so that this meeting may be a new stage from which we may continue our ecclesial pilgrimage.

A submission about Father Brockhagen's rubble.

No. 1.

The honored editorial staff of the "Lutheraner" sent me some time ago a booklet for review with the title: "Schutt und Gerölle oder der Protestantismus in seiner Nacktheit von Rev. B. Brockhagen" (Debris and Rubble or Protestantism in its Nakedness by Rev. B. Brockhagen), sent to the editorial staff on behalf of the author by Mr. J. B. Müller, editor of the "Herold des Glaubens" (Herald of the Faith), with the request that the booklet should be published in the

"Lutheraner" to discuss the matter. I must now confess to the honored editors of the "Lutheraner" that I did not comply with this request. When I opened the booklet, I was hit by such an infernal smell that I quickly closed it again, close to vomiting.

So it lay on my desk for a while, until a good old friend saw it during a visit, seized it with eagerness and pocketed it with my permission. I told him about my experiences with the book as a warning, but he laughed at them and said: "Reading such books is at times as necessary for his mental health as rhubarb is for his physical health."

My old dear friend is very inclined to melancholy, and often severely challenged by the worry that Christianity and Christian civilization will give way to a new pagan barbarism in the so-called Christian countries, and will dominate everything under the name of "the Catholic Church". Then he reaches for such kind of books, as in bodily diseases for his rhubarb can, and reads himself, as he claims, fresh and healthy on it. "For," he says, "when I have read such a book, I see from it that the 'Sit at my right hand' is still true, and at least in heaven everything must still be in order. The old devil must still be under the almighty foot of our heavenly king, because otherwise he would not expose himself like this and rage in such a vile way. He has therefore acquired, often at great expense, a whole series of such papist writings of old and new times, as more respectable papist scribes have always left to the lowest-ranking servant of the Antichrist to write, and they are emblazoned in a stately binding, lined up with his medicine boxes, on a special shelf in his study room."

When I asked him yesterday about the booklet, he rubbed his hands together in glee and said one thing after another: "Good book, highly recommended, delicious book," and so on. As I now looked at him somewhat astonished, he went on in his usual manner: "I can give you that in writing, sir, if you ask for it. 'Also for the 'Lutheran'?" I asked. "Also for the 'Lutheran,'" he answered, "and for anyone who wants to know."

He then sent me the following; do with it what you will.

"Any reasonably fair-minded person will consider it a peculiar impertinence if someone deposits his dirt in front of the door of a proper landlord's house, then pulls the house bell and politely asks the stepping out landlord to bring said dirt into his house, to examine it closely, and thereafter to give his verdict on the constituent parts and value of the same."

"This little piece was recently performed by Rev. B. Brockhagen, who sent his booklet 'Schutt und Gerölle 2c: Schutt und Gerölle 2c.', with the insistence that it be discussed in their esteemed publication. Not in his own person, but through his friend I. B. Müller Dom -Herold of the Faith*; Mr. I. B. Müller must be testified here that he has given an imitable sample of genuine papist holiness in truly magnificent self-denial. The booklet itself contains the usual snarls, stupidities and lies, as they have been told for three hundred years by the hostility of the natural man blinded by the devil."

against the eternal, sole-sanctifying truth of the Gospel by papists of the lowest class, made palatable by the broth of vile unflattery which such fellows pour out on Luther's person and life. Such lazy bellies, which are as little touched by spiritual things as a cow going after its fodder, go, after they have bagged the purchase shilling for their disgraceful mass, to the secret chamber of his Diabolic Majesty for their private amusement and for the edification of the herd commanded to them, and fish out of this treasure trove, rich for their erudition and wit, the juiciest morsels, dress them up, and present them to their audience as pies, which are then consumed with infinite pleasure."

"To an intellectually degenerate, thoroughly ethereal, both "papist" and Protestant rabble, this little book can therefore be recommended with a clear conscience as a well-prepared, tasty and nutritious dish."

In sending you, dear Mr. Editor, this review of my friend, I ask you to kindly refrain from letting me review the book myself. I cannot see it as my profession, much less that of the honored editor, to enforce and evaluate such filthy things. Christian love will do and tolerate many things, but not everything and anything that crudeness and meanness can inflict on it.

Commending myself to your love and intercession, I remain most humbly

Your
F. W.
No. 2.

To the honored editorial staff of the "Lutheran". Venerable Professor!

Enclosed you will receive the further justification of the recommendation of Brockhagen's "Gerölles" on the part of my' old friend. He brought the insert just as I was carrying my last letter to you to the post office. He said that it would not be right to offer the cat in a bag for sale, and that he would therefore have to emphasize the venerable Mr. Brockhagen and his painting of "Protestantism in its nakedness", which he had recommended to an honorable large audience, a bit more, so that the said audience would know what they would actually get in their hands when buying the book. Of course, he could not emphasize it according to merit and dignity, because this would require a thick book. I am sending you the book he handed in for your use.

Sincerely

Your
F.W.
*

"Since the -Lutheran* cannot demand that everyone buy the books he recommends without further ado, "Gerölle 2c." by the venerable Herr Brockhagen, which I have recommended to the rabble in the best possible way, is to be crossed out a little further in the following, so that everyone can at least see to some extent that the money is not thrown away when he buys the little book.

"In my opinion, I cannot do better than to call the venerable author a true Goliath in his lineage. A Goliath is always a man and a favorite of the mob; what he orders, writes and does pleases him.

In the Goliath, the mob recognizes and admires the flower of his own nature unfolded into a splendid specimen.

"From the archetype of this noble species, the Lutheran tradition rhymes and finds in accordance with the Holy Scriptures, among others, as follows:

Was once a giant Goliath, A very dangerous man, He had braids on his hat, *) With a bling on it, And a skirt of drap d'argent And all so *advenant*.

At his mustache one saw only with grazing and with horror, And thereby he looked you nature Pur like deraus ;
His saras was, believe it or not, as big as a weaver's tree.

He would have bones like a horse, And a cheeky forehead, And a horribly big mouth, And only a small brain, Gave everyone a rib jab, And fibbed and bragged big.

So he came here every day, And said to Israel in scorn, "Who is this man? Who dares with me? "Be he father or son, "He come hither the ragamuffin, "I bor'n down to the ground."

U. s.'w., u. s.'w.

"That all these virtues praised in the original Goliath are also found in our venerable author and producer of naked Protestantism, shall now be proven in individual pieces and thus the booklet and author shall be highly recommended to the said audience. The purpose of the booklet is, of course, no other than to blaspheme the Reformation, Luther and the Lutheran Church, and to present and praise Pabstism in its glory to its readers and listeners. **)

"First of all, in the introduction, he gives his audience the popular and always applauded prelude of the 'inner discord and disunity of Protestantism', i.e. of what is called today. Into the cauldron of this union mash he throws the Lutherans, both the true ones and the ones falsely calling themselves that, and now calls out to his laughing friends in a stentorian voice: "Look, gentlemen, at Protestantism, this 'conglomeration of an infinite number of sects and little sects'! Yes, even the Lutheran sect is divided within itself. For the Lutherans of the Missouri Synod condemn to the deepest abyss of hell the Lutherans of the Iowa Synod/ In contrast, gentlemen, you see here the grandiose unity of the Catholic Church (i.e., of course, the Papist Church), which, as is well known, believes and teaches the same thing in all parts of the world; it is not torn apart 2c. This is, of course, very pleasing for his guests to look at and listen to, and wins them over for the man from the start. And that is what he wants;

*) Points exemplarily to the Cardinaishut together with accessories, so that the pope will clothe the "Protestantism in its nakedness" together with its author. The venerable Lord does not speak of "Pabstthum", but always of the "Catholic Church", and does not know, or does not want to know, that between "Pabstthum" and "Catholic Church" there is a difference like between heaven and hell, Christ and Belial. Luther and the Lutheran Church distinguish both. The "Pabstthum" is for them a foundation of the devil, "Catholic Church" the bunch of believers or true Christians, who lie imprisoned under the pope, but are preserved in faith by God's grace.

then he thinks: if I have them so far that they ridicule 'Protestantism', then I can bring them all the more easily under the pope, or even if not, Protestantism will not get them then. For Goliath knows well enough that all this is nonsense, what he prattles on about, but he also knows that nonsense is for the rabble, and the rabble for nonsense. What has the Lutheran Church, which stands with faith and confession by the Scriptures alone and their symbols based on them, to do with the so-called Protestant sects? As little as with the papacy. It knows nothing even of an approximate union with them; what, then, is more natural than that it should fight and reject both sects and the papacy with divine weapons? while it, in turn, is hated by both in the best way and its extermination is sought most eagerly, as is the case in Germany, especially in Prussia, to its own detriment? What wonder, then, if it also regards as a sect, and treats accordingly, those who have apostatized from their confession, but who nevertheless falsely call themselves Lutheran? So it is nonsense and an impudent lie of Goliath, when he counts the Lutheran Church among this so-called Protestant sectarian ulcer. But what is Goliath's business? or what does the rabble care about it?

"But even in this Protestant smorgasbord of sects and sketches, things do not get so horribly mixed up as in the vaunted unity of the papacy. Pabst rages against pabst with banns and weapons, pabst and concilium are against each other, orders against orders, teachers, who are considered pillars of the church, against teachers. Wonderful spectacle in the One Body under one infallible Head! Just think of the fierce hatred of the Dominicans and Franciscans, as it developed especially in the controversy over the 'Immaculate Conception' of the Virgin Mary! Where has the hatred of the Protestant sects ever led to such shameful and cruel deceptions as at that time, when a poor journeyman tailor, Johann Jetzer, a lay brother, was used as an instrument to help bring this ungodly doctrine into pregnancy? when the leaders appeared to the simple man, sometimes disguised as Mary, sometimes as other saints, who complained that the Virgin was denied her due honor, and in order to confirm the doctrine of the Immaculate Conception, pressed the wounds of the Lord on him? What would we experience today with the general hatred of the religious and secular priests against the Jesuits, if it were not held down with an iron fist? It is precisely this iron fist, which the pope, in league with his carnal followers, now the Jesuits, wields over the wretched heap of his servants with curses and, where possible, armed with chains and bands, fire and sword, that the papacy at times conceals an external unity; But it is nothing more than the unity in a dog's stable, where the dogs purr and bite each other until the dog whip brings them to rest and whimpering at the feet of the 'infallible', as we have experienced this disgusting spectacle only at and after the last Council, where loud-mouthed highest and very highest dignitaries took the run-up, as if they wanted to oppose, at least in some restraining way, the atrocious tyranny of the Jesuits and their *pope*, but now, at their feet, they humbly intone the *pater peccavi*, while the people, seduced by their loudmouthedness, who cannot find their way as quickly as they do into conscienceless dishonorableness, with their banishing rays

pursue. How it is with the unity of doctrine in the papacy and with the unity of the same that should be based on it, that the papists could have learned already three centuries ago from Lutheran theologians, if they had wanted to. Now they have to hear it again from their own flesh and blood in 'Janus', but of course again in vain. They belong nowhere but in the union swamp of the 'Protestant sects and sectchen', and I give them the present Jews, Turks and heathens for company, and have a good authority for it, which our Goliath must not deny respect, at least outwardly. Since the gospel was preached in the world after the Fall, there are only two religions in the world. To the one belong all those who want to be saved by grace for the sake of Christ through faith, and who are united before God in spirit and faith. To the other belong all those who want to be saved by work and merit. The latter, although they differ outwardly, bicker and quarrel, are also one in essence; they resemble Simson's foxes, which run apart with their heads, but are bound together with their tails. 'Tis One Cake,* says Luther. Since Goliath and the entire papacy do not want to be saved by grace, but by work, and pursue the gospel with fire and sword wherever they can, he knows where he belongs with his papacy according to Augustine's saying, namely in the frog swamp of the Protestant sects, Turks, pagans and today's Jews. If he now steps forward and shouts and blasphemes against the disunity and disintegration of Protestantism, and also puts the Lutherans into this mash, who, standing alone, fight against today's Protestantism and the papacy at the same time, and on the other hand boastfully praises the unity of the latter to his audience, is he not a real Goliath, and a most amusing and pleasurable one at that?

"But so that you can look at the man even better, and admire his battle-hardened physique properly, we want to completely undress him and present the 'Goliath in his nakedness' before your eyes. That everything goes so smoothly in and under the papacy is due to the fact that it alone has the divine authority to explain the Bible infallibly, therefore people do not need to read the Bible and do not read it. The disunity of Protestantism has its reason in the reading of the Bible. This authority lies in the "infallible teaching authority in the church" (i.e. in the Pabst Church), -which the Lord gave to his apostles, and which is to be preserved in the successors of the apostles all days until the end of the world/ Goliath is therefore a successor of the apostles in the "infallible teaching authority of the church". At least something of this - infallible teaching office* came to him from the fingertips of Peter, the first pope in Rome, through the ordination that Peter gave to his successor in office and which then continued to propagate through the whole series of popes, and from there, at least a little of it, to the bishops and through them again to the ordinary clergy. Whoever is not ordained and consecrated in this way has neither something of the infallible Magisterium, nor any spiritual power; he is a mere layman, his official acts are nothing. Of course, if this electric wire chain is interrupted in any way and place, the whole procedure is over. What about the infallible teaching authority of the pope, our Goliath and his comrades? In the papacy it is taught that Peter was the first pope in Rome.

for twenty-five years. This can never be proven, but according to Scripture and history the opposite can. But let it be so, who is the successor of Peter? Linus or Clemens? Who was the third pope? Cletus, Anacletus or Clemens? No one knows with certainty. The papist writers are quite divided; indeed, the whole catalog of the former popes is such a confusion that the friar Bartholomew Garanza frankly and honestly admits that in this intricate matter no clarity can be brought, and he must therefore leave the decision to the reader. *) But this is a very desperate story! The infallible teaching authority of the venerable Lord is just as doubtful as the order of the popes! Of course. But now the misfortune strikes, that among the vicepops in Rome, who have the -infallible teaching authority*, there are notorious heretics. Liberius was an Arian, Zosimus a Pelagian, Honorius a Monothelete, John XXIII an obvious unbeliever, and for this reason deposed by the Conciliar of Costnitz.

"But a misfortune seldom comes alone. How does the Venerable Lord bring his Papist -Infallible Magisterium* through the various schisms, where one infallible with his following cursed and condemned the other -infallible* with his following! How does he get through the 51 years (1378 - 1429) of the great papal schism, where the whole occidental Christendom lay under the ban, under the mutually cursing rule of three popes? Perhaps it was the Conciliar Council of Costnitz that put an end to the shameful scandal by deposing the three infallibles? But where is the document of St. Peter ves first Pabst, which placed the infallibility of the popes in the hands of a council in urgent cases? Fatal history, which, however, could embarrass a simple-minded man, but not a Goliath!

"But the worst thing is that, according to a principle generally recognized even in the decrees of the popes, no one can give what he does not have. Now it has long been proven, and the popes are again reproached by their own flesh and blood in the '*Janus*', that the popes contradicted each other, even themselves, in doctrinal matters, and decreed and repealed errors, yes, as proven above, they were obvious heretics, even according to the judgment of their own synagogue. How then should an -infallible teaching authority* be found in the Pabst Church, which passes from hand to hand and is transmitted? It is a ridiculous humbug for every Lutheran, but a proof that there is no stupidity so gross that it cannot be imposed on the world, if it is only presented and asserted again and again with insolence and impudence, and its emphasis can be given by force with fire and sword.

"But, apart from all these fatal repulsions that the 'Infallible Magisterium' has to experience in the Pabst Church, what about the ordination of the Venerable Lord himself, by which at least a piece of the -infallible Magisterium* is communicated to his person? As is well known, according to the Tridentino Conciliar, the validity of any official act depends on the "intention" of the officiating clergyman. Now, even

according to the tradition of the Pabst Church, a certain humor cannot be denied to His Satanic Majesty. How would it be now, if the reverend prelate with the

*) In rs tarnI^otoris arditrio Huãioiuin psrrnitto.
I'. Lartdolom. daran^L in Luinina donoiliornw, pag. 13. I^srisiis 1564.

How do you know that the devil would have slipped a well-picked and well-fried capon into the imagination of the venerable Mr. Brockhagen during his ordination? Such unspiritual things are said to happen to high ecclesiastical dignitaries from time to time. It is conceivable that the prelate's intention would have been directed more to the said capon than to the ordination. In that case, the "unmistakable teaching authority of our Goliath" would be nothing at all. But should this harm him in his Goliath dignity? Beware! That is what makes him great in his renown before the eyes of his select audience, if only it comes out of his unwashed mouth, like out of a sausage in the pan, which is open on both sides, and he insists on the divine authority of the "infallible teaching authority in the church, which the Lord gave to his apostles, and which is to be preserved in the (naturally papist) successors of the apostles all the days until the end of the world", and he only points to the unity that prevails in the Catholic (papist) Church against the 'disunity of Protestantism' in all parts of the world, and thus proves that the 'Catholic (papist) Church is necessarily the true Church of Christ'. But the 'Protestants are not allowed to think, therefore the preachers feed them with lies that they must consider the Catholic (Papist) Church as the greatest abomination in the world', otherwise they would have to become Catholic (Papist) or unbelievers, too. How should such a man not please the mob and not make his fortune with them with his 'rubble or Protestantism in its nakedness'?"

(To be continued.)

(Sent in by Pastor Guenther.) **Petrus Paulus Vergerius, or.**

how a papal nuncio and Roman Catholic bishop came to the knowledge of the truth and entered the service of the Lord Jesus.

"Whosoever shall save houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, the same shall receive it an hundredfold, and shall inherit life eternal."

Matth. 19,29.

(Conclusion.)

From 1555 onward, we see Vergerius engaged with great zeal in a difficult undertaking, namely the translation and dissemination of the New Testament and Lutheran writings in the Slavonic language. The first impulse for this great enterprise was given by the pious Styrian Baron Hans von Ungnad, who had formerly been an envoy to the Ottoman Porte, but since 1557 had given up his honorary posts and left Austria because he was not allowed to confess the Gospel, and had emigrated to Württemberg. He used his temporal goods primarily to pay for the large expenses that translation, printing and shipping required. (Moreover, the books were sold at low prices and mostly given away). The translators had to promise him, with suspended rights and in the presence of a Württemberg councilor, that they would not print anything that was not in accordance with the Augsburg Confession. Vergerius' part in the enterprise consisted not only in the fact that he won the pastor Primus Trüber from Carniola, who had been expelled for the sake of the Gospel, as a translator and helped him with the translation, but also in the fact that he, as a co-founder of the work, had made it his own.

and advocated it in the widest circles. Therefore, Duke Christoph and other Protestant princes and imperial cities, even the Catholic King Maximilian contributed to the costs. Together with Vergerius, the theologians J. Brenz and J. Andrea also supported the work in every way. What joy Vergerius felt when the first fruit of his efforts had ripened! "Already," he exclaimed, "the New Testament, translated by Primus Trüber, has appeared in the Wendish language; already Christ is also speaking to the Slavs!"

Vergerius possessed a great missionary zeal. He made two long, arduous missionary journeys to Poland. Everywhere he went, he tried to win people over to the pure doctrine by means of conversations he initiated and Lutheran writings he distributed. On his first journey, he especially spread Luther's writing on the conspiracy of the papists and the Apology of the Württemberg Confession. About the latter he said in the preface to the edition he had organized for this purpose: "I have organized such a large edition that, if the papists destroy three quarters of the copies, there will still remain a dozen, perhaps even a hundred, which, in order to bear fruit, will penetrate wherever God wants it. He came in contact with high and low people, also preached several times, especially to the Italians. He tried to influence the undecided king by a heartfelt but frank letter.

On his second trip to Poland, he again carried a large stock of books with him. He had already given away part of it in Germany, the others he thought to use on the way to Vilnius and to spread as far as Krakow. "I am doing this," he writes, "because it is a proven means of stirring people up to the glory of God."

In Vienna, where he came on his first Polish journey, he also visited the Roman king Maximilian, who was inclined to the Gospel, and presented him with good writings. The latter was very pleased with this gift and requested that he provide him with such useful books in the future. He (the king) also sent him a list of the books sent, in order to find out whether one or the other had not been misappropriated from the package.

In addition to these journeys, he made several more to Bündten, partly out of affection for the country that had taken him in as a refugee, partly on a princely commission.

Vergerius remained faithful in the service of the Lord Jesus until death. The accusation that he had a desire to rejoin the Roman Church is completely groundless. That on which this accusation is based, his intercourse with some confidants of the Roman See, proves the exact

opposite. Before the last opening of the Tridentine Council (Jan. 8, 1562), there were once again discussions in Rome on how to lead the apostate peoples back to the obedience of the papal see. As a means of reconciliation it was proposed to induce Zanchius, Sturm and Vergerius to appear in Trident. Nuncio Delfino was instructed to negotiate with them. Vergerius was not averse, if he were given safe conduct by the pope and the emperor, to appear before the council and bear witness to the truth, and therefore met often with Delfino, who was burning with desire to convert him. But Vergerius, as Pallavicini, who reports these negotiations, expressly points out, remained firm.

and immovable. He himself writes: "In the month of February, it was discussed in Trident whether, on the condition that we recognized the Roman church, free passage should be granted to my equals; however, as far as I know, they have not yet come to a conclusion; I have only learned that the matter was initiated for my sake. But now let E. F. G. consider whether I am a person from whom one can expect that he will recognize the Roman synagogue?" On September 10, he reported: "The Council has published the decision that we, who have left Italy for the sake of Christ, are not to be granted free passage,

but I am happy about it. About what he had planned to do at the Council, he said: "You should have opened the pulpit of the Cathedral of San Vigilio to me: on that occasion the most venerable fathers would have heard the truth for once, and I know that a not insignificant number would have liked to hear it; but finally they should have spoken to me about whether the right was on their side or on ours. While Delfino was still negotiating with him, he had had the papal bull, annotated, printed and sent. And in a missive to Delfino, which he published in two languages, he explained that one should not think that he would reconcile himself with the Roman Church, that he was determined to die in the Church to which God's mercy had incorporated him, and that he did not want to become like the dog of which Peter spoke in 2 Peter 2:21, 22.

Nevertheless, the fanatical monk Chizzuola tried again to persuade him to apostatize, but in vain. In his counter-writing he writes at the end: "He promises me, if I return to his church, to regard me like a brother and to want to apply to me the words of the Gospel referring to the Prodigal Son: he was lost and is found again! My writing shall tell him how I feel in this regard. I do not doubt in the least that the Father of our Lord Jesus Christ, who is also my Father, will preserve me as a lowly member of His holy Church, in which I intend to die with the greatest joy. Pray for me, devout reader, that the heavenly Father may increase His divine treasures of grace, the Holy Spirit and faith, in me through Christ our Lord.

Equally groundless is another accusation, namely that he had not been a resolute Lutheran, but had kept it sometimes with the Picards (Bohemian brothers), sometimes with the Lutherans, sometimes with the Zwinglians. It is true that he first came to the realization of the pure Lutheran doctrine in Württemberg, especially through the contact with the theologians I. Brenz and I. Andreă, which was so valuable to him. Brenz and I. Andreă, but it is beyond all doubt that from the time that God made him recognize the Lutheran truth, he also held on to it. In the dedication to the Italian translation of the Apology of the Württemberg Confession, he writes: "While I was translating this writing, I clearly heard that the Spirit of the Lord was speaking in my heart: Behold, how true, how solid and how completely irrefutable is this doctrine, for which you are living in exile: therefore be joyful and confident,

that the heavenly Father has shown you such great mercy and has made you worthy to be one of his witnesses and defenders in such a good cause! And from this I have really drawn so much comfort and encouragement that if I were offered seven Italian royal crowns and as many German kingdoms, I would spurn them if I were to surrender the treasure in whose possession I am." In Poland he fought fiercely against Lashi, who wanted to introduce Calvinism, and bravely asserted the scriptural validity of the Augsburg Confession against him. The fact that a few years before his death he wanted to go to the Bohemian brethren in Posen at their call and settle among them (which, however, was not carried out), cannot be taken as proof that he was not and did not remain a decided Lutheran. It did not even occur to him to turn away from the Lutheran church and its teachings. In 1574, the Calvinist theologian Beza still judged the Bohemian brethren: "They seem to believe, I do not know which, in the invisible and inexpressible presence of the flesh (Christ) on earth, which is, in my opinion, a very vain little sin. Sufficient proof of his steadfastness in the Lutheran faith is that Dr. I. Andreä gave him the funeral oration and testified to his steadfastness in it. M. Carolus writes in his "Wirtemberg Innocence" thus: "After the famous Papal Nuncio and Bishop of Justinople in Istria, Petrus Paulus Vergerius (who was particularly upset by the miserable end of Franz Spiera, who had fallen into despair and was consoled by him in vain), left the papacy and, invited by Duke Christoph in memory of him, came to Tübingen. This is evident, among other things, from the fact that a funeral sermon was preached in his honor by Andreä himself, the current provost of the church in Tübingen. For no one who dies in this duchy receives the honor of a funeral sermon, because he communicated with us and fell asleep as a member of our church and confession. (S. 279.)

During his last illness he was visited by vr. Andreä visited him several times. Well prepared for his death, he ended his life on October 4, 1565, and was buried on October 7. Dr. Andreä held the funeral sermon on 1 Tim. 1, 12. 13. "We have," it says, "buried a man in the ground who had a resemblance to the apostle Paul: it was Peter Paulus Vergerius. He became a doctor of law in Padua, later came to Rome and was appointed bishop of his hometown Justinopolis. He also held the dignity of apostolic nuncio, and as such came to Wittenberg to urge Luther to change his mind and return to the Catholic, i.e. Roman, Church. He blasphemed the sound doctrine, he persecuted it and he imitated it: but when he read the books published by Luther to refute them, he could no' longer resist the divine truth. Soon after, he came to Padua and found there a certain Francis Spiera, who had first fallen away from the teaching of the pope, but then had returned to it, and therefore despaired of his blessedness. He tried to comfort him, but in vain, for he died in his disbelief. When he now saw the horrible Eme Spiera's, he struck within himself; - he had wanted this before: only the honor before the world had

But now, in truth, he changed his mind, left his bishopric and turned to Germany; for he knew well that the Roman priesthood would attack him if he remained in Italy. But he exposed many of the pope's wrongs, and although he does not deny that he was not able to refute the papist errors as the German teachers had done, yet he too fought according to the measure of his strength, and now that he has departed this life, we are of good confidence that what he left for Christ's sake he has regained a hundredfold in the kingdom of heaven."

(Sent in by Pastor Partenfeldcr.) **Communion wine.**

What was the earthly element that Christ, the only begotten Son of God, gave to his disciples when he handed them the cup and said: "Take, all of you, drink from it; this is my blood of the New Testament"? That this earthly element was real, natural wine, which was pressed from grapes and had eared, there cannot be the least doubt about it. For the three holy evangelists Matthew, Marcus and Lucas report unanimously that Christ called the drink, which he gave to his disciples in the cup and with which he gave them his holy blood to drink, a plant of the vine. (Matth. 26, 29; Marc. 14, 25; Luc. 22, 18.) If there is no doubt that Christ Himself used wine from the vine at the institution of Holy Communion, it follows that His church must also use the earthly element of wine in the celebration of Holy Communion. For it is their duty to follow the will and the words of their Lord and Head and to conscientiously carry out His will, which was sealed with His death. "Teach them to keep all that I have commanded you," he says one more time shortly before his ascension. (Match. 28, 20.) Thus the church has no right to change the earthly element of wine, which is necessary for the essence of Holy Communion, and to substitute another in its place, just as little as it may allow itself to use fruit instead of bread for the administration of the body of Christ or wine or oil instead of water in Holy Baptism. If Christ had wanted to grant his church freedom in this respect, he would also have said so in his word. Who else, but ignorant or careless or mischievous people, should dare to substitute any other earthly element for wine in Holy Communion?

Supposing, then, that in the celebration of Holy Communion, in order to administer the blood of Christ, some other means were used than the "fruit of the vine" appointed by Him, such a communion would lack the promise of Christ that His blood would be present and received by the communicants. But if there is no promise, then faith is also in a bad way with regard to the sacramental enjoyment of the blood of Christ. For since Christ did not promise that he would present his holy blood by any other means than grape wine, a communicant cannot have faith in the use of any other means - that he will drink the holy blood of his Savior. Yes, it would be folly and superstition to believe that one receives Christ's blood, although one does not receive the means by which alone one, according to the promise is to receive his blood. For to believe something without God's promise is superstition. If, however, a communicant does not have the certainty of faith that he will enjoy the true blood of his Redeemer when he receives Holy Communion, then at least in this part of Holy Communion the main purpose of the sacrament, namely to strengthen faith with it, is missed. From what has been said so far, we now see what conscientiousness is to be observed in the celebration of Holy Communion, especially in the fact that, according to Christ's order, genuine grape wine is to be procured and used for the distribution of the cup. For this purpose, the principle applies in the church that for worship

The most noble may always be preferred to the most noble.

Who is responsible for ensuring that genuine wine is used in the celebration of the Lord's Supper? Generally, the entire Christian congregation itself and its appointed pastor, who is familiar with the guardianship. The

A Christian congregation has the duty to elect conscientious members from among its members, to whom it gives the task of providing genuine wine for the celebration of the Lord's Supper, regardless of cost, effort, etc. These representatives shall then discharge their task in the most conscientious manner. These commissioners shall then discharge their duties in the most conscientious manner. And so that they may do so, the bishop, i.e. pastor of the congregation, may not lack the prospect and admonition. If, however, those in whom a Christian congregation has the greatest confidence do not fulfill their duty, they should consider what a heavy responsibility they are taking upon themselves before God. They disregard the word of the true God and of their Savior; they play with the conscience of the congregation, deceive the faith of the communicants as much as they can, yes, they put many a sorrowful Christian heart into the most embarrassing anguish of conscience when their indifference and recklessness become apparent. Just imagine the matter as it is. If, for example, a believing communicant must justly doubt whether he is drinking real wine when he receives the cup, he must also doubt the true presence of the blood of his Redeemer; and thus that which is supposed to give him the greatest consolation becomes a cause of distress, and all his joy at the Lord's Supper is robbed from him. Yes, it can come to such a point with a soul that it is completely deterred from the enjoyment of Holy Communion and is filled with distrust of the entire Communion celebration. And who is to blame for this? The unconscientiousness and carelessness of those who were bound by conscience to take care of the most important matters of the congregation.

Now perhaps he or she might say: Since I may be deceived in my faith by the negligence of men in the enjoyment of Holy Communion, it would be just as well that I abstain from the enjoyment of Holy Communion; to this my answer is that God, according to his goodness, watches over his holy foundation, and knows well that his Christians are not so easily deceived.... But if it should happen that a Christian is

deceived through the fault of man, God is not deceived, for the spiritual enjoyment of Christ's merit is always certain to a believing Christian. Therefore go confidently to the table of the Lord and believe according to his promise, that you eat his body with the bread and drink his blood with the wine. But let each one do what he can on his part to ensure that genuine wine is used in the celebration of Holy Communion, so that each communicant may be certain that he is receiving genuine wine.

To the ecclesiastical chronicle.

As is well known, **having and making images** was first declared by the Reformed to be a sin against the first commandment or, according to the Reformed count, against the second commandment. The famous Calvinist theologian Beyer even declared at the Mömpelgart Colloquium: "that he heartily abhors the image of the crucified, because it is an image of the cruelty of the Jews against Christ. The reformed Heidelberg Catechism says in its 98th question that the images are at least not to be tolerated in the churches. The reformers, however, have more and more abandoned this error, especially now. The more abruptly, however, the sects emanating from the reformers show themselves in this. Thus, for example, a certain Berger writes in the journal of the "Evangelical Community," in the Christian Messenger of June 19: "I doubt not only the usefulness of the images of Jesus, but also their legality, for according to the second commandment the making of such images is already a transgression and sin. The Holy Scriptures do not give us the right to make images of Jesus and the like, simply because it is idolatry." But don't these dear people sometimes imagine the Savior himself hanging on the cross, crowned with thorns, bleeding from countless wounds for the reconciliation of the world? Do they not, then, also design an image in their hearts of the crucified Christ? If this is not a sin, but a beautiful reminder, how can it be a sin to represent in colors what they imagine in their minds? Yes, do they not see their own image in the mirror every day? But if they say that holy images too easily lead to idolatry, they should consider that not only the pagans worshipped the sun, moon and stars, but that among the so-called Christians nothing is more idolatrous than money. Why do they still worship the sun, moon and stars, but especially money? - The zeal against the images, even if they are not worshipped, is just nothing but gross lack of understanding. W. [Walther]

Imaginary Poverty. The "Lutheran Visitor" of June 21 writes: "Quite a few write: -Please, don't send me the paper anymore for now - times are hard/ It is strange that those who write like this often find people who are in good circumstances. One and only one gave the true cause. He wrote: -Please, don't send me the paper anymore. I am about to build a new house with all new improvements and therefore have to proceed economically'. Now these economic people have no money for Christ. "rc. Who is not reminded of that invited man who excused himself by saying, 'I have a field, I have bought five yoke of oxen; I beg you, excuse me'? We can well imagine a good Christian who thinks that he does not need a religious, church magazine, but to think that one cannot take such a paper for the sake of poverty is surely in most cases only a fruit of the most shameful avarice, especially here in America, where God's footsteps drip with fat. W. [Walther]

Dead congregations. In the "Lutheran Observer" of June 21, a Rev. E. I. Wolf vehemently about dead congregations. He writes, among other things: "Some time ago the history of a congregation was published which had existed for a hundred years and had never supplied a man for the preaching office. The sum of their contribution to the mission was no doubt due to prudence considerations. not specified. This congregation has a large number of sister congregations - congregations which have no heart for the great task of Christianity, which think only of increasing their own number of members, and which year after year supply neither people for the preaching ministry nor contributions, except quite insignificant ones for those who are busy founding missions at home and abroad." As just as the dear man's indignation about such sluggish and dead congregations is, and as true as it is that every congregation has the office, the duty and the task of producing other congregations, Rev. Wolf goes too far when he gives the advice to leave such barren fields and, especially in view of the lack of preachers, not to waste them on them, so to speak, but to use them for more promising places. A church should only be abandoned when it no longer wants to hear the word (Matth. 10, 14.) As long as it does so, the long-suffering Savior prays for it, until finally, when it absolutely does not want to bear fruit, God Himself puts Himself into the means and takes away the word of grace without our help. (Luk 13, 6-9.) W. [Walther]

One writes from **Baden**: In our Protestant city church a regrettable scene unfolded the other day. Almost immediately before the beginning of the service, a merciful sister of the local Vincentian House appeared in the church, rushed up to the pulpit and began to rant at the Protestant heretics. "You dogs, you heretics, I want to tell you! You want religious war! The Catholic Church is the only saint!" Such and more similar kindnesses resounded from the mouth of the pious sister. The whole thing had such a surprising effect that most of those present hurried out of the church; only one brave citizen had the courage to command silence from the frenzied woman and to threaten her with the umbrella from below: "Are you going down, D . . .", but she only replied with new invectives. Finally, the sacristan, who had been busy in the small church, arrived and easily set about removing the tumultuous woman. But the man was not to succeed so easily. She pulled up her sleeves and received him with rough blows to the head, grabbed him by the hair and ears and fought with him until the strong man, who was standing on the narrow stairs and could only defend himself with one hand while he had to cling to the railing with the other in order not to fall down, succeeded in grabbing the furious woman and pulling her down. Two police officers took possession of the nonsensical woman and led her back to the Vincentian House. (Evangelist.)

Baptists. The fact that the "Lutheran" calls the Baptists Anabaptists has already been repeatedly condemned by the "Sendbote", a Baptist newspaper, as an untruth. It does so again in its number of June 26, and even gets on its high horse and calls it "naive ignorance and

narrow-mindedness. One can see from this that enthusiasm ultimately robs man himself of all sound reason. For something more unreasonable can hardly be thought than to demand of a Lutheran that he not consider and declare as rebaptizers those who rebaptize those who have been baptized by a Lutheran. Yes, says the messenger, we do not recognize your infant baptism as baptism! This is true; but has the "messenger" not so much sense left as to realize that we Lutherans first take the Baptist fancy for divine truth, and thus have become Baptists ourselves?

if we did not consider the Baptists to be Anabaptists? This behavior on the part of the Baptists is as silly as if we Lutherans were to get offended when we were called child molesters. May the "messenger" therefore calm down. All Lutherans will consider the Baptists to be rebaptizers and call them rebaptizers as long as the Baptists, blinded by the devil, rebaptize those who were already baptized in childhood in the name of the Triune God. Their boast that "the best biblical philology" agrees with them, and that "the Baptists in Bunyan's time and today are among the most sober interpreters of Scripture that the Christian church has to show" is nothing but a pitiful and ridiculous cutting out of which they should be ashamed if they want to be Christians. So much for this time. We now leave it to the Anabaptists to shout to their hearts' content about the "rudeness" and about the "fanaticism" of the "Old Lutherans". After we have recognized by God's grace from God's clear words what a pernicious sect the Baptist sect is, it is of no importance to us whether we are praised or blasphemed by them, indeed, to be honest, we would be challenged by doubts about our Christianity and Lutheranism, if it should happen to the Baptists to praise us, because we see them in particular! We regard them as particular enemies of Christ's kingdom, because they reject infant baptism and thus one of the main means of planting it, and thus naturally find great acceptance among all who place their reason above God's word.

W. [Walther]

The Synod of Canada. The Canadian "Church Gazette" in its last number of June 1 has again declared war against the Missourians. The war article reads as follows: "If the first does not please us, namely slow death, and the second does not please us either, namely desertion to Missouri, there is nothing left for us but a sharp fight. And it is not only the paper that has to fight this battle, but also every pastor and every member of our congregations. Therefore, one warns against Missourian intrigues, one points to the congregations that have been robbed from us, one illuminates the suspicions with which we are showered, one tells the story of the wedge of unworthy flattery by which the synod was divided, one explains the Missourian doctrines according to the second and third introductory questions of the official minutes of the Berlin Conference, of which Pastor Ernst says: "on the accuracy of which, therefore, everyone can rely manly. - This is done in preaching, in teaching, in meetings, and from house to house, but all this with moderation and understanding, without anger and rage (!), and where and when it is necessary. What do the brethren think of this measure?" - Here the reader sees and hears, everyone is to go to war! Not only the "Kirchenblatt" (as it has been for three years), but "every preacher, every member of the congregation" is to join the ranks of the fighters. Oh everywhere war is to be waged! "In the sermons, in the lessons" (thus also among the children!), "in meetings** (also at baptismal and wedding gatherings?) and "from house to house! - One might soon feel anxious! But that there is bitter seriousness behind it, is proven by the fact that the (war) ministry has already been summoned to an extra meeting on June 19 in the city of Preston. So it can start any day now that the war plan will be drafted. Whether the gentlemen

also have a Moltke among them? - The reader rightly asks what has brought about this dreadfully threatening war? The cause, as far as we know, is this: The Canada Synod counted 26 preachers three years ago and at present only about 14. - A part of these preachers has since then gradually and in various ways - left and gone. Four of them have recently broken away, and these are Hermannsburgers. Several congregations have also broken away and have partly come to us. The synod, which is so hard-pressed, fears, if it does not wage a serious war, to "lose even more congregations" and in the end also to "not keep any readers for its paper. - But the Missourians are supposed to be to blame for all this disaster, hence this latest declaration of war. Serious movements are already taking place against the Hermannsburgers who have left; they are going around in their congregations and inciting them to chase away their pastors. - What are we hard-pressed Missourians to do? What "measures" shall we take? We think the best thing will be to say with David Ps. 27:3, "When war arises against me, I rely on Him." It is HE, after all, "who controls wars in all the world, who breaks bows and shatters spears. The God of Jacob is our protection. Sela." Ps. 46.

Luth. Volksblatt.

Anabaptist. In the "Sendboten", the paper of the Anabaptists, of 29 May, a contributor calls infant baptism "the frippery with underage children". This impudent blasphemer clearly shows that the crude spirit of the Münsterian Anabaptists also animates today's so-called Baptists.

W. [Walther]

The battle between light and darkness in Spain.

Spain, the fatherland of the Inquisition, has been open to the Gospel for several years.

From Seville, the "evangelical society" spreads its activity throughout the country. It prepares a number of Spanish preachers in a seminary and has already purchased a former Roman church in the middle of the city.

The Colonial and Continental Church Society has also rented an abandoned Roman church, which can accommodate 1200 people and provides schoolrooms for 400 children. Five hundred children and young people are taught by Preacher Tugwell in day, evening and Sunday schools.

In Madrid, the capital of Spain, there are 6 evangelical congregations under Pastor Carrasco and others. The last congregation, formed under Pastor Ruet, whose service is attended by about a thousand people every Sunday, is as flourishing as the others, and likewise raises all the expenses for the maintenance of its minister and the service.

When a clergyman from Madrid preached in Segovia to nearly 2000 people, a great movement arose in the city and a Roman priest joined it.

For the preparation of the Gospel, for the stimulation of true faith, the work of the colporteurs sent out by the British and Foreign Bible Society serves in no small measure. Four Spanish Bible editions were printed in Madrid in 1870-71 in 65200 copies, and 18162 Bibles, 10556 Testaments and 53849 Gospels were sold.

Two colporteurs went to Segovia, one to Valladolid, one to Cordova, where he found 911 Bibles,

466 Testaments and 664 Gospels, three to Seville, two finally to Barcelona.

The latter visited 62 towns and villages from this city in three months and dropped off without importunity 1982 Bibles, 1008 Testaments and 6475 Gospels.

At this, the Roman priests became very upset. Since they can no longer burn the heretics, they decided to hold an *auto da fe* (literally: act of faith) of books, i.e. to burn them. But who has bought the holy scripture, does not give it so easily again. In order to get copies, the Roman priests offer a golden rose as a reward to the person who succeeds in collecting the largest number of copies on a certain day. The following announcement therefore appeared in the Barcelona newspapers:

Call to the Catholics of Spain for an anti-Protestant demonstration.

On the first of April, the committee appointed for this purpose by the illustrious Vicar General of the Diocese of Barcelona will present as a gift a golden rose to the person who will have handed over the greatest number of Protestant or godless books to their respective parish priest. To the end, one asks to consider the following proposals:

1. each pastor shall record, himself or through a duly authorized person to be appointed, the number of Protestant or godless books delivered to him, as well as the name of the person who delivers them.
2. after receipt, these books must be burned immediately.
3. before March 1, 1871, must be sent to Don Primitivo Sammatri, Petritrel Street 11, second floor, details of the total number of books collected, with the name of the person who delivered the largest number, and how much this bettest.
4. details must be submitted with the seal of the parish and signed by the pastor himself.
5. it is well to note that it would be unwise zeal to buy books from the Protestants, so as to be able to hand in a larger number to the parish priest, for by doing so one would only be supporting the circulators, through the greater revenue they obtain, although they sell their books at such shamefully low prices."

How bad it must be for a so-called "catholic apostolic church" if it has to resort to such weapons!

See what an apostle says about the golden rose Jacobi 3,3. and the Lord himself to those who want to win it. Rev. Joh. 5,18!

But in Spain, may the one whom the prophet compares to the rose of Saron awaken many hearts to confess with the faithful Church of God: After thee, fair, sweet rose of heaven, I am sick, and my heart gloweth wounded with love!

"

(Elsasser Messenger of Peace.)

Church News.

Rev. L. Dulitz was solemnly installed in his new parish at Napoleon, Henry Co., O., by the undersigned, in two congregations, on the first Sunday after Trinity, June 2, 1872, in the discharge of the Reverend Presidency of the Middle District.

May the faithful God also bestow upon his proven servant many blessings in the new difficult field of work!

A. Detzer.

By order of the Reverend President Bünger, on the first Sunday after the New Year, January 7, 1872, Pastor A. Schmidt was replaced by Pastors I. Zimmermann and C. Braun introduced to his congregation at Little Cypreß. Pastor Braun preached on 1 Cor. 3, 9. This was followed by the introduction; then the celebration of Holy Communion took place, at which Pastors Braun and Zimmermann officiated. May the Lord grant grace in this new sphere of activity.

Address: Uev. LeüMiät,

D. O" Harr-ZL Oo.,

Kirchweih.

On June 16, as the third Sunday after Trinity, the new church built by a part of my congregation in La Rose, Marshall Co., Ills., 24 6^ 38 feet in size, quite beautifully decorated inside and out, was dedicated to the service of the Triune God. This was quite a bright day of rejoicing after a long dreary night. Everything went according to the wishes of the people. Yes, the Lord gave above request and understanding. The morning of the aforementioned Sunday dawned in great splendor and we had the most excellent weather all day. From near and far the guests arrived early and in the evening they returned home richly blessed. In front of the platform outside the church the crowd gathered and from there the undersigned showed them our temple building from the bottom to the top of the tower, where a swan in noble beautiful posture presents itself to the view. - Mr. Pastor P. Heid, who already four years ago visited these people by invitation, held the consecration sermon; Mr. Pastor W. Krebs read the lection before the altar and Prof. F. A. Schmidt had accepted the invitation to hold an English sermon on the afternoon. By special request he repeated the same also in German. Since it was written in the hearts and consciences of the listeners how mightily and sweetly the Lord had his word proclaimed and how great gifts he has bestowed upon our synod by grace, I refrain from all judgment. It was a special decoration of our celebration that teacher I. Käppel accompanied the singing with a cottage organ.

Also at the meal, which the housewives there prepared for a people of between four and five hundred people with much effort and great hospitality at noon and in the afternoon, one could see that the people were joyful before the Lord our God. «-

I. M. John.

Announcement.

Both the St. Paul Lutheran congregation and the Rev. Stubnatzy Lutheran congregation in Fort Wayne, also the teaching staff and members of the board of supervisors of the high school^ in Fort Wayne have nominated Rev. N. A. Bischofs as a candidate for the vacant rectorate and

The pastors I. A. Herz er and Jos. Schmidt were nominated as candidates for the vacant position of Conrector.

Theodor I. Brohm, currently secretary of the electoral college.

Conference - Displays.

UThe one-day St. Louis Lpcalconference will gather, God willing, on the first Wednesday in August at its usual location.
In the absence of the Secretary

A. Crämer.

The Peoria-Rock Island Pastoral Conference will meet, God willing, at Peoria on the 30th day of July, at the residence of Rev. J. I. Kern, Secretary.

The C'incinnati Pastoral and Teachers Conference will, God willing, hold its meetings from July 25 to Asten inolus. at the home of Rev. Runkel in Aurora, Ind.

H. Gümmer.

The Concordia - Conference of Ohio and Missouri will assemble, God willing, August 20-22, at the residence of the Rev. W. H. Luebker at Butler, Butler County, Pennsylvania. C. Engelder, Secretary.

This year's Wisconsin Pastoral Conference will assemble, beloved it God, in Watertown from September 6 to 10 iool. - One would not want to neglect to write to the Dasior looi, Mr. Pastor Strafen, in time before attending.

A. Rohrlack, Secretary.

The Leavenworth Pastoral Conference will assemble, God willing, on August 20 at the home of Rev. Biltz in Concordia, Lafayette County, Missouri. H. Bartens, Secretary.

On August 18, the celebration of our mission feast begins, to which all conference members are cordially invited.

Received in the Northern District treasury:

For poor students in Addison: By Past. Sprckhardt Kindtauf-Coll. by H. Leiken 51 Cts, by I. Wolf 35 Cts, by A. Geisler 83 Cts, by H. Dehmel 81.10. By M. Gremel 82.00. For Joh. Beyrr monthly contributions by Past. Daib 82.00, from its Zions congregation 83.25, Kindtauf coll. bet F. Zielsdorf 82.25.

For poor students in Fort Wayne: By W. Hafe-meister 85.00.

To the building fund: From Past. A. L. Winter 82.00. Past. O. Cloters congregation 87.00. R. Schvlz 82.50. F. EffelS 81.00. G. Pannier 50 Cts. G. Hillert 50 Cts. N. Spieß in Bloom-field 813.00. Past. Anlich's Gem. 84.50. By Past. Daib from his former gem. in Grand Rapids, Mich. by Jos. Schmidt 82.00, H. Fikbig 81.00. by the gem. in Frankenmuth 826.50. by John Pritzlaff in Milwaukee 8100.00. by Past. Niethammer's Gem. for extension of college iu Fort Wayne 811.00.

To the seminary household in Addison: from Rev. Mueller's Gem. at Amelith 82.00, from himself 25 Cts. Child baptismal cvll. at Lutz 81.50.'

For the heathen mission: From Past. Aulich's Gem. 85.00. From the confirmands in Kirchhayn 82.30, iuu Cedar Creek 83.44. Collecte in Cedar Creek 82.04. From Past. A. L. Bauer 82.00, of whose children 81.30. Past. Mueller's comm. in Amelith 87.50. G. Klenk in Lisbon, Mich. 820.00 jj

To the seminary household iu St. Louis: From Past. Müllers Gem. in Amelith 83.25.

For the inner mission: From the congregation in Adrian 815.00. Past. Müller's parish in Amelith 82.00.

On the Hermannsburg Mission: wedding collecte at A. Wendt 84.53. From the Gem. in Bloomfield 84.23. Pastor Aulich's Gem. 810.00. Past. I. Karrer's Gem. 81-80. past. Jos. Schmidt's St. Petri's Gem. 83.25. Past. Wambsganß' St. Petri- Gem. 83.73. Past. Jske's Gem. in Jda 87.25.

For church building in Leland, Mich.: From Mrs. Brüsewitz 81-00. Auguste Sickert 50 Cts.

For poor students in St. Louis: Hochzelts--Coll. at R. Ellmann 81.50, at H. Dmggrle 84.07. From N. N. in Saginaw 81-00. From the Women's Association of the community in Frankenhlif 810.50. By Past. Clbter wedding - Coll. at F. Lindemeyer 84.05. From Past. Hoffmann's branch congregation in Lewiston 50 Cts, On Jakob Hütters infant baptism collected 82.00, On F. Burk's infant baptism 83.50.

To the Widow's Fund: from M. Jahnke 81.00. Past. A. C. Bauer's Gem. in Blue Bush 81.56. Wedding Coll. in Rev. H. Ramelow's Gem. in Lansirkg 85.00. From Pastors: Hörnicke, ' List, Strafen, Ottmann, Änlich, Daib, Bvling, Büniger, Stamm, Akösch, Markworth, Hügli, Henkel, Dicke, Sprckhardt" Rufs, Allwardt, Fischer, Crull each 84.00, K. L. Moll, Günther, Rohrlack each 85.00, Link 810.54, Ch. Markworth 83.00, Wambsganß 89.50, W. Kalb 816.00, Präger 81.00, I. M. Moll, Niethammer 82-00 each. From the teachers: Fürstenau, Nüchterlein, Glaser 84.00 each, Brandenstein 87.00. From N. N. in Detroit 82.00.

For the new professor in Addison: From the Jm- manuels Gem. in Milwaukee 817.12. Past. Schumann's congreg. in Freistadt 810.00. Past. A. E. Winter 82.43, whose congregation in Logansville 85.57. Collecte of Trinity congreg. in Milwaukee 832.33. Gem. of Past. Sprengeler Sr. 85.60. pastor Fischer's Gem. 810.35. past. Hatftadt's Gem. 812.00. Rev. Rolf's Gem. in St. Paul 85.00. St. John's Gem. in Town Milwaukee 85.00. Easter Coll. of the Gem. in Bloomfield 85.46. Rev. Aulich's Gem. 85.00. Past. Böling's Gem. 810.00. of St. John's Gem. in Winona OIO.10. Past. Daib 81.00, whose Zions Gem. 89.06, whose Winchester Gem. 82.17, whose St. John's Gem. at Schroeder's Corner 83.06, whose St. Paul's Gem. at Wolf River 85.45, whose St. John's Gem. at Fremont Road 82.35. Of Past. I. Karrer's Gem. east coll. 81.81. past. Hudtloff 85.00. Past. Stamms Gem. in Kirch- hayn 84.65, in Cedar Creek 83.35. Immanuel's Gem. in Detroit 810.15. Past. Bernthal's comm. in Frankenhlif 811.05. By Past. Guenther, at Past. Partenfelder's wedding, collected 814.00. By Past. Nuff's Gem. in St. Clair 85.00. Rev. Krumfleg's Gem. 811.75. Rev. I. Horst's Gem. 86.00. pastor E. Friedrich's Gem. 85.00. past. Hoffmann's Gem. in Pvrage 83.64. Bon Past. A. Ch. Bauer's Gem. to Tandy Creek, Easter Coll. 86.80.

To the church building iu Past. Wunders Gemeinde: From Past. Schulze's Gem. 819.00. By Past. Penalties for sold sermons 84.50. From Past. Schilling's congregation in Ebelsville 828.50. Past. Bergt's Gem. in Paitzdvrf, Mo., 814.00. Rev. Karrer's Gem. 82.00.

On the orphanage near St. Louis: By Past. Heinicke 82.00. Past. Ch. Markworth 82.00. By N. N. at Frankenhlif 81.50. Past. A. C. Bauer's Gem. at Sandy Creek 85.50. Collected by F. E.'s children 84.00.

To the synod treasury: From Past. Werfelmann 81.25, whose congregation 84.65. Past. Schumann's parish in Freistadt 815.50, whose branch parish 87.20. Past. Clöter's parish 818.30. Past. Rolfs Gem. 810.00. Past. Hatftädts Gem. 815.64. pastor Reinsch's Gem. 818.62. past. Wuggazer's Gem. 85.60. Rev. Keller's Gem. in Ahnapee 81-80, in Mequon 83.20. Rev. Hör- nicke's Gem. 87.00, by himself 82.00. N. N. in Freistadt 83.00. Past. List 81.00. John Haas 82.00. Past. Stechers Gem. 8'9.00. Easter coll. in Past. Strasens Gem. 825.10, by himself 81.00. Past. Links Gem. 815.62. Past. Ottmann 81.00, whose gem. in Sheboygan Falls 810.11, in Plymouth 816.50. By Past. Präger by G. Buettner 83.00. by Past. Bölina 81.00, whose Gem" 81.00. by Past. Bürger 81.00. By Past. Sprckhardt by F. Erbsich 81.00, H. Mows 81.00, G. Sonntag 20 Cts, G. Kundiger 81.00, I. Leiken 81.00, Wittwe Zobel 50 Cts-, I. Sonntag 25 Cts., A. Brck 81.00, I. Orkrr 81.0', H. Dehmel 81.00, H. Menzel 25 Cts, H. Müller 81-00, G. Weid- ner 81-00, Ch. Wiemer 50 Cts, I. Ziegler 50 Cts, Past. Speckhardt 81.10, 3 Collecten in his Gem. 812.15. Wedding-Coll. at Joh. Huber in Frankentrost 810.00. From Past. Daib 81.32, whose Gem. in New London 83.00, in Town Liberty 81.68. From Past. Jos. Schmidt 82.00. by Past. A. Stamm 82.00. by teacher Denninger 81.00. by Immanuel's Gem. in Detroit 810.00. by Past. Günther's congreg. in Saginaw 825.00. Past. Rohrlack's Ge- O5.00. From Past. Wambsganß' upper Immanuel's-Gem. O8.59, from its lower Jmm.-Gem. O6.94. Past. Wambsganß O2.00. Past. Keller O1.00. Of the teachers: Nüchterlein, Winterstein each O1.00, Treichler O1.05. Of the pastors: Leyhe, Rösch, Jske, Bernthal, Hügli, Dicke, Rufs, Allwardt, Günther, Fischer each O1.00. Of Past. Hügli's Gem. in Detroit O31.65. Past. Lochner's Gem. in Milwaukee O35.38. Past. Crull O1.00, whose gem. in Grand Rapids, Mich. is O25.00. Past. Partenfelder's comm. in Bay City O13.00. Past. Hoffmann's comm. in Pvrage O2.27. Past. Präger's congreg. in Granville O6.83, whose "4th John's congreg. in Town Milwaukee O1.32. Immanuel's congreg. in Milwaukee O17.61.

On the Emigrant Mission in New York: By Past. Werfelmann's congregation O1.60. Past. Schumann's congregation in Freistadt O9.50. Past. List O1.00. From the congregation in Frankentrost O6.25. From Past. Schilling's Gem. of I. Lücke O2.00, Georg Garbisch O1.00. Past. A. C. Bauer's Gem. on Twan Creek O1.14, on sandy Creek O6.70. Past. Niethammer's Gem. at Lisbon O7.00.

For the burned down co-religionists in Wisconsin: From the Women's Association of the congregation of the Rev. Bühler in San Francisco O55.00. By Mr. I. Birkner in New York O5.25. By the school children of teacher Emrich in St. Louis O1.25. By Past. Riedel's congregation in Tandy Creek, Mo., O18.00.

For Past. Brunn's institution: By Past. Daib Wedding Coll. at H. Drews O6.55. By Past. Karrer wedding coll. at C. Pringel O1.65. By Past. BolingS Gem. O9.00.

For teacher salaries: By Past. Witte O8.50. By Past. Plehns Gem. in Lake Ridge O8.80.

For Mrs. Pastor Röbbelen: From the following women from the parish of Frankenmuth: Anna B. Hubinger O5.00, Rosina B. Hubinger O3.50, Kath. Palmreuther O3.00, Schäfer, Barbara Nüchterlein, Löset, Maria List, Wittve Rodammer each O2.00, Mar- garetta Bickel, Heine, Barbara Bernthal each O1.50, Helene Haas, Trinklein, Maurer, Maria Meier, Elisabethe Ortnr, Götzinger, Schluckebier, Marg. Bierlein, Maria Bierlein, Rittmeier, Krafft, Barb. Bickel Marg. Bernthal, Rebensperger, Marg. Nüchterlein, Maria Ranzmberger, Barb. Baierlein, Deiring, Riedel, Elisabetha Bierlein, Lämmermann, Weiß, Grüber, Wittve Stern, Vates, Rodel each O1.00, Herzog, "Schulz, Elisab. Baierlein, Lotter, Frank, Maria Roth, Galsterer, Maria Bickel, Held, Jordan, Lene Weiß each 50 cts, Marie Roth 75 cts, Eischer 60 cts, Uebler, Wittve Pickelmann, Hauck, Wittve Ruf each 25 cts, Wittve Gugel 20 cts, Barbara Knoll 15 cts.

In addition, at the time of the meeting of the Honorable Synod in St. Louis, I received without indication of the name of the donor: "For the General Building Fund O20.00, Easter - Collecte for the Synodal Fund O22.85. My contribution to the Preachers and Teachers - Widows Fund and to the Synodal Fund O5.00." The donor should please send me his name.

Milwaukee, June 5, 1872.

'C. Eissfeldt, Cassirer.

Received in the Western District treasury:

To the synodal treasury: From the Trinity District at St. Louis, Mo, O12.05. Bon Past. Nachtigall's congregation at Wa- terloo, Ill, O11.00. From Past. Nachtigall's same, O1.00. Of Immanuel - Distr. at St. Louis, Mv., O12.95. Of Past. Welches Gem. in Humboldt, Kan., O6.25. From Past. Wesche's Fi- lialgem. on Owl Creek, Han. of, O4.55. Of Past. Mennicke's Gem. at Rock Island, Ill., O21.35. of Teacher Jung at Col- linsville, Ill., O1.00. of Past. Bergts Gem. in Paitzdors, Perry Co, Mo, O6.45. From Past. Bergt's branch comm. in Perry Co, Mo, O2.75. of Past. Bergt same, O2.00. From Past. Schurichts Gem. at Vandalia, Ill, P18.01. Coll. Past. Tor- mann's St. Peter's comm. in Randolph Co, Ill, O21.35. Coll. Past. Dvrmann's St. Paul's Grm. same there O11.80. Of some members of the St. Pauli-Gem. by Past. Dörmann O2.20. By Past. Tormann O1.00. Coll. Past. Hachenberger's comm. on Boeuf Creek, Franklin Co, Mo, O7.50. Of Past. Pissel's Gem. in Matteson, Ill, O13.65. of Past. Schmidt's Gem. in Schaumburg, Ill., O22.75. thank offerings from C. Wille's, wife in Schaumburg, Ill., O10.00. From Past. Köste- rings Gem. in Altenburg, Mo., O21.00. From Zion's Distr. in St. Louis, Mo., O12.00. From Teacher Grothmann in Schaumburg, Ill., O2.00. Coll. of Gem. Past. Dorns in Elk Grove, Ill., O14.05. From Past. Tirmenstein's Zions Gem. in New Orleans, La., O58.00. Of Past. Tapper's congregation in Carondelet, Mo.

To coUegr - maintenance - fund: From Trinity District in st. Louis, Mo., O11.00. From Immanuel's Distr. in St. Louis, Mo., O11.00. From Past. Beyers Gem. in

Pittsburgh, Pa., O30.00,

To the synodal - missionary fund: From Gottf. Merz through Past. Lehmann 50 Cts. From C. H. Buchholz in Addison, Ill, for Lutherans in Armenia O1.00.

- For inner mission: From Trinity District in St. Louis, Mo. 45 Cts. From Past. Bergts Gem. in Paitzdors, Perry Co, Mo, O4.20. Collecte collected at mission feast in the Gem. of the Rev. Hahn, Staunton, Ill, O56.15. one-third mission feast collecte collected at Past. Franke's comm., Addison, Ill, O42.58.

For the general building fund: Collecte der Gem. des Past. Burseind, Woodsord Co, Ill, O4.45.

On the emigrant mission in New York: From Past. Bergt's Gem. in Paitzdors, Perry Co, Mo, O14.50. From Mich. Merz by Past. Lehmann, St. Louis Co, Mo, 50 cts. Coll. of the comm. of the Past. Mangelsdorf in Bloomingtvn, Ill, O36.10. Collecte collected at mission feast in the parish of the Rev. Hahn, Staunton, Ill,, O25.00. one-third of the Missionssest coll. of the Gem. of the Rev. Franke, Addison, Ill,, O42.58.

For Past. Brunn's institution: From Past. Köstering's congregation in Frohna, Perry Co., Mo., O10.60. From the missionary treasury of the congregation of the Past. Mangelsdvr, Bloomingtvn, Ill, O19.60. one-third of the missionfest coll. of the Gem. of the Past. Franke, Addison, Ill, O42.60.

For poor students: Collecte collected at the infant baptism of Dr. E. Rheiner at Vandalia, Ill, O7.23. From Zion's Distr. in St. Louis, Mo, O6.00.

On the Lmigrant Mission in Baltimore: Collecte collected at the mission fete in the congregation of the Past. Hahn, Staunton, Ill, O25.00.

For the seminar in Addison: From the Gem. of the Past. Heinemann, dien Gehlenbeck, III, 86.70.
For the college in Fort Wayne: From the Zions Gm. of the Past. Timenstein in New Orleans, La., 860.00. From the Gem. of the Past. Heinemann in New Gchlenbeck, III., K13.30.

E. Roschke, Kassirer.

For poor pupils: by teacher Bunge, collected at H. Bauermeifter's wedding for AlberS and Tröller 8'11.50; by teacher Denninger, collected at Mr. Bürger's wedding 88.76; by Mr. Hülsckötter, Venedy, III, 8'5.00; by Past. ZraM collected at the wedding of Messrs. Heuer and Plagge 833.M the fourth part of a collecte at the mission festival at Proviso, Mi 830.20; by A. Heidorn, Proviso, 83.00; teacher Maurer 85M at Past. Grupes wedding collected for Wente u. Treiber 88.G; Lebrer I. Brase 8'5.00; N. N. in V. -83.00; Teacher Knoke for Gicßmann 85.00; from the Women's Association in Past. Huegli's congregation for Schmidt 810.00; collected at Mr. Tonne's wedding at Addison 814.05; congregation at Zjork Centre, III, 87.58; Past. Meyer, Valparaiso, 83.00; collected at an infant baptism at Past. Huiyiker collected, 83.35; by Past. Horst, by some members of congregation to Hay Creek, Minn, for Tablow 810.00; Mrs. Mueller, Pittsburgh, thank offering, 82.00; by Teacher Brase, Bloominalon, from H. Ebert for Meier 82.00, for all seminarians (change night gift) 82.00, by Teacher Brase himself for L. Selle 81.00; by Kassirer Eißfeldt 810-65, likewise for Dörfler 85.00, PaL 84.00, Beyer 811.03; H. Geistfeldt, Nvdenberg, thank-offering, 85.ID by teacher Zacharias, collected at C. schultz' wedding 83.00; by teacher Müller, Pittsburgh, from Mrs. N. N. Gratitude offering, 81.00; by Past. Fachtmann for Schmidt 810.00; Melch. Zink, Van- dalia, for Paul 85.00; Women's Association in Indianapolis 810.G; Immanucls congregation in Huron Co., Mich. for Lotz 82.90; by Teacher Simon from his pupils for Dörfler 8'6.56; from dm bell-bag at Rodenberg 816.00; I. O. Meyer, Crete, 810.00; teacher Engelbrecht 82.00; teacher G. C. Bernthal 83.00; by Kassirer Eißfeldt for Dörfler 816.35; Melch. Thomä, York Centre, 85.00; by Past. Horst for Dablow by F. Kortes 80.50, Past. H. himself 81.00; by Kassirer Birkner 85.00; by Past. Horst for Dablow 87.50; by Past. Moll by the women's club in Past. Hügls parish for Schmidt 88.00; by teacher lah" on C. GreimsHochzeit collected for Albers 85.00; by Lehm Diersen of the "singechor der Dreieinigkeits-Gemeinde in Chicago for Bärln 810.00, likewise collected on Past. JamS wedding 86.53; by Past. Schmidt from Mrs. N. N. in Schaumburg for a specific student 82.00; durch Lehrer Fr. Teile in Grand NapidS collected at the foundation celebration of the Jünglingsund lungfrauenverein 87.10; from the Frauenverein in Rost Island two quilts and two pairs of socks.

For oen Haushall: By Kassirer Birkner 823.6.1.

Addison, June 19, 1872. c. A. T. Selle.

For the Lutherans in Armenia received from PastorW Chr. Bauer 81.00. By Pastor G. Kücklc from Mr. A. Schloß ler 82.00. By Prof. (Selle from the congregation at Kork Centäss III, 810.00 and from N. N. at Addison 85.00. By Pastc^ Hochstetter iy Indianapolis the School Festival Collecte of his congregation^ in the amount of 843.25. H

For poor students by Mrs. Allendörfer of the werthen Nähvrcin in Carlinville, III, 6 bust shirtscn, 6 towels, and 2 pillowcases. C. F. W. Walther.

815.35, collected at the wedding of Mr. Fried. Rittmüller, has received, certifies with heartfelt thanks
Concordia College, St. Louis, Mo. Fried. Lindemann.

The undersigned hereby certifies that he has received the following for the preachers' and teachers' widows' and wives' funds: From Mr. Pastor H. Kühn 84.00; from the congregation of Mr. Past. I. P. Karrer 85.00; from the congregation of the Rev. I. G. Kunz 811.25; from Mr. Past. I. H. Jox 85.00; from the comm. of Mr. Past. I. H. Jox 821.011.

I. G. Kunz, Treasurer of the Middle Distr.

From one on Herr Fried. Nittmüllers wedding" Collecte 832.20 to have received, certifies with cordial tank
St. Louis, Concordia College. G. Rosenwinkel.

Due to lack of space, again some smaller receipts had to be left behind.

Changed addresses:

Ilsv. 11. Lvei'k,

Oo., Inä.

Ilov. 0. D.

Horicori, DoelM Oo., IVis.

O. Dreier, teacher, D.ulrs Vis>v, Ooolr C'o., III.

I. I. Lrust, teacher,

172 HuroHurA 8tr.

ilultimore, nev.

I^r. Hotlrer, teacher,

172 Nurrjsr 8tr. ^VilliumgdurKla, H.

I^nuueLv, teacher,

Lox 415. I uelLsortvills, IVlorAari Oo., 111.

The "Lutheran" is published twice a month for the annual sud- scriptivnspretr of one dollar and fifty cents for the out-of-town Uni", schreibcr, which has to pay the same in advance and carry the postage"-? In St. Louis, each number is sold for ten cents.

Only letters containing notices for the paper are to be sent to the Rt- dactivn, but all others containing business, orders, cancellations"^^, monies 2c. are to be sent to the address: St. O. SurtKel, Oarmv c "i 7ttilUä Ontuv^tv Ktrvets, 8t. Davis, Llo. to be sent to. - In Germany, this" sheet can be obtained through Znstns Nanmann's Buchhandlung in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio et al. St.

First official meeting of the "Evangelical Lutheran Synodal Conference of North America".

In accordance with an earlier decision, the "Evangelical Lutheran Synodal Conference of North America" met officially for the first time from July 10 to 16 in St. John's Church in Milwaukee, Wis. The opening sermon was preached by the present president, Prof. C. F. W. Walther, on 1 Tim. 4:16, in which he pointed out to the conference its main task, namely, to work for the beatification of immortal human souls, and showed that this task would be accomplished if the individual synods guarded against selfishness and partisanship, held fast with steadfast fidelity to the jewel of pure doctrine, and persevered to the end in spite of all tribulation and challenge. The sermon will be printed by decision of the conference and included in the report.

The following delegates from each synod were reported as present:

I. From the Honorable Synod of Ohio et al. St.:

The pastors: Prof. W. F. Lehmann, Prof. M. Loy, R. Herbst, H. Belser, I. C. Schulze, F. A. Herzberger, G. Trebel.

The gentlemen: J. Schmidt, C. Nagel, G. Ackermann, Meuser, I. Ron Sculp. Two of the elected lay delegates did not appear.

II From the Honorable Synod of Missouri, Ohio, et al. st:

The pastors: Prof. C. F. W. Walther, Dr. W. Sihler, A. Wagner, W. Bartling, J. Biltz, M. Tirmenstein, A. Crull, F. Lochner, C. Straßén, I. Herzer, F. Wyneken sen., H. Schwan, C. Groß, P. Beyer.

The gentlemen: Römer, Theis, Zuttermeister, Oehlerking, Brauns, Piepenbrink, Eißfeldt, Dicke, Retzlaff, Leeser, Hempe, Sallmann. Two of the elected deputies did not appear.

III From the Honorable Synod of Wisconsin:

The pastors: I. Bading, Prof. A. Ernst and Honecke. The gentlemen: G. Geiger, D. Kusel and F. Nagel.

IV. From the Honorable Norwegian Lutheran Synod:

The pastors: H. A. Preus, Koren, Wiese, Mikkelsen and Prof. F. A. Schmidt.

The gentlemen: Torrison, K. Bergh, Heiland, Narwessen and Petersen.

V. From the Honorable Synod of Illinois:

The pastors: F. Erdmann and F. Wolbrecht.

The gentlemen: E. Köstler and L. Ziegler.

b) that other church communities provide sufficiently for the English-speaking population, because the church of the pure Word can never be content with the fact that beatifying pieces of truth are preached by others, while it can offer the whole counsel of God for salvation; nor because of that,

c. that false believers have already taken the field, and therefore she is reaching into a foreign office with her activity in English; for although she recognizes the ecclesiastical rights of the existing congregations in spite of their false faith, the rights of the preachers appointed by them do not extend beyond the circle of those appointed, while everything still outside their association must be regarded as the territory open to us; and finally because of this,

d) that there are certain other associations of Christians calling themselves Lutheran who would prefer to carry on the work of the church in English, for we must not leave it to them, because they partly bring false doctrine among the people, partly treat pure doctrine with contempt, and partly carry on the work most casually.

It is therefore the duty of our synods to see to it that scattered brethren of the English tongue are gathered together, that existing congregations are edified by means of the English language, and that those still outside are brought about by English preaching.

4. it is therefore the duty of our congregations, wherever there is a prospect of establishing and maintaining a true English-Lutheran congregation, to help to the best of their ability to this end, partly by monetary contributions, partly, under certain circumstances, by releasing their churches for the holding of English services, partly by giving members to English congregations, if such members are either predominantly English, or so placed that they or their descendants could probably be maintained in the Lutheran Church only by means of the English language.

(5) Wherever possible, our preachers should, if there is any prospect of thus obtaining members of the church who would otherwise be in danger of throwing themselves into the arms of a sect, or of gaining adherents who would otherwise remain outside, present the gospel also in the churches.

VI From the Honorable Synod of Minnesota:

The pastors: J. H. Sieker and A. Kühn, as well as" Mr. J. Ch. Schütz.

Recognized as advisory members were:

I From the Honorable Synod of Ohio:

Prof. Em. Schmidt.

II From the Honorable Synod of Missouri:

Prof. E. A. Brauer, Prof. Selle, Dir. Lindemann, vr. Dümling, Prof. K. Brauer and the pastors Link, Markworth, H. Löber, Multanowski, H. Schmidt, Georgii, Reinke, Popp, List, Reinsch, Keller, Biedermann, Böling, Hügli, Mees, Engelbert, Schumann, Wambsganß, Büchele, Werfelmann, Jos. Schmidt, Präger, Stamm, Töwe, Ottmann, Hoffman", Duborg, C. Körner, Ernst, Stecher and Damm, as well as the teachers: Aug. Prißlaff, Damköhler, Nix, Rüge and Beck. The candidates Schaaf, Hrvr and Bergholz were also accepted as advisory members.

III. From the Honorable Synod of Wisconsin:

The pastors Damman, P. Köhler, Prof. Brohm, Siegler, Kilian, Liefeld, Kleinert, Gensicke, Ungrodt, Gausewitz, Walddt, Jäkel, Brenner, Conrad, Brockmann, Mayerhoff, Opitz, Adelberg, Hoffman", Oppen, Quehl, R. Köhler, Lukas, Spehr, Sprengling, Jäger and Mr. Kiekhefer.

IV. From the Honorable Norwegian Lutheran Synod:

Pastors A. Jakobsen, Aenger, Raßmussen and Tackle.

Dr. Nötz from Allentown was also announced as a guest.

After the conference had constituted itself, it proceeded to the election of the officials. The result was as follows: President: Prof. C. F. W. Walther; Vice-President: Prof. W. F. Lehmann; Secretary: Pastor P. Beyer; Treasurer: Mr. John Schmidt of Youngstown, Ohio. The following theses by Prof. M. Loy on the question, "What is our duty to the English people of our country?" were discussed at length and unanimously adopted:

The Lutheran Church indisputably has the task of proclaiming the great deeds of God in English in this country, first, because otherwise it would not fulfill the command of the Lord to preach the Gospel to all nations, and second, because it would not fulfill its special duty to this country.

2. the church is not subject to such a duty within the synodal conference,

a) that it has to take care of the German and Scandinavian co-religionists, because it should do the one and not leave the other; nor because of that,

English-speakers would be able to appoint their own pastor, and we should therefore make it our business to ensure that our seminarians, wherever possible, are also enabled to preach in English.

(6) Since there is so much reading in our time and in our country, it would be unfaithful to our Church if we did not do everything in our power to make the English people acquainted with her treasures through the distribution of magazines and books, and therefore this must be considered as a main part of our task.

The second item before the Synodal Conference for discussion were the following theses on justification, written by Prof. F. A. Schmidt, which were unanimously adopted by the Conference as its faith and confession in the following version:

The doctrine of justification is the most noble article of the Christian faith, the correct knowledge of which is of incomparable importance and absolute necessity for the salvation of individual Christians and its truthful proclamation for the welfare of the Church as a whole.

The Reformation of the Church by Dr. Luther had its starting point in a renewed recognition of the pure Protestant doctrine of justification by God's grace and in the corresponding unadulterated proclamation of this article of faith.

In the pure doctrine of justification, as our Lutheran Church has restated it from God's Word and placed it on the lampstand, it is primarily a matter of the three points:

- a. The doctrine of the universal and perfect redemption of the world through Christ;
- b. the doctrine of the power and efficacy of the means of grace, and
- c. the doctrine of faith.

As in Adam all men fell and came under the wrath of God and eternal damnation as the punishment of sin, so also in Christ as the second Adam all men have been truly redeemed from sin, death, the devil and hell, and God has been truly reconciled to them all.

5. as by the substitutionary death of Christ the guilt of sin of the whole world was paid off and the punishment of the same endured, so also by the resurrection of Christ righteousness, life, and blessedness were restored to the whole world and came upon all men in Christ as the representative of all mankind.

This grace, forgiveness, righteousness, life, and blessedness, restored to all men by Christ's work of redemption, God brings to men in the means of grace. For the gospel promise, which is contained in the word of the gospel and in the holy sacraments, is not an empty sound or a promise without content, but a powerful presentation and bestowal of all the goods which God promises in this word of his grace.

The Gospel, therefore, is not a mere historical account of the work of redemption that has taken place, but rather a powerful declaration of peace and promise of grace from God to the world redeemed by Christ, and thus always a powerful means of grace in which God brings, offers, distributes, gives, and bestows the forgiveness of sins and righteousness acquired through Christ, although not all to whom God sends His earnest call of grace receive it.

The invitation of the reconciled God is not accepted and therefore the following goods are not shared.

Holy absolution is a preaching of the gospel to one or more specific persons who desire the consolation of the gospel. It is therefore always valid and powerful in itself, for God declares Himself through the mouth of His servant to be a truly reconciled God through Christ's blood and death, and thus in turn distributes the gift of forgiveness and righteousness to all who are absolved, although many do not receive it because of their unbelief.

The means by which alone man comes into actual possession of the gift and grace acquired through Christ and offered in Word and Sacrament is faith, which believes the promise of God's grace and thus appropriates the gift of Christ's merit and righteousness offered in this promise of God and takes comfort in the benefits of Christ as his allower and redeemer.

Faith in Christ, then, makes one righteous and blessed, not because, as an outstanding work of man, it earns such abundant merit with God and reconciles God with man as satisfaction for sin, but because, on the part of man, it is the receiving hand that really grasps and accepts the treasure of Christ's merit, and thus of forgiveness, righteousness, and blessedness, which is offered and given in the promise of grace.

Neither does faith make one righteous and blessed in the sight of God because God, out of free grace and love, would be willing to accept it as a meritorious work of righteousness and obedience to God's word, but because the treasure of Christ's merit, which even the weakest faith grasps in the promise of the gospel, truly contains a full satisfaction for all guilt and punishment of sin, as well as a perfect obedience to all the demands of God's law.

(12) Nor does the faith of the individual, by its own power, cause the evangelical promise of grace, which God utters in the word of the gospel or absolution, to become real, valid, powerful, and true, but he simply holds to the promise of grace and forgiveness as a divinely true and powerful one, and in thus accepting the promise of God, he grasps therein at the same time the gift of righteousness and blessedness, and has what the words say and what they are.

When an individual sinner takes hold of the promise of the gospel in Word or Sacrament through faith and thus appropriates the treasure of Christ's merit for his justification and beatification, he is also considered, counted, and declared by God in a judicial act before the

judgment seat of God to be such a one who is now partaker of Christ's merit and righteousness for his own person and thus, through the personal possession of Christ's benefit, is also personally righteous and an heir of eternal life.

These theses were written with special attention to the doctrinal dispute over justification that had arisen between the Norwegian Lutheran Synod on the one hand and the Augustana and Iowa Synods on the other. The Synodal Conference therefore devoted most of its time to the discussion of this "most Christian article" of our faith, and had the joy of seeing it discussed,

that also in this matter there is perfect unity among the synods standing in their association. The dear readers of the "Lutheran" will find a more detailed explanation and justification of the doctrinal points touched upon in the above theses in the official report on the negotiations of the Synodal Conference, which will soon be published, and is therefore only referred to here.

A third matter which occupied the attention of the Conference for a long time was a proposal concerning the inner mission, in which the motion was made that the Synodal Conference as such should carry out the work of mission among the scattered members of the faith, first of all in those areas which lay outside the sphere of missionary activity of the various synods belonging to the Synodal Conference. Due to lack of time, however, this matter could not be settled and was therefore postponed to the next meeting of the Conference.

A synod belonging to the Synodal Conference had requested that the first part of § 4 of the Constitution be explained in more detail. There it says: "The Synodal Conference is merely a consultative body in all matters in which it has not been granted a decisive power by all synods constituting it;" but this latter expression seems questionable. The Synodal Conference, however, declared that this passage of the Constitution did not justify any reservations, since on the one hand there could be no question of decisive power in matters of doctrine and conscience, and on the other hand because in other matters each Synod was sufficiently secured by the fact that according to § 7 of the Constitution it could refuse its consent to the granting of such decisive power in any case.

Another question as to what is to be understood by the expression "ecclesiastical connections" when at the end of § 4 of the Constitution it says: "without the consent of all synods represented in the synodal conference, none of them may enter into ecclesiastical connections with other ecclesiastical bodies**", was answered to the effect that, according to this, no synod belonging to the synodal conference may connect itself with any other synod not belonging to the same association in such a way that it grants the other synod the right to speak and decide in matters of constitution or administration.

The treasurer's report showed that the "Denkschrift" had not yet been distributed as widely as it deserved and could well have been expected, and the delegates present were therefore urgently requested to make the distribution of this extremely important document their concern.

Since the conference had the good hope that the report 'on this year's negotiations on justification, because of its great importance for every Christian man, would be widely distributed in all its synodal congregations, it was decided to have 4000 copies of this report printed in German in pamphlet form. The delegates of the Norwegian Lutheran Synod promised to see to the preparation of the report in Norwegian themselves, and in English the report will be published in the columns of the "Lutheran Standard".

The next meeting of the Synodical Conference will be held, God willing, on the third Wednesday in the month of July, 1873, at Fort Wayne, Ind., will be held.

May the faithful God, as he has crowned this year's assembly with rich blessings, also in the future confess to the work of the Synodal Conference, which is also his work, and let it prosper for the glory of his holy name, for the building up of his kingdom and for the salvation of many immortal souls. Amen.

(Submitted by Dr. Sihler.)

The first part of the book is the first part of the book, **the second part is the second** part of the book, the third part is the second part, the third part is the third part of the book, the third part is the third part.

As is well known, we live in the age of emancipation. For not only are most slaves set free without first having been educated to use them intelligently and morally, but an impetuous urge for freedom and a morbid desire for freedom also manifest themselves in many ways among those who are already free as citizens. Not a few wives want to be free from the domestic regiment of their husbands; children, especially when they are of civil age, want to be free from obedience to their parents; the servants want to be free from the wholesome discipline of their masters and, after they have done their work, to pursue their desires at will; likewise the apprentices in their behavior toward their masters; indeed, most of the subjects obey the laws of their higher and lower authorities only with compulsion and unwillingness and out of fear of punishment in the servile sense. Almost everyone wants to be free from the conscientious fulfillment of his duties; but he wants to extend his rights as far as possible, even if they encroach upon the rights of others, especially those to whom, according to God's wholesome order for this life, they are not equal but subordinate. And so that these carnal desires for freedom would be vigorously nourished and strengthened, the devil has sent his deceitful apostles into the countries to work on the ignorant and unbelievers with speech and writing and either to undermine the benevolent discipline and wise restriction of God or occasionally to throw them over the edge.

In this age of emancipation it also happens that one tries to emancipate morality from religion; for this is actually the aim of the efforts of the liberal progressives in Germany, for example, to wrest even the elementary schools from the direction and supervision of the church and to place them under the prospect of the state as its institutions. To be sure, these children of the spirit of the age talk back and forth about a moral education that is to be taught to the children in these state schools; but they avoid explaining in detail how. The opinion of the ruling spokesmen, however, hardly amounts to anything other than that the teachers should at times inculcate in the children the proper patriotism, first for the German Reich, then especially in Prussia for king and fatherland, at every opportunity, and awaken in them a so-called noble sense of honor to show themselves worthy of such a glorious fatherland, which, moreover, is now blessed with a liberal constitution, and to keep its glory and honor always before their eyes. Then, however, it is no less necessary to teach the children the due respect for the high education in all kinds of science and art, which Germany has already attained in this time, and in which it is

The more enthusiastically the teacher teaches this high level of culture of the German people and the richness of its spirit to the pupils, the more powerfully a noble ambition will be kindled in them to one day emulate the highly gifted spirits of their people in the promotion of this education and, as natural geniuses, to surpass them in inventiveness wherever possible and to reap honor and money in abundance.

Summa, these two pieces are the wisdom of these vocal leaders for teaching and educating children in school; they are herein the practical expression of their religion and morality. But are they really progress in this field, as these zeitgeists and ephemera pretend? Hardly; they are rather steps backward into the educated pagan antiquity. The latter, however, still worshipped its gods above the earthly fatherland and state, expected from them all kinds of earthly benefits and deliverance from all kinds of ills; The Greeks and Romans, as is clear from their funeral poets and these and those historians, recognized the justice of God in their goddess of vengeance, the Nemesis, who judges and repays the crimes and vices of men already here by appropriate temporal punishments, while in the underworld eternal torment still awaits the wrongdoers. Our progressives and spirits of the time, however, who are mostly still baptized Christians, deny this connection between religion and morality, which the pagans still prove here, and therefore they will come out against them at the Last Judgment and condemn them. - —

But we want to take up this testimony of the religious-moral pagans against the lying and apostate Christians and answer the question how morality relates to religion and what is the necessary connection between the two. The short summary answer to this question is: morality relates to religion as the effect to the cause. The matter is this: God originally wrote his law into the heart of man at his creation as the eternal, immovable and unchangeable rule and guideline of his holy will; and in it he demands perfect holiness and righteousness, that is, first of all, that man love him above all things and with all his strength, and his neighbor as himself; for love is the fulfillment of the law. As long as our first parents were in a state of innocence, and God's prohibitions, in which he impressed upon them his supremacy, were not respected. As long as our first parents were in a state of innocence and had not yet transgressed God's prohibitions, in which he wanted to make his supremacy clear to them and keep it ever present and practice obedience to this will of his, they were, as it were, a living and constant fulfillment of the law in all their feelings, desires, thoughts, speeches, wills and actions; their religion was the love for God, which was connected with the holy reverence for God, and their morals were the mutual love flowing from this. In this childlike and willing obedience to the holy will of their God and Creator, they were at the same time in the sweetest and most blessed communion with Him and in the common love for Him also among themselves.

Through the sorrowful and miserable fall of our first parents, their original religion and morals were turned into the opposite; they became, as it were, a living and constant transgression of the law. The childlike reverence and holy awe before God turned into servile fear of punishment;

Instead of love for God, their hearts were now filled with unbelief and disobedience, even hatred and enmity against God; their minds were darkened, their wills perverted; they did not want what God wanted and wanted what God did not want: the fellowship between them and their God was torn apart, life from God was lost, and instead spiritual death first entered their hearts, which the evil conscience that had now arisen made them feel. The holy delight in God and in Him in His gifts, benefits, words and works had left their hearts and the carnal delight in and after the creature filled them. Thus the former pure and holy love for one another, which was rooted in the common love for God, was lost and had degenerated into carnal love, partly in the mutual quenching of the sexual urge, partly in malice, hatred and enmity, as, for example, Adam did not accuse himself but only his wife against God. Summa, the divine image was gone and instead of it, our first

Parents only the larva of the devil, whom they had believed and obeyed willingly. And indeed, had the Son of God not intervened with his comforting gospel 1 Mos. 3, 15. according to the gracious counsel and will of the triune God from eternity in foresight of this terrible fall of Adam and in him of all his children, then our first parents, and with them also we, would have come out of the

The first person was torn from spiritual death by bodily death into the eternal death of hellish damnation according to God's righteous judgment.

Thus Adam, the progenitor of us all, from a tree of righteousness had become a tree of corruption, which reproduces itself from him by bodily procreation into all branches and twigs of the tree of mankind, and still does and will do so until the last day; for "behold, I am begotten of sinful seed" - thus David says and laments Ps. 51, 7 - "and my mother conceived me in sins." And hence it comes about that, as God says in Gen. 6:5 and 8:21, "the thoughts and actions of the human heart are only evil," that is, contrary to the will and laws of God, "from youth and forever."

Nevertheless, that law is and remains written by God on the heart of every human being who has been corrupted by original sin; and the Ten Commandments, which God gave specifically to the Jews, contain in their two tables essentially the same demand of God also on fallen man, the sinner, to love God above all things and to love his neighbor as himself; and from every human being, as his rational creature. And from every man, as his rational creature, the holy God demands with relentless, unrelenting severity perfect inward and outward obedience, and casts him under his wrath and curse, into temporal punishment, and by bodily death into eternal damnation, if he does not render this obedience.

Although man, corrupted by original sin, is not able to obey, he recognizes his obligation to do so by virtue of the law written in his heart, and his conscience punishes him if he transgresses it in his outward work, makes him responsible to God, the Lawgiver, and declares him guilty of temporal and eternal punishment. In the same way, even the apostate man recognizes from the creation, preservation and government of the world the benevolent, wise, almighty and just God. And this natural knowledge of God - a meager glimmer of the full and pure light of the beatific knowledge of God - is the only thing that can be recognized by man.

This knowledge is also the natural religion, which the apostle calls Rom. 1,18 "the truth" and which he first tries to make the idolatrous and superstitious Athenians aware of before he makes the transition to Christ in his speech. Now it is true that, as St. Paul further says. Now, of course, it is true that, as St. Paul goes on to say, men "hold out in unrighteousness" this "truth" of the natural knowledge of God, that is, "weakened" and darkened it beyond measure by popular and habitual sinful service against the initial contradiction of the natural conscience; and therefore God, out of righteous judgment, allowed the devil to deceive and mock men in such a way that they worshipped and venerated creatures or even their images as God and sank into filthy polytheism and idolatry.

Nevertheless, as we can see, for example, from the condition of the educated pagans of antiquity and, similarly, from the condition of the Chinese and Japanese, it happened that, as a result of this natural knowledge of God, a kind of natural morality also emerged, which was partly expressed in the civil legislations. For even if there are all kinds of laws in these that were given out of consideration for external usefulness, it can hardly be denied that their essential content, namely the legal provisions concerning the mutual conduct of the various members of the same civil community, are outgrowths of the moral law implanted in men by God, that is, of God's will as to how men within the same civil community, in accordance with existing law, should conduct themselves toward one another in their actions. And it was from this natural connection between religion and morality that the first legislators among the educated peoples of pagan antiquity derived their laws from the gods; for - so they said - from their familiar intercourse and communion with the gods had come to them the wisdom to draw up wholesome laws, so that right and justice might reign in the land. And even if this statement might be a so-called pious deception of the people and at the same time a clever calculation in order to gain all the more acceptance and emphasis for their laws among the people by arousing a certain natural fear of God, this statement was nevertheless based, even if darkly and veiled, on the truth that even civil morality stems from natural religion.

Of course, in all non-Christians this morality or civil righteousness is not a fulfillment of the moral law, namely, love for one's neighbor as for oneself, which God has also written in the heart of every fallen sinful man; For since no one by nature has the love of God and the willing obedience to keep this law also, he moves, in the best case, only in the outward work of civil righteousness without the animating power of God's love and, for God's sake, of the love of his neighbor; nor does he abstain from the grosser transgression of this law out of holy timidity before the holy and righteous God, but only out of servile fear of civil or divine punishment.

But the necessary connection between religion and morality, as between cause and effect, is clearest and most irrefutable in the Christian religion, which is based on divine salvation and revealed in the holy scriptures alone.

to the light. For this religion is the only true one, in that it restores the original knowledge of the true God and the blessed fellowship with Him, which our first parents had before their fall into sin, through Christ and His work of redemption and through true faith in Him for the forgiveness of sins and eternal life. In contrast to it, the manifold superstitious polytheism of the pagans is revealed as an after-religion wrought by the devil; it alone is the one that takes in and clearly forms the germ of truth of natural religion, which according to Rom. 1,18-20., 2,14. 15., cf. Acts 17, 24-29., is still present in the heart of the natural man (otherwise he would cease to be a man if it were possible). For it reveals on the basis of the revealed word of God that the Creator. It reveals on the basis of the revealed word of God, that the creator, the sustainer and governor of the world, the lawgiver, who will write his law as the expression of his will in all men, and as the just judge will judge them all according to it - that this God is the triune one, of one being in three different persons. But it alone also reveals at the same time the good gracious will of this God to redeem the human race that fell away from Him in Adam from the guilt of sin, from the punishment of death, from the power of the devil through the vicarious atonement of the Son of God who became man for this purpose, to offer this redemption and the forgiveness of sins acquired through it to all Adam's children corrupted by original sin in the preaching of the Gospel, To offer this redemption and the forgiveness of sins, life and blessedness acquired through it in the preaching of the gospel, and to really give it free of charge by grace to the poor sinners who have become believers through this preaching, and to give them the Holy Spirit, in order to keep His law more and more by its power and impulse, that is, to walk in the love of God and of the neighbor in all their desire and thinking, willing, speaking and acting.

Thus, the realization of the only true religion and morality is given in the Christian doctrine alone, as in the connection between cause and effect in the true believers in Christ. For only they are truly religious and consequently also truly moral people. Their religion consists in the fact that they fear, love and trust the true God, truly recognized in the Gospel according to his nature and will, above all things and with all their strength, call upon his name in all their needs, pray, praise and give thanks, and gladly hear, learn, read, contemplate and apply his word to themselves. And their morality consists in this, that they live in the love of their neighbor in strength of love for God and for his sake according to heart, mind and will, and especially in his bodily or spiritual need do to him as they desire that he do to them when they are in the same need, yes, that they, as Christ has given himself to them before for their own with all his nature and work, now do similarly to their neighbor in the love of Christ.

This Christian morality, which stems from love of God and is the only true morality, must now also permeate the moral conduct of man in

words and deeds, as in the domestic and social sphere, so also in the legally civil community, if it is to have value and moral validity before God. For just as every man of natural religion, as, for example, a rationalist, unitarian, etc., becomes an atheist or denier of God if he denies and rejects the truth of the Christian religion and especially its core and center, the deity of Christ, so every man of civic justice is not a truly moral man before God, if

he denies the sole validity and value of true Christian morality.

If, for example, in the civil community a man does not wrong his fellow citizen in any way, either with words or with deeds, and also conscientiously fulfills his obligations in special business relationships, it is still not a truly moral act in the eyes of God unless it flows from that true love of one's neighbor which, in turn, is rooted solely in love for God.

Yes, in the area of free charity, a rich man could, for example, bequeath a large sum to his hometown for the establishment and maintenance of a hospital or orphanage, which would certainly be a good and useful work in the eyes of the people. But if he is not a Christian, i.e., a true believer in Christ, and if, accordingly, his charitable deeds do not flow from a grateful love of God and of his neighbor and are directed toward the glory of God, then this charitable deed of his is not a truly good, moral, or ethical work before God, but a sin; for in such a case it can only have arisen from selfishness and self-love, from the desire for his own honor, glory, and fame among men. If, however, he still had in mind to acquire forgiveness of sins and to establish his own righteousness before God through this work as meritorious before God, it is a doubly sinful and damnable work; for in it he denies Christ and his merit for the forgiveness of sins, which alone is valid before God, as well as true faith, which, without the help and cooperation of works, seizes and appropriates Christ and his merit in the Gospel. This benefactor before men is therefore an offender before God and a man who is just as irreligious as he is immoral, who passes God's judgment just as little as one who would also have been an offender before men.

On the other hand, if a truly devout Christian, for example, when he hears of misfortunes that have befallen strangers and distant fellow human beings, has even a stirring of true charity in him and sighs to God on behalf of those affected, this is a good work before God, even if he is not able to provide them with active help.

This true love of neighbor, flowing from faith in Christ and from love of God, must sanctify all manifestations of natural love if they are to have true moral value before God. For if, for example, if, furthermore, both love their children only because they are their flesh and blood and they are loved by them again, then in this, if the persons concerned are Christians in name, true, Christian love of neighbor is carnally degenerate; It is only an extended selfishness and self-love, in that each one loves only himself in the other and, without love for God, the giver, clings only to his gift and is, as it were, swallowed up by it. And it is similar with other manifestations of natural love, as, for example, in the mutual love of friends and relatives, in love for the fatherland, for science and art, and in the expenditure of money to promote their prosperity. If the love for God, the kind giver, is missing everywhere in the so-called Christians, then the true love for one's neighbor, which is rooted only in this love, is necessarily missing as well, as in their relatives, friends, notable statesmen,

Governors, scholars, artists, and so on. It is all only finer selfishness and self-love and therefore immoral and sinful in the eyes of Christian morality.

From the above proof of the necessary connection between religion and morality, as between cause and effect, as it appears truly and clearly in Christianity - from this it is now also irrefutably evident that there can be no talk of true morality where the true God is denied in explicit words. So do not a few at the present time who are still baptized and bear the name of Christians, as for example the pantheists or world idolaters, the materialists, the leaders of the communists and such like fellows. For all these not only deny the true triune God, revealed in the holy scriptures according to his nature and will, but against the rational light of natural religion, which still originally belongs to the heathen, they at the same time deny that there is a personal God above the world, who is the almighty, benevolent and all-wise creator, sustainer and governor of the world, and who as the highest lawgiver has written his law as the expression of his will in the hearts of all men; He has written his law as the expression of his will in the hearts of all men, how they should behave towards him and towards each other, and who will therefore judge them one day as the righteous judge, as his rational creatures responsible to him.

If, however, according to the assertion of the deniers of God, there is no such God and lawgiver and no such divine law in the hearts of men, then, of course, there is also no transgression of the same and no conscience that makes it recognizable and perceptible to man. Consequently, there is also no moral obligation in the behavior of men towards each other. If, therefore, a man acts against the love of his neighbor and, e.g. If, therefore, a man acts contrary to the love of his neighbor and, for example, kills, hurts, steals, lies and cheats, this is, in their opinion, no sin and transgression of the divine law, which does not exist, but the expression of his special natural instinct; and he must actually follow this with the same necessity with which a beast of prey tears up other animals, a wolf breaks into all kinds of sheepfolds, a fox sneaks into all kinds of henhouses, in order to provide for himself only to make himself comfortable. In the satisfaction of this particular natural instinct, only that is from evil, if one lets oneself be caught in it. The state, however, which opposes this satisfaction with its punishments, is actually an unpleasant tyrant whom one must put an end to the sooner the better.

How now? Isn't this noble and glorious freedom of the God-deniers, that is, this war of all against all, a noble morality? Would not, if they got the power everywhere, the whole Erve only a monstrous pit of murder. Whorehouse, nest of vipers and battlefield, in short, a cesspool and abyss of the devil, the liar and murderer from the beginning?

However, no one has ever thought that it could never come to this. For a powerful approach to it already exists, in the face of which the secular regiment, the state governments, find themselves in quite an embarrassment. For it is the already widely ramified and formally organized so-called international association of workers, especially in France, England, Germany and Switzerland, whose spokesmen and leaders are mostly determined deniers of God, who seek their portion on earth and neither hope for heaven nor fear hell. Deep servants of Satan together with their

The deceived and seduced followers now have a twofold purpose; first, they want to abolish all private property and make it common property, even if it is by means of revolts, which they thoroughly approve of; and since God, through the seventh commandment and its threats, and the secular authorities, as representatives of civil law, through their laws and threats of punishment, protect and defend the property of individuals, their hatred and anger against God and his partial representative on earth is already for this reason, The secular authorities are not to bear the sword in vain, but are obliged, through the fear of punishment and its execution, to pacify the civilly righteous even among the greater possessors against the violent encroachments and encroachments of the unrighteous among the propertyless. Then, however, they have nothing less in mind than to overthrow all monarchies with their differences between the various classes of society and to erect social-democratic republics in which there is no difference of property, no opposition between owners and the propertyless, but in which money and property, as well as labor, are common to all.

Thus, at their congress in Basel in September 1869, the deputy from Germany, Liebknecht, now a member of the German Reichstag, demanded a social-democratic republic for Germany, and at the congress in Brussels in September 1868, the deputy Dupont from London spoke out in his closing speech: "What we want to overthrow is not the tyrant, but the tyranny (namely also the form of government of limited monarchies). We want no more governments; for governments smother us with taxes; we want no more armies; for armies will want to strangle us; we want no more religion; for religions stifle the mind."

The Congress of the International in Paris in January 1867 also passed the resolution: "All workers who join the Association in the future shall swear (by whom?) that they will support all uprisings wherever they break out. come."

And how this decision became a horrible reality in the spring of 1871 is sufficiently proved by the predatory, murderous, vandalistic, brutal and bestial actions of the Paris Commune. And truly, this is only a prelude of what, under appropriate circumstances, would break out everywhere in those states, if God withdraws his hand and lets the devil have his way. For with the increasing contempt for the divine word, the apostasy from the Christian faith and the idolatry of the human spirit and its gifts and powers, which it nevertheless has only from God, a spirit of rebellion and indignation is taking hold, especially in the cultural states, which boast so much of their education in all kinds of science and art, a spirit of rebellion and indignation against God's word and will, in the ecclesiastical, civil and domestic community, and an impetuous urge for unrestrained carnal freedom of the subordinates against their superiors go hand in hand, which sufficiently characterizes the prevailing spirit of the times as an anti-divine and anti-Christian one. And how this contains the transgression of the true, the Christian religion and morality, the international labor federation provides the terrible and threatening proof of this. For He is not content with all kinds of congresses and resolutions of his deputies, but he makes sure that his poison is distributed as a curative medicine through pamphlets.

and agents from the cities and factory areas is also carried to the village communities and spread among them.

Who can help to ward off this evil, which is eating away at the brand of the people and, like an infectious plague, is spreading more and more and even poisoning the country people, mostly the better part of the population, to an increasing degree? Who is capable of successfully resisting even the outbreaks of this internal corruption, which are likely to increase in number, in the long run? . For a more general thorough healing of this terrible damage from within through God's word is difficult to think of under the present circumstances. Who, however, is able to offer effective resistance, even externally, in the long run? The secular regiment, the state government? Hardly; for as it is already beyond its sphere and has no obligation to regulate the special contractual relationships between employers and workers by special laws, so at the same time it is so strongly influenced by the prevalence of liberalism in public opinion, namely by the undue extension of the rights of individuals in all kinds of words and works, that it hardly dares to oppose even the grosser outbreaks of this pernicious spirit with a powerful resistance, for which it has the right and the duty. And that is why, for example, it recently happened that even in the capital of the German Empire a mob of these men of subversion drove a meeting out of each other with shakes, in which employers wanted to come to an amicable agreement with their workers.

From this incident, however, it is at the same time evident that the spread and outbreak of this terrible destruction can hardly be prevented now by the employers themselves, even if they united out of outward prudence to increase the wages and shorten the working hours. In the past, this would have been possible, at least in Germany, if the factory owners and larger businessmen and employers had had a Christian or at least a civic-moral attitude; For if they had voluntarily increased the wages of their workers in the event of a favorable development of their business and greater profit, and had allowed them to enjoy the blessings of God, and at the same time had perhaps also provided for old workers who were unable to work, and after their death for their widows and orphans, and had thus shown a fatherly heart toward them, this would certainly have made no small impression on the attitude of their workers toward them, and would have kept even the unconverted among them at least outwardly within the bounds of the fourth commandment; For there is in the German mind and custom a certain reverence for their well-meaning bread lords, and a reluctance to rise up violently against them.

Unfortunately, on average, most German employers, being devoid of Christian and paternal sentiments, have regarded and exploited

their workers only as service machines and have sought only their own profit through them, perhaps even using Leren Noth to their advantage. What wonder, then, if such workers, who are not true Christians - and only very few of them are - have no heart and love for their employers, use their embarrassment by quitting their work (*strike*) in order to obtain higher wages or even join those irreligious and immoral pernicious associations.

join them? Although this is condemnable in itself, it is God's just judgment against the money-grubbing, self-serving mammon slaves among the manufacturers and other employers, who suck the labor of their servants only for their own profit and shamefully trample the love of their neighbor under their feet. They already receive on earth what their deeds are worth, and must be in constant fear of those who, if they had shown themselves fatherly toward them, would also hold themselves childlike and affectionate toward them.

But someone would like to think that the strong military power existing everywhere in Germany is quite sufficient to repel these and those excesses of the international social-political revolutionaries with due vigor and to make coarser and more general excesses of these men of subversion impossible; in their standing armies the princes would always have a strong power at their disposal to drive such rebellious fellows into pairs and by strong forced labor in fortresses to drive away from them the thrill of raising themselves to lords. Of course, this would like to happen now and then. But it is questionable whether this means will prove successful in the long run. For the present soldiers themselves consist to a large extent of workers in the cities and in the countryside; and if they are not true Christians and stand in the fear of God, it can hardly fail that they will be deceived and seduced by the shameful speeches and writings of those Satanic servants and will hardly make a reliable weapon against them.

In sum, as the matter stands, it would be difficult for anything else to happen than for the deceptive deception and the efforts of these children of unbelief, which endanger and even destroy church, moral and state life, to be made evident through speech and writing, partly by righteous preachers and partly by other Christian and morally minded people, and at least for the healable to be rescued from this river of destruction.

This terrible spawn and deformity of the ruling God-denying and anti-Christian spirit of the age, worked and dominated by the prince of this world, is also on the other side a historical proof and evidence of the necessary connection between religion and morality, namely that when the latter falls, the latter also falls.

(Submitted.)

A new secret society.

Whoever, as a Christian enlightened by God's Word, observes the dangerous course of time, the spirit of unbelief manifesting itself everywhere and the corruption penetrating everywhere, must be frightened from the heart and cannot help feeling saddened by the increasing dominance of unbelief and worried about the future of the church. This was again vividly felt by the members of our conference on the occasion of their last meeting in Luzerne, Iowa. One of the latest dangerous phenomena, the seductive unbelief of our time, was discussed there. Since we thought it probable that many of our dear brothers and sisters in the ministry and in the faith would feel the same way about this danger as most of the members of our conference, who did not even have an inkling of its existence, and since the greatest vigilance is required with regard to this phenomenon, in that it is considered a spiritual plague is creeping in the darkness, our conference has considered it a duty of Christian brotherly love to bring what it has learned about it to the general knowledge of our synod members, so that every one of our pastors who is not yet in battle with it can warn his flock at times of this danger and the dear Christians may diligently guard against it.

This dangerous phenomenon is nothing else than a new secret society among country people. Who does not see in this a trick of the devil, a "progress" of the unbelieving spirit of the time, that now also our countrymen, who up to now hardly knew anything about such a danger, should be seduced by this abomination of our time? The name of this society is: "*The Grangers of Hus bandry*." The purpose of the latter is expressly the elevation of agriculture through the abolition of monopolies on arable land in particular. Now this looks quite innocent; but in the first place the alleged purpose is not sought to be achieved in the right way, and in the second place the stated purpose is not their only purpose. Their ultimate purpose is obviously a complete upheaval in trade and commerce and the establishment of their control. Incidentally, they themselves admit to having other purposes, e.g., pleasant sociability. Not only men but also women may belong to the society. They call each other brothers and sisters. They hold secret meetings, have secret signs and are structured in the same way as all other secret societies. They declare that their society "has nothing to do with religion", in that Jews and pagans, as well as Christians, can be accepted, as long as they live morally. But that they form a religious society in spite of this assertion is already shown by the fact that they as a society do not recognize the Christian religion at all, even reject it, while they nevertheless pretend to have a God; this is further shown by the fact that they demand "morality" and accept it as a sufficient religion; Finally, this is most clearly shown by the fact that they sing and pray at the beginning and end of their meetings, and also read, thus practicing abominable idolatry, in which no Christian can participate with a good conscience, because a God is worshipped of whom the Bible knows nothing. For the Son is denied. "But whoever denies the Son does not have the Father either" (1 John 2:23); he therefore has an idol and prays to an idol.

Each member to be admitted now commits himself to the promotion of all abominations of this society by a solemn vow, in that he must vow, as long as he lives, not to betray anything of the secrets of this covenant.

The successes that this secret order has already achieved are remarkable. Its connections extend all over the United States. In the state

of Iowa alone, about two to three years after its formation, it is said to number 60,000 members. Areas that knew nothing of this spiritual plague only half a year ago are now almost completely dominated by it. In short, the Order is spreading like an infectious disease. The members are working with great zeal for the expansion of their society, and the poor Christians are only too easily persuaded to join it by sweet speeches, thinking that the cause is something quite innocent. Therefore, dear brethren in the ministry, who have churches in the countryside, be on guard, make your

Let us stand as one man against this devilish deception, undeterred by ecclesiastical considerations, to preserve the honor of our Lord and the salvation of our flocks, so that what cannot be saved may fall. The times are evil, the devil is cunning, his wrath is great; therefore we must watch, pray and save what can be saved. - And you, dear Christians in the countryside, are cordially warned and asked not to let yourselves be caught in the nets of these idolatrous secret allies for the sake of apparent earthly advantages.

On behalf of the Iowa Special Conference.

C. Seuel.

Znr ecclesiastical chronicle.

The **situation of religious freedom in Germany can be** seen, among other things, from the recent situation of the pastor Diefenbach in Hofheim in Hesse. After the law had been passed that the schools of the Christian congregations should from now on be state schools, he is said to have declared in a sermon on March 3 of this year: "This law will de-Christianize the school; one will no longer tolerate crucifix and prayer in the schools; the teachers will be degraded to mere teaching; Herod had murdered the children physically, but now they should be murdered spiritually. Accused of this, he was sentenced to one month's imprisonment. W. [Walther]

Jesuit Order. The German Reichstag has recently enacted the following law: "§ 1. The Order of the Society of Jesus and its related orders or order-like congregations are excluded from the territory of the German Empire. The establishment of branches of the same is forbidden. The currently existing branches shall be dissolved within a period to be determined by the Bundesrat, which, however, may not exceed six months. Members of the Order of the Society of Jesus, or of orders or congregations similar to it, may be expelled from the territory of the Federation if they are foreigners. The orders necessary for the implementation and securing of the execution of this law shall be issued by the Federal Council." As gratifying as it is that in Germany the equally disgraceful and dangerous Jesuit Order is finally being seriously dealt with, it is unfortunately to be feared that this Order, expelled almost everywhere in the old world, will now choose our dear North America as its last refuge. W. [Walther]

"Why do we have so few young people in the Church?" Thus asks the "Fröhliche Botschafter", the newspaper of the "Vereinigte Brüder in Christo" (United Brethren in Christ), in its number of July 16, and answers among other things as follows: "People often wonder about the cause of this deplorable truth, without perhaps ever seriously thinking about what the cause might actually be. It depends a lot on the parents how their children live at a more advanced age. Some parents convert, but are never convinced that it is their duty and obligation to encourage their children to convert and fear God. They do not ask anything about it if their children run around in the street on Sunday with bad company and miss church and Sunday school. I have seen parents who found their children playing ball on the way to church on Sunday, but instead of teaching them the order of

When the people read to them, they passed by, watching and smiling. Then, in church and at prayer hour, long prayers are often recited about the past, the present and the future; one prays for the world that is in trouble, for one's friends and acquaintances, for widows and orphans and for everything else one can think of, and of course, at the end one says: "Lord, have mercy on my children! Oh yes, Lord, have mercy on the children who have such parents." - So much for the "Happy Messenger." If he thus complains about "converted" parents, the conversion which they have experienced must be a very astonishing one. Apart from this, however, the fact that the American sects of America have so few young people among them is undoubtedly due to the Anabaptist spirit that has penetrated into all sects and which inevitably leads to contempt for youth. W. [Walther]

Church News.

Mr. Candidate J. G. Goehringer, from the Concordia Theoretical Seminary at St. Louis, Mo. having received and accepted a regular call from the Lutheran Zion congregation at Mascoutah, St. Clair Co, Ills, the same was ordained and installed in his office on the sixth Sunday after Trinity, in the midst of his congregation, by the undersigned, assisted by the Rev. C. Becker.

May the Lord bless its entrance and exit.

Ms. Erdmann.

Address: llsiv. ck. O. OosUrin^sr, llnseoutuU, 8t. (lluir Oo., Ills.

On Sunday Exaudi, the Rev. F. M. Große, who had hitherto been at Macon City, Mo. was introduced by me at Hartem, my former branch, by order of the venerable Praeses Büniger.

May the Lord be with him and his congregation!

G. M. Sugar.

Address: Rev. D. IVI. Orosse, Lox 67, Orctc Dnrk, Ooolc 6c>., Ills.

After Pastor M. Günther had accepted the invitation from the newly founded Lutheran congregation of St. Matthew in Chicago, JllS., with the consent of his former congregation in Saginaw, Mich., he was inducted into his new office on the third Sunday after Trinity, June 16, by the undersigned, assisted by Pastors Wagner and Körner, under the auspices of the venerable President Büniger.

May the grace and blessing of the Lord be upon the shepherd and the flock!

H. Miracle.

Address: lUev. ^1. (lnsntUstr, Xo 307 (Uuvton 8tr.,

Ills.

The 8th Sunday after Trinity was a day of rejoicing for the Lutheran congregation of Muddv, Esfingham Co, Ill. After this congregation had been served for a long time with often great understatement by Lutheran preachers, among whom were those calling themselves merely Lutheran, God sent to it a young man coming from Hermannsburg, Mr. BarthelS, who for three years taught the children in the school with commendable faithfulness and held Sunday reading services and Christian instruction, while the official duties in the congregation were performed from time to time by the neighboring pastors, who belonged to the Missouri and Jllinois Sevnodes. Since Mr. Barthels now decided to attend the seminary in St. Louis in order to prepare himself for the sacred office of preaching, God directed the congregation in such a way that a strong desire arose in them to appoint a candidate of the Missouri Synod as their pastor.

This wish was then also satisfied, in that after previous appointment the candidate of the holy preaching office Mr. Theodor Siek, by order of Mr. Praeses Büniger, with the assistance of Mr. Past. Bechtel, was ordained and introduced by the undersigned in the midst of this, now his congregation, on the above-mentioned Sunday.

Shepherd and flock be commended to the great grace of God in Christ Jesus.

G. A. Feustel.

Address: DU. 8icckc,

Dllictstown, Ll'l'in\$Unrn Oo., III.

Introduction and consecration of the church.

There are two joyful pieces of news which the "Lutheran" has to report from the Evangelical Lutheran congregation in Lemont, Ill, my previous branch.

On the second Sunday after Trinity, Pastor M. Sondhaus, previously of Kimmswick, Jeffer-

so" Co., Missouri, on behalf of the Reverend President I. F. Büngrer.

It was regrettable that the consecration of the schoolhouse purchased by the congregation, which has now been converted into a spacious and quite attractive church, could not be combined with the inauguration. The inauguration therefore took place only fourteen days later, on the fourth Sunday after Trinity. On this day in particular, guests from near and far had flocked to the church, and the congregation had taken great pains to decorate the interior of the church, which was already a lovely sight, tastefully with green foliage and flowers. The sermons were preached by the pastor loci and the undersigned.

Lemont is a small town of about 4000 inhabitants, 25 miles from Chicago, beautifully situated on the Chicago, Alton and St. Louis Railroad. The undersigned has served the congregation there for just two years and has often expressed the heartfelt wish that they would soon acquire a place of their own for their church meetings. But there was always a lack of courage for such an undertaking, indeed, people began to become indifferent and great indifference seemed to want to tear down more and more even against listening to the Word of God. The undersigned was therefore often so despondent that he entertained the thought of giving up Lemont. But as often as a fortnight had passed and he visited it again, he felt great joy and, trusting in the Lord, always started anew. And behold, God also awakened the hearts here and made them willing to sacrifice. The undersigned was therefore full of joy on the two feast days and, thanking God, was able to say: "God has brought us this far through His great goodness." - —

May the Lord continue to help and give wisdom and strength to his servant standing there, as well as an open ear and heart to his dear congregation to hear and accept the Word of God, so that they both, preacher and congregation, may grow in faith and love and many souls may come to eternal peace in this rapidly blossoming city! May God grant this!

Lyonsville, Ill, June 24, 1872, H. W. Querl.

Address: Uav. Al. Lonäkaus,

Dsmont, Ooolr Oc>., III.

Mission Feast.

To the dear readers of the "Lutheran" serve notice that the congregations of Hen-en Pastors F. Stock, E. Bode, I. Budenthal and the undersigned jointly celebrated a mission feast near New Haven, Allen Co., Ind. on a small hill in a beautiful grove perfectly suited to the purpose.

On the feast day, favored by the most splendid weather, not only the aforementioned pastors gathered with their dear congregations, but also many dear guests from other neighboring, especially from the dear sister congregations in Fort Wayne. The two singing choirs, the one from Dr. Sicher's congregation and the one from Concordia College, who honored us with their visit, contributed greatly to the joy of the festivities by alternately singing appropriate pieces before and after each of the presentations mentioned below. When the numerous congregation had taken the seats prepared for them, the undersigned opened the Easter service at about 10 o'clock with a prayer; Pastor Bode then took the stage and, on the basis of the usual Sunday Gospel, gave a lecture on inner mission, in which he put to the heart of his listeners the sin-seeking love of the Savior in the pursuit of the lost and forlorn in a very comforting way, and then proved that such seeking of the lost and forlorn was also commanded by Christ to his church; what glorious fruits it has already borne, such fruits we ourselves can see enough of in our synod, and certainly with thanksgiving to God; then he refuted with convincing reasons and examples the possible objections against the inner and also against the Gentile mission, and finally he exhorted the listeners that they should do this work of theirs and their Lord's with joy and gladness, with reference to the great joy beyond the grave, when we have won many, even just one soul, by God's grace through our service for the Savior, and to the reward of grace, which we will also receive from the Haud-rmsers-JEesus-".

After this lecture, a break of about 1 hour was taken, so that, as before the spirit, so now also the body could build up on the treasures brought along and gather for new attention and devotion. From 1 o'clock on, Pastor Stock gave a historical lecture on how our ancestors brought the Gospel of Christ from England to the old Germans, especially through Boniface, and what a great change in attitude and change it brought about, admittedly only after much effort and work and many often bloody sacrifices.

In the afternoon from H3 o'clock Pastor Budenthal gave a lecture based on 1 Pet. 4,10. and Ev. Joh. 10, 16. about mission to the Gentiles. He proved on the basis of these words of God: that we as Christian congregations, who have God's word and the holy sacraments pure and unadulterated, can, should and want to do mission. 1) We can do mission because God has abundantly given us the spiritual and physical means to do it. 2) We should do mission a) because it is commanded to us by God and K) because we should serve our neighbors - that is, also the Gentiles - with all the spiritual and physical gifts that we have received from God. 3) We want to do missionary work, because in doing so we publicly and outwardly testify to our obedience to God's command and our gratitude for the spiritual and physical good we have received from God. After the conclusion of this lecture, the undersigned dismissed the assembly with the ecclesiastical blessing. All these three lectures were listened to with the greatest attention by the majority of those present. No misfortune, no disturbance brought any discord to our festive joy, and that the Word of God was not in vain laid to the heart of the assembled listeners, is proven by the collected collection, of which one half is to be used for inner, the other for the mission to the Gentiles.

It amounted to O114

.21

From the women's association of the municipality of the undersigned, according to
All expenses paid, as surplus for refreshments served 2.31

Summa P116

.52

I. Lehner.

Announcement.

The Evangelical Lutheran Zion Parish at Lincoln, Benton Co, Missouri, proposes Mr. Georg Schick as a candidate for the Rectorate at Fort Wayne.

The Holy Cross Lutheran congregation in Collinsville, Ill, proposes Mr. George Schick as a candidate for the Conrectorate in Fort Wayne.

The time allotted for nominating candidates has expired. The ballots must be sent in immediately.

St. Louis, July 16, 1872.

I. Th. Brohm, currently secretary of the electoral college.

Conference - Displays.

The one-day St. Louis Localconference will gather, Lord willing, on the first Wednesday in August at its usual location.

In the absence of the Secretary

A. Crämer.

The Concordia - Conference of Ohio and Missouri will assemble, God willing, August 20-22, at the residence of the Rev. W. H. Luebker at Butler, Butler County, Pennsylvania. C. Engelder, Secretary.

This year's Wisconsin Pastoral Conference will assemble, beloved it God, in Watertown from September 6 to 10 Inol. - Let it not be omitted to write to the pastor looi, Rev. Penalties, in good time before attending.

A. Rohrlack, Secretary.

The Leavenworth Pastoral Conference will assemble, God willing, on August 20 at the home of Rev. Biltz in Concordia, Lafayette County, Missouri. H. Bartens, Secretary.

On August 18, the celebration of our Mission Feast begins, to which all Conference members are cordially invited.

The New York Districts Conference will, God willing, hold its next session at the home of Rev. A. Ebendick at College Point, Long Island, N. I., from the 6th to the 9th of August. C. A. Graves, Secretary.

The next regular convention of the teachers of Cleveland and vicinity will be held, beloved be it to God, at North Dover, Ohio, on the 6th and 7th of August.

F. M. F. Leutner.

The Cleveland Districts Conference will meet, God willing, on the third, fourth and fifth of September at the home of Mr. President Schwan in Cleveland, east side.

I. Rupprecht, Secretary.

The Preachers and Teachers Conference of the Fbrt Wayner District will hold its next meeting in Fort Wayne from the morning of August 13 until the evening of August 15.

L. Dulitz.

The Grand Rapids Special Conference will assemble, God willing, for its next meetings on August 13 and 14 at the home of the undersigned in Grand Haven, Michigan.

As those who are obliged to come, but are prevented from doing so by valid circumstances, excuse themselves by letter to the conference, so all those who are willing to come will kindly inform the local pastor in advance. F. W. Spindler, Secretary.

168

The Minnesota Community Pastoral Conference will gather, God willing, August 27-29 in Minneapolis.

The Minnesota Confermz of Pastors from the Missouri Synod is still holding a special session from August 30 to the first of September there.

I. Herzer.

The Northern Districts Conference of the Lutheran Synod of Illinois a. St. will assemble, God willing, at the congregation of the Rev. I. T. Bötticher at Mount Pulaski, Logan County, Ill, on the 18th and 19th of September.

Subject of the discussion: Theses on the doctrine of Holy Communion. Holy Communion. G. Baumann, secretary.

The Buffalo Districts Conference will, God willing, hold its meetings this year at the home of Mr. Pastor Her in Martinsville, Niagara County, N. I., from the 17th to the 19th of September in the forenoon.- As objects of discussion, theses on predestination, on fire and life insurance, and on the question, "What is moral law?" are to be presented. "

The Lockport train, leaving Buffalo at 4 o'clock in the afternoon, will stop at Sawyers Creek, where the brethren intend to dismount. A. Weisel, Secretary.

Fifteenth Synodal Report of the General German Lutheran Synod of Missouri, Ohio, and other States of 1872.

This report has just left the press and is now ready for dispatch. It contains 142 pages. As one of the most important documents for the history of our synod, this report should, where possible, come into the hands of every member of our synodal congregations. In addition to the usual subjects of a synodal report, it contains, among others, the following important matters: 1. the negotiations on the question: what task do we have to solve, so that the blessings which God has poured out on us in the last 25 years will not be buried by us, but bequeathed to our descendants? 2. the negotiations concerning our entry into a larger ecclesiastical body called the Synodal Conference and, in connection therewith, concerning our position with the Synods of Minnesota, Ohio and Illinois. 3. the negotiations concerning the establishment of a Synod of Delegates, according to which from now on the meeting of our General Synod shall be held only by delegates elected for this purpose from among the preachers and laymen. 4. the proceedings concerning our teaching and other institutions, etc. The price of one copy is set at 30 cts, the dozen costs 3 dollars. W. [Walther]

The second volume of pericopes

has just been published in the second edition. Price per copy \$1.50, postage 20 Cts.

The seventh volume is in print and will also be ready for shipment in a few weeks for the above price.

"Flee the lusts of youth."

Sermon on the Anniversary of a Christian Young Men's Association by C. F. W. Walther

has just left the press and is available from our agent Mr. M. C. Barthel for 10 Cts. Recommendation is not needed here. A. C.

Received in the Middle District Treasurer's Office:

To the building fund: of Past. Dreyer's comm. at Maple Run \$5.00, whose 2 comm. at Acrident \$7.60, whose comm. at Love \$5.25. Of Past. Mertz's comm. at Brownstown \$10.15. Of Past. King's comm. at Cinrinnati \$25.00.

To the synodal treasury: From Past. Knief's congregation in Reu Dettelsau \$21.32. Bon Past. Brackhage's congregation in Bennington \$11.70. From Past. Rupprecht's comm. m North Dover \$12.00. Of Past. Kühle's comm. in La Porte \$22.27. Of Past. Jox's congreg. in LoganSport \$17.30. Of Rev. Kraft's Jacobus congreg. \$4.44, whose Johannis congreg. \$4.02, whose Mission congreg. 95 Cts. From Joh. Michaelis in Defiance \$1.34. From A. Fuchs in Neu Dettelsau \$2.00. From Pastor Lothmann's congregation in Elyria \$14.30, from his congregation in Liverpool \$9.05.

On the emigrant mission in New York: From Barbara Schörner in Aurora \$3.00. From S. L. in Neu Dettelsau \$1.00. From A. F. there \$1.00. From H. Schuttes in Fort Wayne \$1.00. From the mission fund of Dr. Sicher's congregation \$11.50. From Fräulein K. in Fort Wayne \$5.00.

On the emigrant mission in Baltimore: from the missionary treasury of the Gem. Dr. Sihler's \$11.50.

For teacher salaries: From Rev. Steinbach's Gem. in Fair- field \$8.69.

For inner mission: From N. N. in Bennington \$1.00. From Mr. Schuttes in Fort Wayne \$1.00. From Mrs. Cranz in La Porte \$1.00, from Mrs. Schuhmacher there \$1.00. Collecte on Bischoff's baptism of children, in Neu Dettelsau \$3.10. Half of the Collecte on the mission feast in New Haven \$58.26.

For the Heathen Mission: one-half of the Collecte at the Mission Feast in New Haven \$58.26.

On the widows' and orphans' fund: From Wittwe H. in Bennington \$2.15. From Past. Bundenthal \$3.25. By Past. Lehner \$2.00. By Past. Stock, thank offering from N. N. \$1.50, by same thank offering from N. N. \$1.00.

For the Leland community: From Mr. SchulteS in Fort Wayne \$2.00. From A. Schwegler in La Porte \$2.00.

For old and sick pastors: From Mrs. Russow in La Porte \$1.00, from A. Schwegler there \$1.00.

For poor seminarians: From the Women's Association in Columbus \$5.05. For C. Gross: From Past. Stock's school children \$11.80, by Past. Stock by H. Hartmann \$10.00, by Mr. Schultes in Fort Wayne \$1.00.

For orphanage near St. Louis: From teacher Bollmann's singing club at White Creek \$3.55.

For Chicago church building: Collecte on ScheererS wedding \$13.65.

For the community in Shemakha: From Mr. Schultes in Fort Wayne \$2.00.

Fort Wayne, June 30, 1872, C. Grahl, Cassirer.

Report

of the treasurer of the Committee for Inner Mission in the Lutheran St. Paul's Parish at Fort Dodge, Iowa, on income and expenditure from October 17 of the previous year to June 17, 1872.

Intake.

From Past. Seuel's congregation collected at the mission festival	\$ 16.10
On Emil Paschau's child baptism collected	1.05
On Justus Günther's child baptism ges.	4.05
On R. Bratnobsers child baptism ges.	3.35
From the synod treasury for internal mission	60.00
From Pastor Döscher	9.00
By D. Kornhaaß in Addison, Ill,	1.00
On a collecte of local municipality ges.	9.04
From the Women's and Young Women's Association here	5.00
From Past. Endres' Gem. at Boonsboro, Iowa,	8.00
From Past. Schürmann's Gem. at Homstead, Iowa,	8.60

From the synod from the treasury for internal mission 150.00
 From Joh. Abel 10 cts, from G. Weiß 25 cts, from L.
 White 50 cts, by P. Breithaupt 50 cts, by H.
 Deumler 50 cts, by I. Günther 25 cts, by Ch.
 Müller 25 cts, from Ch. Theis 35 cts, from R. Brat- nobel 25 cts, from I. Klein 25 cts, from Wittmeyer
 25 cts, from I. Rademacher 20 cts, from Ch. Deumler
 25 Cts, from I. Seat \$1.00 4.90
 Cash balance from before 5.20

Summa \$285 .29

Issue.

For Past. Barth's travel expenses \$21 .50
 For horses to be shod 4.70
 For grain paid 5.05.
 For saddlery 31.95
 For a saddle '8 .00
 To Pastor Mertens for rainwear, as skirt, pants and boots- 9.25
 To Past. MertenS for reimbursement of his salary 9.75
 To Past. Barth paid 5.00
 For two axles to make into a buggy 8.45
 To Miethe for Past. Mertens 21.00
 For Stamps 0 .60
 For hay 1 .50
 For the purchase of a mission house 150.00

Summa \$276.75
 Remains cash § 8.54

For the Lutheran orphanage near St. Louis received to products

from Hm. Mencke sweet potato plants, from Mr. Walke in St. Louis 1 bor soap, from Mr. Niere in St. Louis 1 pack brooms, Z bushel dried plums, by Mrs. Ellersieck in New Bremen 1 paquet stuff for Wittwe Julie Otto in New Bremen, from Mrs. Ricke 1 pair shoe, from Georg Müller in Carondelet 100 pounds meat, from Mr. Delith in St. Louis 1 bor candy, from Mr. Strecker in St. Louis 1 basket bread, from Mr. Niebrügge 2 baskets fresh apples. Delith in St. Louis 1 bor of candy, from Mr. Strecker in St. Louis 1 basket of bread, from Mr. Niebrügge 2 baskets of fresh apples, from Mich. Mertz 1 basket ditto, from Wittwe Mertz 1 basket ditto, from Mr. Zocke 1 bush, sour cherries, from Wittwe Mertz 1 peck plums, from Seb. Luft 1 bush. Apples, 4 bush. Potatoes, from Wittwe Koch 1 Bush. Apples, from Oppermann in the luth. comm. near Ballwin 1 BaSk. Apples, 1 Bush. Potatoes, 6 dozen eggs and 2 pounds of butter. Also some worn clothes, picture sheets, pen holders, 1 boron stylus and feathers from N.N.

Received at Baar since June 1 by Past. Bergen Hochzeitscollecte bei Herrn Holle \$4.30. Bon Hm. L. Köhler on a debt forgiven \$1.00. From N. N. at the Orphanage Festival 25 Cts. From Mr. Bennecke in St. Louis ditto \$20.00. From Mrs. Tiemeier \$1.50. From Mrs. Niere in Ballwin 50 Cts. From Mr. Tiemeier in St. Louis \$2.00. From Mr. Georg N. N. in St. Louis \$5.00. From F. Hauelsen \$1.50. From Mr. N. N. in St. Louis \$1.00. Other coll. at orphans' festival \$5.55. From teacher I. G. Walther 30 Cts. By P. Sandvoß at a wedding \$7.00. By Mrs. Brennecke at Evansville, Ind. \$5.00. By Mrs. Spindler at Evansville, Ind. \$2.00, by her granddaughter visiting orphanage 50 Cts. By Rev. Herrmann from N. N. \$2.00. By Past. Osterhus from Mrs. Weiß \$2.00. Through Past. Geyer in Carlinville by Mrs. N. \$2.00. By Past. Buszin by P.J. as a thank offering \$5.00. Many thanks to the generous givers!

A. Lehmann, orphan father.

With heartfelt thanks to God and the donors, the undersigned hereby certifies that he has received \$6.00 through Mr. Eisfeld, treasurer of the northern district, from the eyrw. committee appointed in Milwaukee for the brethren in faith who burned down on April 9, 1872. I wish all the givers God's rich blessings.
 H. I. Müller, Pastor.

For poor students received through Pastor Kleist in Washington, Mo., from the Fraucnvereins-Casse there 814.00; through Mr. W. Paar in Cape Girardeau, Mo., from the dasigen Singech" .P5.W (for the Brunn'schcn).

For the Lutherans in Armenia received by Rev. H. Kühn at Minden, Ind. from some members of his congregation and from himself 83.50; by Mr. A. Gruhl at Liverpool Ohio, from Messrs. H. Droge 81.00, F. Haserodt 50 Cts., H. Haserodt 50 Cts., A. Schneider 10 Cts, and from Frail Schneider 50 Cts, Marie Schneider 25 cts. and from the consignor 15 cts.; by Rev. P. Klindworth at Brenham, Teras, from him and his congregation 85.60; by N. N. in D. "asDatck, sacrifice" 82.00; by Rev. W. Zschoche at Paola, Kansas, 8100; by school teacher O. Gotsch at St. Louis 81.00; by Rev. Stephen at Ehester, Ill, by the Lutheran Sewing Association there, 85.00; by Rev. H. Brenner, of his congregation at Lake Creek, Mo. 814.30. C. F. W. Walther.

I hereby certify to have received the following gifts of love from May 1 to the present: From Pastor Kühn's congregation for the household Pentecost Collecte 86.17, from himself 82.00. From Past.Zagel's congregation from I. Trier 2 dozen pieces of rye straw. Ans Dr. Sicher's congregation for poor students 1 vest, 1 shirt, 2 pairs of stockings and 815.00 for Heine. From Pastor Sievers' parish from A. Grätz for Rabus 810.00. Through Past. Eirich collected at W. Meyer's wedding for A. Eirich and Petersen 812.00. From Past. Runkel's congregation in Aurora, Ind. for Käppel 89.00, from Jungfrauenverein 85.00. From Pastor Beyer's congregation in Pittsburgh from I. Lipp to Gartensamm 81.50. Bonden: laudable Jungfrauenverein for Gotth. Müller as travel money 815.50, for A. Theiß 810.00.

Fort Wayne, July 1, 1872.

Ch. Hengerer.

For the col-lege students sent by Pastor Brunn received: From Pastor Schlesselmann 810.00; from the Jünglings-Verein in La Porte (for Kern) 88.00; by Past. Jäbker 825.00; by Past. Jor 810.00; by Past. Steger 85.00 (by Wm. Schuster and himself); by N. N. through Past. Bode 810.00.

For poor students from my parish: from Mrs. Homeyer 85.00; D. Droste 82.">0; Mrs. N- N. 81M; Teacher Grimm 85.00. Further, collected in my parish at weddings: from K. B. 82.50; from Küster 84.15; Häsemeyer 88.49; Prange 89.42; Kleemeyer S8.50; Bulmann 86.50; G. Meyer 86.90; Dammeyer 817.27; Kiel 86.20. God's "rich" . Blessings to the givers! W. S. Stu bna tzy.

Fort Wayne, Ind, June 26, 1872.

With the undersigned, in support of the.

sick pastor C. G. T. Krause

further received: From Past. Joh. Horsts Gem. 814.25.. From. Rev. Boesch's Gem. 810.(j), from himself 81.00. From Rev. W. Friedrichs Gem. 810.00. From Rev. HerzerS Gem 85.00. By Past. Kolbe by Chr. Markwart 85.00. By Past. F. Wyneken by his Gem. 810.50. By F. Barlach 85.00. By Past. Fischer's Gem. 82.50, further 86.00. By Past. SprenglerS Gem. 88.00. From Past. Radekes Gem. 819.00. From Past" Johls Gem. 815.00. From the proceeds of a. Booklet from Past. Bürger 83.00. The recipient sincerely thanks the dear givers and wishes them God's rich blessings. However, since the dear brother is still seriously ill and has little hope of recovery - recently scrophulosis and gout have been joined by cramps - the dear congregations are asked to continue to remember him with gifts of love. The Lord Jesus will repay him abundantly, according to his word: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. It is best to send them in registered letters to my address.

I'rivcki'ielr, Wneoiiaa, Ourvcr Eo., ! nn.

For our church building in Leland and for the rebuilding of the church "torn down" by the storm in Goodharbor, we have received the following gifts of love: From Fr. Daiö 81.00. From Past. Sieving 81.50. By Mr. Eißfeldt 75 Cts. By Mr. Birkner 85.00. By Past. Wagner in Chicago by F. Z-, H- Z-, F- R. and D. B. 84.50. By Mr. Herrlich in Baltimore from Mr. W. Vogt 82.00. By Past. König 81.25. By Mr. Veith in Detroit 81.00. By Past. Dreyer 85.00. We express our heartfelt thanks to the dear donors. God reward their love in time and eternity!

Leland, June 14, 1872.

M. Töwe.

Misprint:

In No. 21 of the "Lutheran" read
Page 158, column 1, line 0 instead of "Beyer" - Beza
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Changed addresses:

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From grace.

That the table prayer is an old custom of the children of God, the dear reader believes probably without further proof, because he has probably inherited this custom from his Christian ancestors. But perhaps some have not yet heard and considered that this custom is already thousands of years old. One will not be very short of the truth if one assumes that the table prayer was already common among the archfathers and patriarchs, even if this cannot exactly be proven. The fear of God was greater in former times than in our days.

The first explicit mention of this custom of praying at the table is found in 1 Sam. 9:13, where it says: "The people will not eat until he (Samuel) comes, because he blesses the sacrifice; then those who are invited eat. This is a sacrificial meal at which, as one would think, prayer should have been absent, since a sacrifice had previously been offered to the Lord with various prayers. And yet, the participants do not want to begin this sacrificial meal without first saying a blessing or prayer over it. We can conclude from this that in Samuel's time the table prayer was customary, as the Lord had commanded before through Moses: "And when thou hast eaten and art full, that thou mayest praise the Lord thy God/* This commandment was always observed by the children of God in Israel and therefore we find this custom also at the sacrificial meal in Samuel's time.

This custom of the table prayer is preserved in the following time and so we find the same with Christ and his apostles. When the Savior once wanted to feed those 5000 in the wilderness, he had the people lie down, took the five loaves and two fish and said grace over them. Luc. 9, 16. Likewise, when those 4000 once listened to Him and He wanted to feed them, He took the seven loaves that were available, gave thanks, broke them and gave them to His disciples to present to the people. Marci 8, 6. On both occasions the Lord said grace, certainly not because he had to ask God's blessing on the food in this way, since he himself was omnipotent, but because this was the right thing to do.

was a custom among God's people, which he did not want to abolish, but which we are to preserve, and because, as the representative of mankind, he had assumed the common duty of all men.

The apostle Paul also practiced grace. He was on his way to Rome to appear before the emperor to whom he had appealed. The ship on which he was sailing was in great danger. For fourteen days Paul and his companions had not eaten properly. Then Paul admonished his companions to enjoy only food and set a good example for them, not only in eating but also in giving thanks to God. We read Acts 27:35: "He took the bread, gave thanks to God before them all, and broke it and began to eat." We can see that Paul knew and practiced grace.

This custom was faithfully maintained by the first Christians. Already in Tertullian (died between 220 and 240 AD) we find the same noted. He writes: "One does not sit down at table until one has prayed", and "Prayer concludes the meal". And Basil (d. 379) writes: "Before the meal one should pray for the glory of God's gifts and presents, both those which He gives and those which He delays for the future; after the meal one should also pray, giving thanks for what has been given and asking for what has been promised"; and, "When you sit down at the table, pray, and when you take the bread, give thanks to Him who gave it." In Chrysostom (d. 407) the following two table prayers are found: "Praised be Thou, O God, who hast nourished me from my youth, who givest meat to all flesh. Fill our hearts with joy and gladness, that we may all be satisfied and rich in every good work in Christ Jesus our Lord, to whom with You and the Holy Spirit be glory, honor and dominion forever and ever. Amen." The other prayer is thus, "Glory to Thee, O Lord; glory to Thee, the Holy One; glory to Thee, the King, for giving us food for joy. Fill us with the Holy Spirit, that we may be found acceptable in Thy sight, and when Thou shalt give to each one after he hath acted, we shall not be put to shame."

Also in the time of the Papstthum' this custom has preserved itself and teachers have encouraged their listeners to it. For example, Bernard (d. 1153), among others, writes: "Learn to give thanks for the individual gifts; consider diligently what is set before you, so that no gifts of God remain without due thanks, whether great, mediocre, or small."

Like many other good things, Luther took this custom of table prayer from the Roman Church and said that it should remain among those who accepted the pure gospel. For this purpose he also gave instructions in his small catechism and included several table prayers in it. However, the greater the importance of the catechism for our German people, the more firmly the custom of table prayers took root. Even rationalism could not eradicate it. Even in such families this custom is still found, in which there is no talk of true Christianity. Does one want to escape the judgment that our people make in a rhyme when they say:

"He who goes to the table uninvited and looks uninvited from the table is like an ox and an ass and has no part in the kingdom of heaven"?

This old custom of the children of God is now also . a quite praiseworthy use. What God ordains is praiseworthy and glorious. 3. table prayer is also praiseworthy; God has commanded and ordained it. God has not only said in general that we should pray and give thanks, but He has especially ordered grace. We have already mentioned the words of the Scriptures. God commands in Deut. 8:10: "When you have eaten and are full, praise the Lord your God for the good land he has given you. Here the Lord orders praise and thanksgiving to be offered to Israel when they had eaten, that is, a table prayer. Does this command also concern us? Without a doubt. Of course, there are many things in the Old Testament that we no longer need to observe, e.g. circumcision, or abstaining from blood and choking, but this order of grace does not belong to them. But this must not be understood as if the outward form of the grace was ordered by God. Whether one says grace while sitting or standing, aloud or to oneself, with always the

It is left to our freedom whether we want to offer the same or frequently changing words. But this is what the good Lord demands of all of us, that we should praise Him for His gifts and benefits, a commandment that we will undoubtedly best fulfill if we pray regularly before and after meals.

That we should thank God for food and drink, that the order 5 Most 8, 10.: "When you have eaten and are full, that you praise the Lord your God" also concerns us, we see from the fact that Paul kept this custom, Acts 27, 35. It is even more important and unmistakable, of course, when the Scriptures of the New Testament now hold up to us exactly what was commanded in the Old Testament. This happens repeatedly. Col. 3:17 says: "Whatever you do, in word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father through him. We are to do everything in JEsu's name, even eating and drinking - and is not a table prayer at the beginning also the most appropriate? For everything we should thank God through Christ, also for food and drink - how can this be done more beautifully than through a prayer of thanksgiving after the meal? Even clearer than in this passage is what is said about grace in 1 Tim. 4:3-5: "Forbidding to marry, and shunning the meat which God hath made, to receive it with thanksgiving, both they that believe, and they that know the truth. For all the creature of God is good, and nothing reprobate that is received with thanksgiving." These words teach us that God, who created the food, wants us to receive it with thanksgiving. Say then, dear reader, whether it is not praiseworthy if we pray before and after the table, and thus immediately do God's will, to receive the food with thanksgiving? It is also said in 1 Cor. 10:31: "Now therefore ye eat, or drink, or whatsoever ye do, do it all to the glory of God." We are to do everything for God's glory, even our eating and drinking. How? Through prayer and thanksgiving. That is why it says in the preceding 30th verse: "For if I enjoy with thanksgiving, what should I be blasphemed above that for which I give thanks." Finally, Romans 14:6 says, "He that eateth eateth to the Lord," that is, to God's glory. How and why? "Because he gives thanks to God." It is certain that God demands prayer and thanksgiving for food and drink; the best way to comply with the Lord's will is through regular table prayer; this is therefore a praiseworthy custom.

And even if the Lord did not demand thanksgiving from us, the table prayer would be a praiseworthy custom. In the desert of this life we need food and drink, and if we lacked both, we would faint on the way. Therefore, the question arises for everyone: Where do we get bread? Yes, from where? We cannot procure it for ourselves. All good things come down from above. It is God who must give rain and sunshine, wind and warmth, and protect and promote the seed. Therefore, because God must do this, we pray in the fourth petition: "Give us this day our daily bread. Now what does the good Lord do at every meal? Whether he gives us much or little, whether he sets the table deliciously or simply, he answers our prayer. Should we not give thanks, is not the fulfillment of a request worthy of thanks? Some, of course, attribute everything to themselves and think: "That I have life comes from the fact that I am diligent in my work and skilled in it. You fool! Who gives you the work, where does diligence and skill come from? And what is the use of all diligence and skill, what is the use of all labor, if the

dear God would not let anything grow? Truly, praise and thanksgiving for drink and food is praiseworthy. It is an abominable ingratitude if we receive our daily bread without "thanksgiving"; "for we are not worthy of any that we ask" in the fourth petition, "neither do we deserve it", but "out of pure fatherly, divine goodness and mercy, without all our merit and worthiness" God gives us food and drink.

How great is God's love for us sinners! To us, who are by nature his enemies, he gives food and drink daily. He makes grass grow for cattle and seed for man's use and brings forth bread from the earth. Is it too much for him to ask us to be grateful for his benefits? Should we not do so even if he did not expressly demand it? Is it not praiseworthy, therefore, if we thank him for his good deeds? But this happens precisely through the grace. There we confess that everything is his blessing, his undeserved benefit.

This should already be enough for every Christian to provoke him to the table prayer. But there is another point that can serve this purpose. The table prayer is also a wholesome custom.

Again, "God's blessing is all-sufficient." Some people think that if they only have food, they will be protected from hunger. But without God's blessing, food is of no use. God can sustain a man without food, for "man does not live on bread alone, but on every word that passes through the mouth of God." But the good Lord can also cause a man to have a great supply and yet not be satisfied. This is especially the experience of the drought. If God punishes a country and a people with precious time, he not only leaves the food lacking, but he also withdraws his blessing from the supplies, so that even those who suffer no lack are not quite satisfied. When they have hardly eaten, they may already feel hungry again. Then the Lord fulfills his threat, Hag. 1, 6: "You sow much and bring in little; you eat and are not satisfied; you drink and are not drunk (i.e. your thirst is not quenched); you clothe yourselves and cannot warm yourselves. Without God's blessing, even much food is of no use for our nourishment, but under God's blessing, even a little can nourish us and a little must go a long way. Under God's blessing, seven loaves once fed 4,000 men, and 5,000 had enough of five loaves to eat and be satisfied, leaving twelve baskets of crumbs. - Now it is true that God gives food even to those who do not ask for it, but should we rely on it? Might not God, in anger at our ingratitude, deprive us of prosperity? And can we expect God's blessing if we do not ask for it?

The table prayer will seem all the more salutary to us if we consider the dangers that threaten children in particular, but also adults, when eating and drinking. Who thinks about how many dangers we are in? And yet they are easy enough to recognize, if we only think about it.

How easy it is for something harmful and poisonous to be added to the preparation of food! How many dishes we buy that are already ready for consumption, the ingredients of which we do not know, and how carelessly and carelessly they are prepared, how many things are deliberately adulterated! How easily a food can harm us! How sometimes, recognizing the impending danger, we would exclaim: "O man!

God's, death in the pot!" Who can protect us there? God alone. Should we not call upon Him? God really does protect us, often without our knowing it, sometimes in such a way that we notice it. A German prince was once served a green vegetable. As he was saying his prayers and was about to eat, a spider fell into the bowl. A dog ate from the vegetables that had been thrown away and was soon dead. Who had saved the prince from poisoning? How sometimes the same danger may threaten us! Should we not take our food with prayer?

And further, how easy it is to choke and suffocate! How easy it is to swallow a small lump that fatally injures the intestines. How salutary it is to call upon God for his blessing! No one should think: it is just as good whether one prays at table or not, it tastes neither better nor worse. A man once thought like that, but how did he fare? He choked on a spoonful of soup.

Finally, even if we have food today, we need food every day, which we can only receive from God's gentle hand. If we do not pray, if we do not ask God for food and drink, if we do not give thanks for his blessings, if we show ourselves ungrateful, we offend and anger God. In his anger, he could easily withhold his gifts from us.

Now all this should move us to hold fast the old, praiseworthy custom of the children of God. But it is not enough to observe this custom externally. How many have introduced grace into their families, but carelessly and thoughtlessly the words are babbled. This is an abomination. Like any other, grace should be said with heartfelt devotion. And further, as every other prayer should be made in the name of Jesus, in heartfelt faith, so should grace, otherwise it is not pleasing to God.

May all the children of God also be distinguished from the unbelieving world by the believing grace. May God help us until we eat the bread in the kingdom of God and participate in the marriage of the Lamb.

Christian Friedrich Schwartz,

Missionary in the East Indies,

was born on October 26, 1726, at Sonnenburg in the Neumark. Guided by his father and mother, whom he lost at an early age, he led an intimate prayer life in his childhood until he became involved in the frivolous life of his comrades at school in Küstrin. A writing by Aug. H. Francke woke him up from his sleep of sin, and drove him to Halle in 1746. Here he later became a teacher at the Latin school. At that time, the East Indian missionary Benj. Schultze, who was busy printing the Tamulian Bible. His friend Schwach was to take over the correction of the print, and therefore studied the Tamul language. But when he had spent about a quarter of a year on it, the printing of the Bible was thwarted, and all his efforts seemed to have been in vain. Around this time, the Copenhagen Missionary College approached Francke for a new missionary for the East Indies, and he suggested our Schwach. He did not consult with flesh and blood for long, and although he was offered a lucrative pastorate, he went to Copenhagen with two comrades, was ordained here, and embarked for the East Indies.

india. After a six-month journey, he landed and hurried to his field of work in Trankebar. In July 1750, he began his work by studying the Tamul language, customs and character of the people. After four months he preached his first sermon in the Tamul language. In the following year he became the head of the Tamul school. He gave preparatory lessons to a group of pagans who had registered for baptism.

Three years later, he began his first major missionary journey to Cudalur, seeking to win souls for his Lord wherever he went. He had many saddening experiences, but also many heartwarming ones. In 1760 he went to the island of Ceylon. The evangelical Christians there had invited him. Schwach strengthened those who were scattered here and there, who were without shepherds, through Word and Sacrament, and preached the name of the Lord even among pagans and Muhamedans. He won many hearts, so that his name remained in blessed memory in Ceylon for a long time.

The next year he made a missionary visit to Cudalur and Madras with Missionary Kohlhoff. They used to start their conversations by interpreting spiritually what they saw someone doing. Those whom they met washing, they exhorted to cleanse their hearts from sin by the blood of Jesus. Another time they came to reapers and showed them that man will reap what he sows here. They also came near the English camp. While they were lying under a tree in the shade, an English captain came to them and told them about the great successes the English army was enjoying. The missionaries expressed their wish that the English would use their good fortune to promote the Gospel. But the latter replied: "That is the least of our purposes. To raise money is the purpose why we come to India." A few days later, they met a pagan priest at a stall selling food. Weak chastised him for the juggleries with which he deceived the poor people. He replied that it was all for the sake of the belly. "Ah yes, alas, it is so," sighed Weak; "but consider the judgment that will befall you!" Then he told about JEsu, and that one could obtain forgiveness from all sins with him. - Not a day went by without him sowing seeds in the hearts of men. Whether they sprouted, he could not see. He sowed in hope, as he was commanded. He placed the success trustingly in God's hand.

Some time later, when Schwach had returned to Trankebar, the way to the kingdom of Tanjour was opened to him. Here Christianity had been proclaimed earlier by the highly pardoned native Rajanaiken. In Schwartz's company was missionary Klein. On the way they talked about the kingdom of God according to their habit. Once they met an old Brahmin who showed great receptivity. When they gave him a small Christian book, he said delightedly: "How many Brahmins have not met you and passed before you without you giving them such an admonition as you have given me! This is truly God's providence! Even if I never see you again in my life, I will never forget you and your word. In particular, I will hold the booklet in constant esteem, and when I read it, think that God has now appeared to me." In May 1762, he arrived in the city of Tanjour, from where he traveled to Tiruchinapalli a few days later. He did not yet know what blessing the Lord would give this city through him.

would. After he had worked here for some time with visible success, the Society for the Propagation of Christian Knowledge in England decided in 1766 to establish a mission station in Tiruchinapalli. They chose Schwartz as its director, who was also given to them by the Copenhagen Mission College. Soon a group of pagans from the city and the surrounding villages gathered around him. In addition to his work among the Hindus, he was also responsible for the pastoral care of the English garrison, which until then had remained without spiritual nourishment and had itself become half pagan through intercourse with the pagans. He preached the Word of God to the wild warriors in their mother tongue. After a short time, they were so won over to the gospel that they set aside some of their daily wages and had a beautiful prayer house built for the money they had saved. But Schwartz was not satisfied with this. He wrote: "It is difficult to describe the misery of some of the young people here. How many of them have been moved to eternity in a short time! They come to the country to make their fortune, as they say, and usually go to their graves under very miserable circumstances." About twenty of the younger soldiers united to serve the Lord faithfully. If one of them lived in a deliberate sin, he was to be reminded, punished, and, if he did not improve, expelled from the covenant. In particular, Schwartz took care of the sick soldiers in the hospital. There, for example, came a young officer, whom his sins had put to death. The Word of God, which Schwartz held up to him, broke his heart. "He realized what it was to leave the source of salvation, and to wallow in the sins of the flesh." He remained faithful to his God until his death.

The Roman Catholic wife of a captain desired instruction from him in the Gospel, and sent for her Roman priest to attend a discussion between them on the faith.

The Roman priest first asked where the evangelical religion had been before Luther. Schwartz replied that the main content of the Protestant doctrine had been known and recognized from the time of the apostles, even in the most corrupt age; the witnesses of truth had also fought vigorously against the papal distortions. The history of the Mbigensians, Wicklefs, Joh. Hussens and the Bohemian brothers prove this. "I deny all that!" cried the Catholic. Schwartz: "Then let us come closer! Our faith is founded on the Word of God. Let us see whether the papal doctrine or the Protestant doctrine is founded in the Word of God." Cath.: "Where did you get the Word of God, and how can you know that it is the Word of God? Do you not have it through tradition? I deny that it is the unadulterated Word of God. What will ye saw to this?" Sister: "That we gladly accept the testimony of antiquity, you know well; but that our faith is not primarily founded on it, you know also. The Word of God has inward signs of its divinity, which I will prove to you, where you are unbelievers. But that we are not very attached to the Roman church for the preservation of the unmutated word, at least not alone, is too well known. The Word of God was in many thousands of hands before there was a so-called Roman Church. But because the New

The church father Irenaeus († 202 A.D.) says in his writing against the heretics (IV. 36): No tradition is to be recognized as apostolic, if it is not founded in the holy scripture and in accordance with it. Lid. 3, 2. "If the heretics are to be condemned through If you accept the New Testament as a divine book, let us go straight to work and see whether the Roman doctrine is founded in God's Word. Cath.: "The New Testament, which you have (Schwartz had the New Testament in Portuguese in his hand), does nothing to the matter; you translate it into some languages in order to seduce the people". "Seduce? No, the purpose is to teach the people from it, and to give them the opportunity to test for themselves whether our teaching is according to the words of Christ and His apostles. Go on! Do likewise! Teach the people and urge them to examine your teaching according to this word of God; this would be a blessed work. But then the papal idolatry would fall away." Cath.: "What do you mean by idolatry? What kind of idolatry are we doing? What is idolatry?" Sr.: "Idolatry is when I give the honor of the Creator to a creature, e.g., when I love, fear, trust, and worship the creature as I do the Creator." Cath.: "That is true; but do we do that?" Sister: "You do this with your images and saints." Cath.: "Don't you remember the difference between xxxxxx (serving, calling) and (worshipping)?" Sister: "I know that you make such a difference, but I also know that God's word does not confirm it. *) When you fall down before an image, lament your distress to it and desire help, do you not honor it in an idolatrous way?" Cath.: "Images are an idea of the person himself; the honor does not fall on the image, but on the person imagined." Sr.: "First of all, the idea is vain enough; but do you not know that God has expressly forbidden: Thou shalt not make unto thee any graven image, neither that which is in heaven above, nor that which is in the earth beneath, nor that which is in the water under the earth. Do not worship them and do not serve them/ (Ex. 20, 4.5.) God says: you shall not! The Pabst says: you shall. Behold, again Pabst is against God!" Cath.: "This commandment was given to the Israelites on the mountain Sinai; consequently was

the sacred Scripture, they accuse the Scripture of not being in proper form, and as if it had no standing, and as if the truth could not be found in it if one did not know the tradition, because it was not written down, but only given orally."

Church Father Augustine (f 420) äs unit. sselss: "In what is evidently set down in sacred Scripture is found all that pertains to faith and life."

Church father Basil Caes. (f 379) äsest äsk. 72.: "Compare the speeches and writings of our masters with the teachings of the Bible, and keep only what agrees with sacred Scripture!"

Church father Hilarius (f 369) sp. aä vonst. Inix: "Whoever wishes to arrive at the true faith must seek it only in the sacred Scriptures."

Church Father Jerome (f 420) in Psalm 98th: "Everything we say we must prove by sacred Scripture."

. Church Father Chrysostom (f- 407).ää 2 Thess. 2.r "All that is written in the sacred Scriptures is clear and correct; all that is necessary is clearly contained therein."

The holy scripture uses "worship" and "invocation" in the same sense of God. As 2 Mos. 34,14. says: "You shall not worship any other God!", so Ps. 50,15. says: "Call upon Me!" Church father Ignatius (f 116) ää Dkluäslpk. says: "You must only address your prayers toJEsu Christum and to the Father JEsu Christi.

Church Father Ambrose (f 397) in inort. Idsoä. "Thee alone, O Lord, shall one call upon and ask of Thee."

Church father Jerome (f 420) in LsscL. 14: "If there is trust in anyone, let us put our trust in God alone. For cursed is he who puts his hope in men, though they be saints and prophets."

Church father Chrysostom (f- 407) comil. 52. "You do not need intercessors with God. Just be all alone and without a patron, only ask to God yourself, and you will receive your request in full! He is not accustomed, therefore, to hear when others ask him for us."

It was given to a people who were inclined to idolatry. S.: "So you are, you have always been inclined to idolatry; and therefore this very commandment is of great need to you." *) Cath.: "The pope is the successor of St. Peter." Sr.: "I wish it with all my heart. If you follow St. Peter, let us rejoice with all our hearts. Peter was humble, and did not desire worship when he was in the house of Cornelii. Ap. Gesch. 10 Your new Roman Peter wants to be worshipped. Examine the matter, my dear Father, and follow God and his word!" Schwartz then spoke about the Holy Communion. He showed that the Roman Church does not celebrate Holy Communion according to the institution of the Lord. Cath.: "Is it not written in the Ev. Joh. 6, 51.: the bread, which I will give, is my flesh, which I will give for the life of the world? Where the body is, there is also blood." In the Gospel of John, chapter 6, you will find not only that the body is reported, but also the blood. But consider the words of the institution of Holy Communion, which are clear enough, as well as the explanation that Paul gives about it in **1** Corinthians 11 and how he exhorts Christians to abhor idolatry by partaking of the cup. Further, how the Lord Christ expressly says, "Drink ye all of it!" Cath.: "Why did he say that?" Sr.: "For your sake, because he foresaw that men would be found who would mutilate his institution." The Roman laughed at this. Finally, Schwartz spoke to him seriously. He reported about it thus: "I said: My dear Father, test everything according to God's word! You and I will soon appear before the judgment seat of Christ, where we will have to give an account of our ministry and teaching and of the souls we have neglected. Follow the word of God!" - He left, wishing me to become a saint, and I wished him sincerity of heart. The captain's wife was offended in spirit that he rejected our Bible, and yet would not bring his, as I asked him."

(Conclusion follows.)

To the ecclesiastical chronicle.

In **Berlin**, a preacher named Sydow has publicly declared the basic articles of our most holy Christian faith to be fables. He was accused of this by his church regiment, which instituted disciplinary proceedings against him. Quickly, five other Berlin preachers, named Hoßbach, Lisco, Thomas, Müller and Richter, not only protested that their colleague should be tried, but also insolently declared that they believed or rather did not believe just as he did. As we read from the Leipzig Allgemeine Ev.-Luth. Kirchenzeitung

The pagans in East India use quite the same reasons for their image service as the Roman Catholics use for theirs. Missionary Mögling from Garog in the East Indies told us on June 26, 1837: "When an enormous fire in Surate in May 1837 also consumed many golden, silver and wooden images, and one was surprised in a Mahratten newspaper in Bombay that the pagans did not care much about the burning of their idols, a Hindu replied: "Everyone knows that there is only One God, an Almighty 2c. and that these images are only the mediators, unessential in themselves, between mankind and the Godhead. But whether the search for such a mediation is not better than the impudence to approach the highest majesty directly, is a question.

If you do not eat the flesh of the Son of Man and drink His blood, you have no life in you. Likewise v. 54. 55. 56. The believers in Berlin hope that the church government will now feel compelled to expel such anti-Christian preachers from the state church and thus free it from its worst enemies. So far, however, it unfortunately does not look like this will happen. Since the church regiment itself has cited such spirits, it will hardly be able to banish them again. W. [Walther]

Berlin once again. In one of the busiest areas in the center of this city, the preacher entered the church for the third time on Sunday, June 3, without finding even a single listener. In vain the sexton peered into the open church door - no one came. After a quarter of an hour, the preacher (who may have been a rationalist) was seen leaving the church. According to this, despite the fact that Berlin has so few churches, it still seems to have too many of them. W. [Walther]

What the Antichrist in Rome understands by church power has been revealed by his Jesuit body organ, the Italian "Civiltà cattolica". In its number of May 9 of this year it wrote: "The Catholic Church has the right to punish with the most severe corporal punishments Christians who act contrary to Catholic laws, namely also schismatics (who make a schism in the Church) and heretics, that is, Greeks and Protestants, because the Church is not only a spiritual but also an earthly kingdom." - From this you can see, my dear "Protestant," what you would have to expect if the papacy came to power again. You must not think that in former times the papacy had indeed bloodily persecuted the Protestants, but that it was obviously no longer so bad; in our age even Rome has had to adopt principles of tolerance. This is by no means the case. Rome is still drunk with the blood of the saints and the blood of the witnesses of Jesus. (Rev. 17, 6.) The papists, where they are without power, may be very loving and tolerant, but the old bloodthirsty spirit is still in them. Not long ago we read in the New York Catholic Church newspaper that the holy martyr Huss was quite right. W. [Walther]

Alsace. The following article in the "Ev.-Luth. Friedensboten aus Elsaß-Lothringen" (Lutheran Messenger of Peace from Alsace-Lorraine) of June 9 shows how sad things are here in the church, but that there are still men in Alsace who do not allow themselves to be made fugitive by the banner of the right confession: "On June 10, the Oberkonsistorium will convene for a meeting. The agenda has not yet been published. But it is to be expected, according to all the charges of the ruling rationalist sect, which is breaking away from the confession, from the faith of the fathers, from the Son of God, from the triune God, that those who have the power will try more and more to change the wrong into the right. They have long sought to revise even the organization of the Church and to organize themselves as they understand it, 'with complete freedom and complete independence. Thus the new papacy of the Protestant Association will be ready. Then, in the spirit of Lisco and Sydow, quite a few will dare to leave freely who are still afraid to do so. Even if the High Consistory has not announced an official prayer at the opening of its meeting this time, and thus real progress has been made, those who can pray have all the more reason to present the

Church's request to the Lord, so that it may become true of all enemies of God and His holy cause: 'Resolve

a counsel, and nothing come of it? Say unto God, How marvelous are thy works. Your enemies will fall short before your great power. The apostates will not be able to exalt themselves. Let God arise, that his enemies may be scattered, and they that hate him flee from him. Drive them out as smoke is driven out, as wax melts from the fire, so the wicked must perish before God. (Ps. 66 and 68). And what could or should be decided against the Lord and his cause, what specifically against the right of our Lutheran confessional church, we hereby protest in advance with all determination and encourage all who love the Lord to do the same. We want to keep what we have, don't we? - We want to keep the church of our fathers of glorious memory, which has made Germany's honor and Strasbourg's fame glorious before God and all the world. Yes, we want to keep the flag of our Augustana 'far from human slavery and free from its bonds'. Away, away with the mind of the Greeks, to whom the cross is foolishness! O let us not crawl back, if JESUS Christ is to be crucified! Stand in JESU's name, when the serpent's seed opposes faith and sharpens the slaughtering sword upon us!"

Association against bad books. In Augsburg, an "Association for Protection and Defense against the De-Christianization of our People" has been formed, which will make it its task to fight the anti-religious and immoral press (especially also the mostly licentious railroad charters), as well as the desecration of Sundays, and will offer a central point for Bavaria. It is sad enough that now, among Christians, associations have to be formed in order to keep away the flood of bad books that has now poured over Christendom and pours out more every day! Oh, if only Christians here in America would agree not to buy or read any book or newspaper that is contrary to the Christian faith and Christian piety! But alas! Just for this warning one finds now almost only deaf ears. One wants politics, the other education and the third, who knows what? to draw from these stinking puddles of books and newspapers and therefore regards the warner as a twisted cross-head. But if one continues as before, even letting the youth read everything that the enmity against God and Christ has hatched and brought into print, then one will finally see how many who are now in their youth will later still remain with Christianity. W. [Walther]

Clarification. Recently 500 pagan Chinese were accepted as workers in a knife factory in Beaver Falls, near Pittsburg in Pennsylvania, by the owner of this factory for \$20.00 per month, under the condition that the Christian (?) owner also entertains the "Joss" man, that is, the pagan priest! So far one has come in America in the so-called Enlightenment that a man who wants to be a Christian pays the salary to a pagan priest, so that the same can provide his idolatry in this Christian (?) country. The "Messenger" rightly remarks that our lodge priests will not find anything wrong in it, but will praise it highly, since in the lodges it is taught that all men are brothers and one religion is as good as the other.

W. [Walther]

Four main enemies of Christianity. In the Methodist "Apologist" it says: "In New York, I made the discovery that there were four particularly hostile

These were the forces that opposed true Christianity with an armed hand like a man and contributed a great deal to de-Christianizing the world of men in particular. And what are these powers called? 1. gymnastic societies; 2. free-minded singing societies; 3. rifle associations, and 4. secret societies." - Strange, then, that the Methodists recognize the anti-Christianity of these societies, and yet do not dare to oppose them in earnest, even tolerating members of secret societies among their preachers! It is, of course, an even greater disgrace that even synods which want to be strictly Lutheran are guilty of this. W. [Walther]

Even many Lutherans consider the public schools to be so excellent and the education of the American people to be so great that they consider it a waste if, in addition to the public schools, parochial schools are established at great expense. The Reformed "Evangelist" of July 24 shows how miserable the state of school education is in general, in which it bites, among other things, as follows: "Finally, if we look at the results of the American zeal for education and popular upbringing, they are indeed not so brilliant that one could be proud of them. According to the Census of 1870 compared with that of 1860, there are nearly 5 million adults in this country who are unable to read and write. These constitute the fourth part of the total adult population of this country, if one estimates it at 20 million. But if one assumes that the adults make up only two-fifths of the total population (40 million), i.e. about 16 million, the ignorant would amount to one-third instead of one-fourth of the adult population. Which assumption is the more correct, we leave undecided; but each of them shows very clearly that the state itself provides poorly for the purely secular-spiritual education of the youth, and that for this reason alone community schools are by no means as superfluous as some people imagine. A wide field of useful activity opens up for them in the large and perceptible gaps left by the indolence of the state; but of what blessing they could become for the spiritual welfare of our people, if they were guided in the spirit of Christ, cannot be calculated at all. It is also clear that we do not consider it necessary to provide proof of this. Establish such, and the blessing for state and church will not fail to materialize. Here, too, it is said: "Trying is more important than studying - namely, when trying is done in God's name."

The **Anabaptists**, or as they prefer to call themselves, Baptists, complain very much about Germany and Denmark, that they have made poor progress there in the past year. The "Sendbote" reports: "Although some congregations of the Union enjoyed a special increase through baptism, the work of the Baptists in Germany shows no increase, but a decrease of 25 souls in Denmark. The Evangelical Chronicle's news that Dr. Knapp's Baptist congregation in Madrid was blown up by the conversion of four of its most outstanding members (including the pastor himself) to Catholicism is curious."

Odd Fellows. In the "Fröhlicher Botschafter", the journal of the "Vereinigte Brüder in Christo" (United Brethren in Christ), in the number of August 6, one W. Ahrens writes: "I have been assured from a reliable source that this kind of preacher, who has allowed himself to be accepted into the order of the Odd Fellows, 'participates in the conferences'."

The Lutheran preachers can help each other to any places (pastorates) and make the sign, namely the secret sign of the order, on the pulpit when arriving in a new place. These are the preachers who are horrified when a Lutheran preacher makes the Creuzes sign at the blessing and the like. The sign which is to remind us of the Savior crucified for our sins is an abomination to them, but of the sign by which they make themselves known to their secret "brethren" they are not ashamed. W. [Walther]

Jesuitism. Since in the German Empire the Jesuits, who are dangerous to the state, are now beginning to be dealt with somewhat more seriously, all Catholic newspapers are now full of complaints about the unheard-of persecutions which their holy religion is suffering in the German Empire; indeed, public meetings are being held in which the Jesuits are presented as the gentlest lambs, against whom only nefarious enemies of religion could stand. In such a meeting of Catholics held in Cincinnati on August 4, a priest named Leopold gave a stirring speech in which, among other things, he pretended to his listeners: In America you know only half of what is planned against our holy church by the German government. It is the intention of the same, to put it succinctly: The Catholic Church is to be suffocated. - What are the Jesuits actually? Quiet, harmless people. (!!) They never cared about politics (!!) and were never dangerous to the state." (!!!) This Mr. Leopold knows quite well, however, that the Jesuits had already been expelled earlier as dangerous to the state, not only by Protestant, but also by Catholic governments, and that the Jesuit order had been abolished by a pope himself, namely by Clement XIV, in 1773, until another infallible pope, namely Pius VII, restored the order in 1814 under changed political circumstances. Just the present behavior of the papists and Jesuits, with the restrictions which the latter experience at present, clearly shows that one has only too much right in the German Empire to attack the Jesuits as extremely dangerous to the state. A strange proof of this is how, for example, the Jesuit newspaper, called "Geneva Correspondence", which is to a certain extent a body organ of the pope himself, now expresses itself. Among other things, it says in the number of June 11: "The Pope, who hoped to bring the governments to their senses by his leniency, has already made them only too many concessions. Today he sees that the hour of mercy is over, and that sooner or later he will have to inaugurate a period of complete and inexorable justice. If the States cease to recognize the Churches, the Church in its turn will be forced to cease to recognize the States. The world will then witness cruel renditions, and governments would do very wrong if they believed that the masses would follow them." If one is not willing to them, one threatens bloody revolution. Christ, when the state condemned him to death through Pilate, nevertheless declared that this power was "given to him from above," thus recognizing the state no less. But the pope, as the real Antichrist, declares: "If the state ceases to recognize the church, the church in its turn will be forced to no longer recognize the states. Peter, when he drew the sword against the state tyrannical power, had to hear from Christ: "Put your sword into the scabbard, for he who takes the sword will pass through the sword perish". The pope, however, who wants to lie to the world about being Peter's successor (!), threatens, if the state does not want to let him, as the right anti-Christ with "cruel mutilations" and with revolt of the "masses". One sees, the Catholics do, without considering themselves, everything by which the state is justified in the most brilliant way, that it should intervene with all seriousness against the Jesuit order as against a most dangerous one for the state.

To the dear readers of the "Lutheran".

Since the Lord, the kind God, has blessed you so richly in spiritual and physical matters, has given you, before many thousands of other Christians of this sectarian country, out of pure undeserved grace, his pure word and the beatifying doctrine, as well as the proper use of the holy sacraments, and has let you all know his counsel for our blessedness; has also, for your good, for the preservation of your body and life, crowned the year again with his goodness and made his footprints drip with fat, in short, has rained upon you with rivers of love: Your heart is certainly filled with gratitude and love for him, and you are urged to show him love again. Now look, in the following he lets you know of a service that you can do for him, even if you were poor in earthly goods, to a small extent, and which is very pleasant to him and will be richly rewarded by him, namely a service to his least, most helpless members, to the poor orphans.

You probably already know that we have an orphanage with a small farm here in the country. As He, the wonderful God, is wont to do, He has also started this work of love quite small and unsightly through our weak service. First, 40 acres of forest land, about 14 miles from the city, were purchased. The money to pay the purchase price of \$4000 had to be borrowed for the most part, but willing hearts were found to lend it to us, of course without taking interest. Then, with the help of the local congregation, the congregation of Pastor A. Lehmann, a piece of the land was cleared and a large log house was placed on it. The *pastor loci*, together with his restlessly serving wife, found himself willing, in the absence of children of his own, to preside over the house as orphan father and she as orphan mother. Thus, in God's name, a small group of whole orphans and especially half-orphans was started. The number of children entrusted to us increased rapidly during the few years of the institution's existence. In the past year, the old building had to be enlarged considerably, and now that we already have 50 orphans in our care, all the rooms are again so completely occupied that we are not able to take in even one more child, and have found ourselves in the painful necessity of having to turn some away.

Mindful of the high and sacred duty we have to the children entrusted to us by God, not only to raise them and feed them physically, but

also to educate them in the best possible way, to enrich their minds with useful knowledge, and especially to give them good, thorough religious instruction when they leave the institution, it has long been very close to our hearts to establish an orphanage school, which is certainly urgently needed, and to employ a suitable teacher. Finally, through the gracious guidance of our God, we have been able to build a school.

without a place for our orphan school, without an apartment for our dear orphan teacher, not to mention the asylum here, which we still had to connect with the orphanage out of necessity? - No, no, you will certainly not let that happen, as much as you care. Therefore, come to our aid quickly with your gifts or loans, which you should kindly send to our treasurer, Mr. I. M. Estel here. May the Lord bless you spiritually and physically for your sacrificial love; may he promote the work of our hands and may our dear orphanage continue to be a foster mother and faithful educator of many, many orphans for a long time to come. - —

With the greeting of brotherly love,

The Board of Directors of the Lutheran Orphanage here. In its name:

J. F. Bünger, President.

I. M. Estel, Cassier.

St. Louis, Mo. in August 1872.

At the beginning of this year, we were able to find a well-suited teacher in the person of Johannes Walther, to rent an old farmhouse for him and a room for the school, and thus to begin the orphanage school in God's name. Visibly, the Lord has also committed himself to this until today, and happily this young, hopeful plant thrives and grows. But - in the coming winter it would be impossible for our dear teacher and his family to stay in the old, dilapidated house. Also, the rented school building will probably no longer be available. - Just think of the great, urgent need for space. There is no more room to take in even a single orphan, while some have already had to be turned away and new futile applications can be expected over and over again; no place for our school; no apartment for the teacher! Indeed, the need to construct a new, extensive building for the above-mentioned purposes is so urgent and indispensable that not only the Board of Directors and the Orphanage Society, but also the entire local community immediately became convinced that the construction could not be postponed. But - where do we get the funds for the construction, which is estimated at about H7000, since we still owe a few hundred dollars on the land and the existing buildings, if only a few, at least a few hundred? Well, we have no other source and know of no other source than that which has flowed to us so far again and again without being asked, and which will flow all the more abundantly upon this urgent request and demand, we mean your loving activity and willingness to sacrifice. So do not look at it differently, as in fact and truth it is not different, as if now not we, not the poor orphans who move every heart to pity, but as if in them the Lord Christ, the dear Savior, himself came to you and knocked on your door for a mild contribution, for help, be it by gift or by money lent without interest. Remember how already in the Old Testament he made the care for the orphans a most sacred duty for his people and repeated it many times and inculcated it most urgently, and how he does this no less in the New Testament as well, since he calls it "a pure and undefiled service of God before God the Father" to "visit the orphans and widows in their affliction", i.e. to help them with counsel and action. He teaches us that on the last day he will testify before God and before all the world, before all the angels and before all the devils: "Truly I say to you: Inasmuch as ye have done it unto one of the least of these my brethren," which are undoubtedly our baptized orphans, "ye have done it unto me." Consider further that he graciously promises, "Whoever of these least of these drinks a cup of cold water in the name of a disciple," i.e., because he is my disciple, because he is my disciple, because he is my disciple, because he is my disciple, because he is my disciple, because he is my disciple, because he is a member of my spiritual body and belongs to me, "truly I say to you, it will not remain unrewarded for him," and let this sweet promise stimulate you to gladly open your mild hand and, united with the brothers here, to contribute abundantly to this godly purpose. Do not forget, however, that it is said, especially here, that he who gives quickly gives twice. Soon the time favorable for building will be gone and the harsh winter will be at the door. What if he were to leave us in our present state of need because of the lack of funds, without which we could not proceed with the work? without room for orphans who are still to be raised,

Evangelical Lutheran High Citizen School in St. Louis.

All those who would like to give their sons a further education for their future profession after confirmation and who, for reasons of conscience, cannot entrust them to unbelieving or false-believing teachers, are hereby informed that on September 2 of this year, classes will begin again at the local Lutheran secondary school. Those students who intend to come are asked to arrive here on time. The subjects taught in the two classes of the aforementioned institution by two specially employed, competent and capable teachers are: Religion, English grammar, English reading and writing, arithmetic (English), geography (English), history of the United States (English), German grammar, German reading and writing (essays), general world history, natural history, fine writing (German and English), drawing, Latin, English and German declamir. - As can be seen from the above, special attention is paid to English and great care is taken. In order to meet the repeatedly expressed wishes of parents and students, a separate course for learning bookkeeping is to be established from now on.

The secondary school for girls will also be continued in the same manner, and it is only to be hoped that many parents, to whom God has given the means, will give their daughters the opportunity to obtain a more perfect education in this institution.

Tuition is payable quarterly in advance and is \$40.00 in the Citizen School, \$20.00 in the Daughter School pr. Year. Room and board including laundry for out-of-town students is available for \$14.00 per month, paid in advance.

May God, the Lord, continue to bless this dear institution, which through His gracious help, despite various obstacles, has not only

continued to exist up to now, but also, especially in recent times, has produced very pleasing results, and let it blossom more and more to the glory of His name and to the temporal and eternal blessing of many students.

St. Louis, August 10, 1872.

G. Schaller.

C. F. W. Walther.

Death notice.

On Sunday, August 11, the Venerable *Pastor Emeritus* E. G. W. Keyl died blessedly in Monroe, Michigan, in the Lord whom he had served so faithfully in His vineyard for so many years. In one of the next issues, the reader will be informed about the life of the Blessed.

Church News.

Due to the departure of Pastor Estel, the Lutheran congregation in Baden, a suburb of St. Louis, had become vacant. They called the now certified candidate of the holy preaching ministry Mr. Christlich Brandt to Amsterdam. On the eighth Sunday after Trinity, July 21 of this year, the new pastor was ordained and introduced by the undersigned. Since Pastor Brandt had already preached in Dutch to his compatriots in St. Louis as a student at the Preacher's Seminary, he can now, since he is in the vicinity, well continue this and work to form a Dutch Lutheran congregation. May the Lord make him a blessing among the Germans and the Dutch!

I. F. BLnger.

Address: Uev. 6lrri8tU "U Ui-uncit,
Lrräon, 8t. Louis Oo., Mo.

On the 8th Sunday after Trinity, July 21, by order of the Reverend Presidium of our Western District Synod, Mr. P. H. Holt ermann, who was prepared at our practical seminary in St. Louis to assume the sacred office of preacher, and who, after passing his examination, was "called" by the Lutheran congregation at Sulphur Springs, Jefferson County, Mo. Lutheran congregation at Sulphur Springs, Jefferson County, Mo., in the midst of his congregation, under obligation to all the confessional writings of our dear "Lutheran" church, was solemnly ordained by the undersigned and inducted into his office.

May the good Archpastor and Bishop of His holy Church, our dear Lord Jesus Christ, grant His Spirit and divine wisdom to this servant of His, so that he, with right doctrine, faith and confession, may take care of himself and of the whole flock, among which the Holy Spirit has made him a bishop, to feed the congregation of God, which He has purchased by His own blood.

New Melle, Mo., July 23, 1872. W. Matuschka.

Address: Ucv. D M. MoUormnnn,

Ximmsrvicü, Tötlsrson Oo., Mo.

On July 31st, by order of Vice-President Link, Candidate W. Rehwinkel, from the seminary at St. Louis, was ordained by Pastors Chr. Markworth, F. Leyhe, and Wilh. Hudtloff, with commitment and pledge to our symbols, and inducted into his office.

God bless him!

W. Hudtloff.

Address: Uov. VV. Kelvniüol,

^Vnussu, Maratüon Oo., IV Is.

On the eighth Sunday after Trinity, Mr. Candidate W. Endeward was ordained and installed in office by the undersigned, by order of the honorable Presidency of the Northern District, in the midst of his congregation at Berlin, Green Lake County, Wis.

May the Lord, the archpastor of his church, make him, his under-shepherd, a blessing for many, and through him build up Lutheran Zion in this its first field of work!

C. L. Bern er.

Address: l1 "v. ^V. Lnä^vurä,

Lorliiii, Orssn Imles 6c", 'zVis.

On the 7th Sunday after Trinity the Candidate of Theology Mr. L. Pfeiffer, who had received and accepted a regular profession from the Lutheran congregation at Macon City, Mo. was ordained and inducted by the undersigned by order of the honorable Presidency of the Western District.

May the Lord make the new shepherd a blessing to the flock!

Bruno Mießler.

Address: Uev. D l'koill'or, Box 310- Mnoon Oit^, Mo.

After years of waiting and well-founded longing, the Immanuel congregation at LoSt Prairie, Perry County, Ills, until then my branch, had the great joy of receiving its own pastor and minister on the first Sunday after Trinity. On that Sunday, Candidate Thomas Schöch was ordained and installed by the undersigned in the midst of this congregation by order of the honorable Presidency of the Western District. For almost ten years I served this distant congregation in addition to my two others. How just the urgent

I see this not only from their faithful adherence to the Word and unadulterated confession, from their diligence and willingness to sacrifice, through which, along with God's grace, the Kingdom of God was firmly established here; from their very justified great concern for the instruction of the youth, and from the fact that otherwise the congregation would have had to decay again, because with my two congregations and their demands it was no longer possible for me to provide for them even in the most emergency way; but also from the fact that here is an important mission post; for there is otherwise no Lutheran preacher in the entire county. The mission field extends over 70 miles to the east and all the way down to Cairo to the south. In this area there are already many German settlements, to whom the Word of God has not yet been preached. And more and more Germans are settling in southern Illinois in recent years. How necessary, therefore, is a faithful worker in the vineyard of the Lord!

May the Lord therefore grant this servant of His not only the right prudence and holy earnestness among this degenerate race, but also strength and endurance, and may He Himself crown his difficult work with many blessings! I. H. Dörmann.

Address: Idov. 1. LeUosed,

Dinekiis^vills, Oo., III.

In the beautiful valley of the Elkhorn River in northern Nebraska the fourth pastor has now been appointed. The congregation at Staunton with its branch had formerly been served by Mr. Pastor A. Frese, and for the past year by the undersigned. But since there is a lot of work for the pastors in Nebraska and they have to break out to the right and to the left, and since the congregation in Staunton had strengthened so far to call its own pastor: so it issued a call and also fortunately received the recently examined Candidate of the holy preaching office Mr. Julius Georg Bürger as its pastor. On the ninth Sunday after Trinity, July 28th of this year, he was ordained and introduced by Pastor A. Frese under my assistance, by order of the Presidium, to the great joy of his congregation. I. K. Rupprecht.

Address: 3rd O. Spa Aar,

Ltnunton, Ltnunton 60.,

After Pastor B. Heinrich had left the service of the unchurched Prussian Landeskirche for the sake of his conscience and had passed the colloquium concerning his orthodoxy at the theological faculty in St. Louis, he received a call from the Lutheran congregation in Huntington, Ind. He accepted the same and was then introduced to his congregation by the undersigned on the 4th Sunday after Trinity by order of the Vice-President of the Middle District.

May the Lord grant that he may prosper in his planting and watering! W. Sihler.

Church consecration.

On the 6th Sunday after Trinity, July 7, the 3050-foot, 60-foot-tall steeple adorned St. Paul's Lutheran Church in Luzerne, Iowa, dedicated to the service of the Triune God. On this occasion, Pastor Englbrcht preached on Psalm 87 and Pastor G. Horn on Gen. 28, 17.

May the Lord keep His Word and Sacrament pure and clean in this place as well, in defiance of all His and our enemies!

Luzerne, Iowa, July 16, 1872.

Ph. Stedt, Lutheran pastor.

Mission Festivals.

On the third Sunday after Trinity, the Lutheran Zion congregation in Staunton, Ill., celebrated its mission festival in fellowship with the congregations of Pastors Geyer in Carlinville, Fredcrking in Prairie City, Heinemann in Gehlenbeck; Pastor Eisenbach and his congregation, of the Illinois Synod, were also invited to attend, but only partially complied with the invitation, as they themselves had a guest preacher in their midst on the Sunday in question. In the morning, Pastor Geyer preached on the Sunday Gospel, answering the question: When do we do mission in a godly way? in a short, concise and truly edifying speech: 1) When we seek nothing else than to win souls for the Savior through the truthful preaching of the Gospel, 2) When we do not forget ourselves, but constantly practice repentance and faith. Afterwards the undersigned preached on 2 Cor. 6, 10. and showed the twofold poverty, which all Christians must have, if they want to do missionary work with earnestness and zeal and make others rich. In the afternoon Pastor Heinemann preached on Matth. 24, 14. and presented to us in a convincing way: the prophecy of the preaching of the gospel in the whole world, which after its fulfillment no longer yields anything else.

can come. - The collection was \$106.15, of which \$25.00 was for the New York Mission and \$25.00 for the Baltimore Emigrant Mission, the remainder for the Inner Mission.

To the Lord alone be praise and glory for all spiritual and bodily blessings! Amen. I. M. Hahn, Pastor.

On the third Sunday after Trinity, June 16, the Lutheran congregations of the Missouri Synod in Sheboygan County, Wisc., celebrated this year's community mission festival, the twelfth in number, in the congregation of the undersigned, on a splendid fairground close to the railroad. After a large crowd had gathered from all sides, even from Milwaukee, Mequon River, Freistadt, Kirchhayn, Graston, Cedarburg, etc., the service began. In the morning Pastor Schumann preached on Matth. 5, 14-16, followed by a mission report by Pastor Stecher. In the meantime it had become noon. In the afternoon Pastor Schilling preached on 1 Cor. 1:4-7. The choirs from Plymouth, Sheboygan Falls and Freistadt spiced up the celebration with appropriate sweet songs, while the trombone choir from Sheboygan provided excellent accompaniment to the chorales. It was indeed a beautiful celebration, for which the kind God also gave us quite splendid weather. The mission collection amounted to O187.007, which was evenly distributed for inner mission, heathen mission, emigrant mission and Past. Brunn's institution in Streben.

May the Lord let us experience many more such beautiful, blessed mission feasts! -I . Cuning.

Church consecration and mission festival.

On the eighth Sunday after Trinity, the St. John's Lutheran congregation in Blue Earth County, Minn. had the great joy of dedicating their newly built little church, a handsome frame building, to the service of the Triune God. The joy of the congregation was all the greater, the voice of their thanks resounded all the more joyfully on this day, since their old church building had fallen victim to the flames on the 9th of April, but the merciful God had now so soon provided them with a much more beautiful and spacious place of worship. After the singing of a few verses of hymn 141, the preacher of the congregation, Mr. Pastor Müller, spoke the consecration prayer, after which Mr. Rev. Stülpnagel held the dedication sermon on Psalm 26, 6-8.

s, In the afternoon the celebration of the mission festival took place, where the undersigned preached on the basis of Ephes. 2, 11-13 on the mission to the Gentiles, Pastor Kolbe preached on Gal. 6, 9.10. and Pastor Ahner preached on the inner mission according to Luc. 24, 46. 47.

To enhance this double celebration, the singing society of the congregation performed a few appropriate pieces. - The fee collected on this day was K30.00, of which one third was for Hermannsburg and two thirds for the traveling preacher in Minnesota.

By order of H . Sprengeler jun.

Announcement.

The election result is the following:

1. the Rev. G. Schaller is unanimously elected professor at the theological seminary in St. Louis,
2. the Rev. O. Hanser, by majority vote, to be professor and principal at the high school in Fort Wayne,
3. Mr. Rector G. Schick, by majority vote, to be Rector at Fort Wayne High School,
4. the Rev. R. A. Bischofs, by majority vote, to be conrector at the high school in Fort Wayne; and
5. Dr. H. Dümmling was unanimously elected professor at the school teachers' seminar in Addison.

According to the Synodal Constitution Cap. V. 6. 8 4, the election is valid if it is confirmed by at least two thirds of the congregations entitled to vote. Each congregation entitled to vote is hereby requested to send in its vote to the secretary of the electoral college within eight weeks. Those who fail to send in their vote shall, of course, be deemed to have voted in favor.

At the same time, it is hereby announced that. Professor. R. Lange has resigned his position and followed a call to the preaching ministry and that the Fort Wayne Board of Supervisors has accepted his resignation. Accordingly, the request is made by the supervisor in question to issue three candidates for the vacant professorship within eight weeks.

St. Louis, August 10, 1872.

Th. Brohm, currently secretary of the electoral college.

To the message.

Those who are still in possession of shares of the Synodal Printers are kindly requested to send them in as soon as possible, with their signature on the back, to the undersigned for redemption.

H. Kalbfleisch, Treasurer.

Emigrants - Commission in Baltimore.

The election of such committee referred by the Synod to the Baltimore congregations has taken place and the following persons have been elected:

Pastor C. Frincke, President; Pastor Cl. Stürken, Vicepräses; Pastor H. Hanser, Secretär; Mr. Karl Hellmuth Herrlich, Kassirer; Mr. Wilhelm Schaumlöffel; Mr. Johann G. Frank; Mr. Wilhelm Sallmann, Agent, 33 Unrnptsaa 8tr., Lnltiruors, Llā.

Conference - Displays.

The Cleveland DistrictS Conference will meet, God willing, on the third, fourth and fifth of September at the home of Mr. President Schwan in Cleveland, east side.

I. Rupp right, secretary.

This year's Wisconsin Pastoral Conference will assemble, beloved it God, in Watertown, September 6-10 -You would not want to fail to send a timely letter to the pastor looi, Mr. Penalties, before attending.

A. Rohrlack, Secretary.

The Minnesota Community Pastoral Conference will gather, God willing, August 27-29 in Minneapolis.

The Minnesota Conference of Pastors from the Missouri Synod is still holding a special session from August 30 to the first of September there.

I. Heart er.

. The. general- Island - Peoria Conference- will assemble, God willing, September 24-26, at Hampton, Rock Island Co. III.

Those members who cannot come are asked to inform the undersigned.

L. Winter, Secretary.

The Buffalo DistrictS Conference will, God willing, hold its meetings this year at the home of Mr. Pastor Her at Martinsville, Niagara County, N. I., from the 17th to the 19th of September in the morning.- The objects of discussion to be presented will be theses on predestination, on fire and life insurance, and on the question, "What is moral law? "

The Lockport train, leaving Buffalo at 4 o'clock in the afternoon, will stop at Sawyers Creek, where the brethren intend to dismount. A. Weisel, Secretary.

The Effingham Special Conference will meet, God willing, on the 4th and 5th of September at Pastor Wangerin's church in Bethlehem*.

Collection time on September 4: for those coming from the north and south, noon; for those coming from Effingham, afternoon, 3H. I. Heiniger.

The Southwest Indiana District Conference will meet, dear God, on Thursday, September 5, at the home of Pastor P. A. Weyel in Darmstadt. - After the conclusion of the three-day conference sessions, i.e. on the 15th Sunday after Trinity, September 8, the celebration of our mission festival will take place here in Darmstadt, to which all conference members and their congregations are cordially invited. F. W. Brüggemann, Secretary.

The Northern DistrictS Conference of the Lutheran Synod of Illinois a. St. will assemble, God willing, at the congregation of the Rev. I. T. Bötticher at Mount Pulaski, Logan County, Ill, on the 18th and 19th of September.

Subject of the discussion: Theses on the doctrine of Holy Communion. Holy Communion. G. Baumann, secretary.

The Southern DistrictS Conference of the Lutheran Synod of Illinois a. St. assembles, beloved it God, on 11iynn and- 12t^u- S^t^rrlni^ ün the" congregation' of the Rev. F. Wolbrecht at Okawville, Washington Co, Ill.

The pastors of the honorable synods of Missouri, Ohio and others are kindly invited by the conference to take part in the negotiations.

Continuation in discussion of the theses "on the relationship of divine grace to human freedom" will be the main subject of the negotiations.

Those attending the conference are to travel by St. Louis and Southeastern Rail-Road to Okawville Station, where cars will be waiting to pick up the guests the day before the conference. I. C. Noll, Secretary,

Received in the Western District treasury:

To the synodical treasury: from Trinity District, Saint Louis, \$10.45. from Immanuels Distr. there, \$14.50. from Teacher Gotsch there, P2.00. Collecte of Pastor Körner's congregation in Chicago, ^45.40. from Rev. Gräbner's congregation in St. Charles, Mo. o20.00. Past. Wangerin's Gem. in Effingham County, Ill, S22.00. Past. Biedermann's Gem. in Dan- ville, Ill, S20.02. teacher Fischer in Chicago K1.00. of Past. Döderlein's parish there K13.00. Past. Nuoffers Gem. in Crete,

176

III, OII.65. Past. Flachsbart's branch parish in Scotia, Mo., O6.50. Past. Holls' Gem. in Columbia, III, O12.00. of Past. Storms' Gem. in Pleasant Ridge, III, O25.00. To the college maintenance fund: From Trinity Dlpr. in St. Louis P11.00. From Immanuel Distr. there O11.00. From Past. Fick's congregation in Collinsville, III, O12.30. From Past. Riedrl's comm. in Homewood, III, O36.36.

To the Synodal - Missionary Fund: from Gottfried Mertz, in St. Louis County, Mo. 50 Cts.

For inner mission: From Trinity District in St. Louis 30 Cts. From Past. Ficks Gem. in Collinsville, III, O7.50. From N. N. by Past. Schmidt in Schaumburg, III, OI.OO. Past. Rauschert's Gem. in Dalton, III., O10.00. Rev. Steege's Gem. in Dundee, III., O16.00.

On the general building fund: From Past. Wehrs' Gem. in Ruffels Grove, III, O4.50.

On the emigrant mission in New York: From Past. Hartmann's congregation near Bremen, III, O12.25. Past. Nuoffers Gemeinde bei Crete, III., O17.05.

For Past. Brunn's institution: From M. S. in St. Louis O5.00. L. Lütze through Past. Beck in St. Louis 75 Cts.

For the Hermannsburg Mission: From the students of the West District in Addison, III, O4.50. From the Zions - Gem. of the Past. Tirmenstein in New Orleans O76.50.

For poor students: Collected at Joh. Hülsemann's infant baptism in St. Louis O2.00. Thank offering from N. N. by Rev. Schlechte in Windsor, III, O2.00. From Rev. Biedermann's congregation in Danville, III, O10.80.

For the congregation in Leland, Mich.: Collecte of the congregation of the Past. Mennicke in Rock Island, III, O6.00. Collecte of the St. Paul congregation of the Rev. Lehmann in St. Louis County, Mo., O22.00. From Past. Riedel's congreg. in Homewood, III., O16.14.

For the Lutherans in Armenia: From Past. Wehrs' Gem. in Ruffels Grove, III, O9.60.

For Missionary Baierlein: From Mr. Werfelmann, Sr. at Homewood, III, OI.OO. E. Roschke, Cassirer.

Received in the eastern district treasury:

To the synod treasury: From Immanuel's congregation in Baltimore O33.38. Zion's congregation i" Pittsburgh O1064. St. Andrew's congregation in Buffalo O7.75. Trinity congregation there O29.00. Richmond congregation O4.00. ZionS congregation in Boston, Easter Collecte, O28.31. Williamsburg congregation O17.00. By Rev. Fleckenstein O5.00. By Rev. Kanold's congregation O5.00. congregation in Ellicottsville O3.00. congregation in Ashford O1.20. Rev. Lemhuis O2.00. past. Rush funds OI.OO. Gem. in Washington O25.65. By Past. Linsenmann O8.50. By Rev. Lochner OI.OO. Past. Sommer OI.OO. Past. Michael's Gem. in Eden O10.19, whose branch congregation O6.50, Past. Michael OI.OO. Past. H. Hanser OI.OO. Past. Stürken O2.00. Past. Frincke O2.00. By the same from N. N. OI.OO. By the Martini congregation in Baltimore O20.81. By Past. Ernst in Canada O2.70. Past. A. Weisel OI.OO. Congreg. in Wolcottsburg, Easter Collecte, O4.35. St. PaulS congreg. in Baltimore O35.61. Congreg. in Martinville O5.70. Congreg. in Paterson O20.00. Congreg. in Roxbury, Mass. collecte on 25th anniversary of Synod, O13.50.' Congreg. in Boston, Mass. desgl, O30.00. Teacher A. Muller in Pittsburg OI.OO. Congreg. in East Boston, Pentecost coll, O4.15. Past. O. Kolbe OI.OO. St. Andrew's congreg. in Buffalo O7.Ä. Trinity congreg. there O12.75. congreg. in Bergholz O5.68. congreg. in Eden O14.23.

To the widow's fund: From a wife in East Boston, thank offering at the baptism of her child, O2.00. From Past. Lemhuis O4.00. Past. Oestermeyer O4.00. N. N. O5.00. teacher W. Falch O12.00. past. H. Hanser for 1870 to 1872 O12.00. Past. Brandt for 1870 and 1871 O8.00. Past. Lochner O2.00. comm. in Eden O10.00. past. Michael O4.00. past. Koch for 1872 O4.00. Past. Stürken O3.00. past. Frincke O3.00. past. Engelder O4.00. past. Seuel OI.OO. By Past. Ernst in Canada O7.30. By Past. Sommer OI.OO. Teacher A. Müller in Pittsburg O4.00. Past. O. Kolbe O2.00.

To the college - maintenance,s - fund: from the parish in East Boston O6.18. parish in New York O5.80 and O12.87. parish in Ellicottsville O2.50. parish in Ashford O2.00. parish in Cohocton O5.00. G. Schmidt OI.OO.

On the orphanage near St. Louis: By Past. Hiller- Confirmanden O5.50. A. Kldpfer OI.OO. By Past. Michael by N. N. O2.00. By Past. Ernst in Canada O5.20. By Edmund and Theodor Seuel O1.60. G. Schmidt OI.OO.

For the inner mission: From the congregation in Rich- mond O8.00.

About the proseminar in Steeden: By A. Klopfer OI.OO.

On the Hermannsburg Mission: By E. Wehrender" O25.00. From the Gem. in New York O5.00.

Concerning church building in Leland, Mich.: From the congregation in Menden O8.00. From Pastor Graves O2.00.

To the college household in Fort Wayne: From G. Schmidt OI.OO. Bon of the comm. at Wolcottsburg, Christmas Collecte O5.50. comm. at Martinville O5.70.

For poor students: By Past. Fleckenstein O5.18. From the Andreas-Gem. in Buffalo O1.10. Gem. at the Ridge O4.72. At Friese's wedding collected O4.00. From the Gem. in Bergholz for Kroning O3.90 and O2.88. Wedding-Collecte at W. Klockr O4.00 for Gramm and Lusky. Ges. bet Frau Lange- Begräbnis O2.00, at Frau JabelS Begräbnis 85 Cts. for Låwen.

To the seminar - Household in Addison: from the community in Martinville O5.70. G. Schmidt OI.OO.

On the emigrant mission in Baltimore: From the Andreas congregation in Buffalo O6.50. From Stuckert's children 50 cents. From the Zion Society in Boston O5.00.

To the building fund in Fort Wayne: Wedding coll. at W. Heiser O2.45. By Past. Ernst in Canada O12.10.

To the orphanage in Boston: From Stuckert's children O2.00.

For Chicago: From Jakob Schneider O1.50 in silver. *Joh. Lang, G. Klrber each OI.OI).

For teachers' salaries: From the*munipality in Bergholz H4.76. Gem. in Johannesburg O8.00.

New York, July 1, 1872

. I. Birkner, Cassirer.

Received for 'the Castle - Garden - Mission:

From I. G. Baker 2 Reichsthaler Prussian. H. Bruer 42 Cts. E. Hänselt 50 Cts. Aug. Kramp OI.OO. D. Senne OI.OO. Don den Gebrüder Börst O2.00. W. Falch 50 Cts. P. Rothe OI.OO. T. Eißfeldt O1.W. C. Hunlich OI.OO. C. Vogt OI.OO. By Past. Graves 50 Cts. From the women's club of the congregation of the Past. Buchholz O10.00. P. E. Thiele O2.00. Miecke 75 Cts. W. Grote O2.00. Marie Rove OI.OO. H. Knorr OI.OO. I. M. Gender OI.OO. Jakob Hardje O3.00. Ernst Hardje O3.00. I. C. Hardje O2.00. Alb. Evers O2.00. Past. P. Brandt 50 cents. By Past. Frederking OI.OO. By Past. P. Beyer OI.OO. By Bro. Bobsien 60 cts. Joh. Valentin OI.OO. I. Hallstein O2.35. H. Schöning OI.OO. Past. F. Storm 50 Cts. By Past. Sievers O8.00. By H. C. Westrumb OI.OO. From the parish in Russelsgrove O11.63. From the love fund of the parish in Glasgow O5.00. Collected by L. Müller at Senftleben in the parish in Minden O4.55. From Father Niebaum O5.00. More often - Collecte of the parish of the Past. Schlesselmann O6.69. Bon Past. Schliepsieks Gem. O6.69. W. Hülsekötter O10.00. C. A. German50Cts. Teacher Clanen OI.OO. Past. Biedermann OI.OO. Christ. Schäfer OI.OO. I. Thuen O5.00. Fr. Hiller 25 Cts. Past. C. Hübner O10.00. H. Sindschlag 50 Cts. Franz Sterb 50 Cts. N..N. 25Cts. Karl Wille O1.60. Fr. Leutner 25 Cts. Nik. Oderich O5.00. Past. Großberger OI.OO. Jul. König O3.00. H. Norden 50 Cts. Karol. Hibinger O2.00. Christ. Frisch 25 Cts. Fritz Benzli O5.00. Past. D. Kothe 25 Cts. Past. Lemke's Gem. O10.00. From Past. Partenfelder, thank offering. O5.00. A. Volk O1.00. A. Thias O10.50. W. Barton OI.OO. Bartling teacher OI.OO. Wyandotte community O6.10. C. Neidhardt O5.00. By Past. Kanold of Barde. O2.15. By Past. L. Berner 25 cts. Joh. Sattler O5.00. by Past. A. Ebendick OI.OO. By Kassirer Grahl O64.40. By Mrs. Lücken OI.OO. Karl Schröder OI.OO. A. Brackmann 93 Cts. Marie Schott O5.00. Past. E. C. Markworth 40 Cts. By Past. Ruhland of the comm. in Pleasant Ridge O10.00. By Past. A. Kinship. OI.OO. N. N.25Cts. By Past. Kanold 44 Cts. By Past. W. Denke OI.OO. H. Fahle OI.OO. Aug. Meyer OI.OO. H. Reutter 45 Cts. Past. Fackler O2.00. A. Klöpfer OI.OO. From an unnamed O35.00. Christiane Dohrmann O2.00. Hen- riette Dohrmann O2.00. Pentecostal coll. of the congreg. at Dunton, III, O12.62. From the Zion congreg. at Boston O5.00.

New York, July 1, 1872. I. Birkner, Cassirer.

For the household of the School Teachers - Seminary at Addison find since September 1871 to July 1872 the following gifts of love received:

From Addison, III: From W. Buchholz 1 cartload of hay, 3 sacks of oats, 3 p. of grain, 1 roll of butter, 1 ham. From H. Stünkel 3 p. oats, 3 p. grain, 6 peck beans, 1 roll butter. From F. Treichler 1 p. potatoes. From W. Leseberg 1 p. wheat, 3 p. oats. From Wittve Bergmann 1 p. oats, 1 p. grain. From L. Kiene 2 p. oats, 1 p. grain, 6 pieces of meat, 1 piece of bacon, 2 p. potatoes. From H. Backhaus 4 p. oats, 2 p. grain, 1 p. potatoes, 5 pcs. Meat, 1 roll of butter. From H. Weber 2 p. oats, 2 p. grain, 2 p. potatoes. From C. Kornstedt 2 p. grain. Bon L. Heinemann 2 p. oats, 2 p. grain, 1 p. turnips, 4 peck beans, 11 cabbages. From H. Meyer 1 p. grain. Pon H. scharnhorst 1 s. oats. From W. Bunge 1 s. Korn, 1 s. potatoes. Bon W. Siems 1 s. grain, 1 st. bacon. From Fr. Stünkel 3 s. oats, 2 rolls butter. From W. Rabe 1 p. oats, 1p. Grain, 5 pc. Meat. From Fr. Knigge 2 p. oats. From F. Kruse 2 p. oats, 1 p. grain. From D. Kruse 2 p. grain. From B. Wicken 1 p. oats, 1 p. grain, 1 pc. bacon. From I. Schröder 3 p. grain. From H. Fiene jun. 2 's. Oats, 2 p. grain, Z Bush, dried apples. From F. Reinfeldt 1 p. oats. From H. Rosenwinke 2 p. oats, 2 p. grain, 1 p. potatoes. Bon C. Schaper 2 p. oats, 1 p. grain. From H. Marquardt Sr. 3 p. grain, 1 p. oats. From L. Kehrbach 1 p. oats, 1 p.

grain. From H. Winkelmann 2 p. grain. From W. Dierking 2 p. grain. From C. Piegorsch 1 p. grain. From W. Stünkel 1 p. of oats, 2 p. of grain, 1 p. of flour. Flour. From Ch. Heidemann 1 peck beans, 1 s. Grist, 1 p. potatoes, 1 roll butter. From F. Lreseberg 3 p. oats, 4 p. grain. From L. Thieße 2 p. grain. From W. Neddermeyer 1 p. wheat, 3 p. oats, 1 pc. bacon. From N. N. 2 p. oats. From H. Fiene Sr. 1 p. wheat, 2 p. oats, 1 p. grain. From W. Thiemann 1 p. wheat, 1 piece bacon, 1 gal. Lard. From Ä. Heinberg 1 p. oats, 1 bag of grain. From F. Stuwe 1 p. grain, 1 pc. bacon. From H. Geils 1 p. grain. From H. Negel 1 p. grain, 2 st. meat. From W. Precht 1 p. Wheat, 2 p. oats, 1 p. grain. From I. Brakmann 1 p. oats, 1 p. grain, 1 roll butter, 1 pc bacon. From H. Marquardt Jr. 1 p. oats, 2 p. grain, 1 roll butter. From D. Ziecke 2 rolls of butter. From D. Rosenwinkel 4 p. oats, 3 p. grain. From H. Hachmeister 1 p. wheat, 2 p. oats, 2 p. grain, 1 roll butter. From H. Wichmann 2 p. grain, 1 p. oats, 1 roll of butter. From D. Plasse 2 s. Oats. From W. Fiene 1 s. wheat, 2 s. oats, 1 s. grain, 1 pc. bacon. From D. Fiene 1 p. wheat, 2 p. oats, 2 p. grain. From L. Blecke 2 s. Oats, 2 p. com, 1p. Potatoes, 1 shoulder, 1 pc. beef. From H. Piehl 9 pieces of meat. From Fr. Meyer 1 sack wheat, 2 s. com, 2 s. oats. From F. Krage 2 p. wheat, 2 p. potatoes, 4 p. oats, 4 p. grain. From D. Lühr and H. Heidorn 1 p. potatoes, 1 p. oats, 1 p. grain, 1 peck beans. From F. Oehlerking 2s. Grain, 1 p. oats, 1 shoulder. From D. Wöhler 1 p. oats. From F. Liepitz 1 p. oats, 1 peck beans. From Wittwe Frömmling 2 p. oats, 1 p. grain, 3 rolls butter, 1 pc bacon. From Joachim Thiemann 1 p. oats, 1 sack grain, 2 pc meat. From W. Grote 1 p. oats, 1 p. grain. Bon F. Kücker 1 p. grain, 1'S. reuben, 1 p. oats. From H. Kückrr 2 p. grain, 1 p. bacon. From Ch. Tonne 1 p. oats, 1 p. grain. From F. Fedderke 1 p. grain, 1 p. oats, 1 piece of meat. From Wittwe Preußner 2 rolls butter, 2 st. meat, 1 s. Grain, 1 p. turnips. From I. Hagenow 1 p. oats. From F. Lührßen 2 p. oats, 5 st. Meat, 2 p. grain, j bush. Turnips. From Ad. Buchholz 2 p. grain. From F. Tonne 1 p. Oats, 2 p. grain. From H. Heuer 2 p. wheat, 2 p. oats, 2 p. grain. From G. Rittmüller 3 p. oats, 3 p. grain, 1 p. flour. From F. Bartling 4 p. grain. From W. Heuer 4 p. oats, 4 p. grain, 3 p. flour, 23 lbs. butter. From H. Oehlerking 2 p. grain,

1 piece of bacon, 4 rolls of butter, 1 cartload of grain strob, 5 p. of oats. From D. Kornhaas 3 p. oats. From F. Lührs 2 p. oats, 4 p. grain, 2 p. potatoes, 12 peck beans. From H. Heitman" 1 pot of butter, 3 s. Grain, 2 p. oats. From G. Amling 3 p. wheat, 3 s. Oats, 2 p. potatoes. From H. Neuhaus 3 s. potatoes, 2 s. grain, 2 s. oats. From F. Beier 48 lbs. of ham. From F. Kuhlmann 2 s. grain, 1 p. oats, 1 s. potatoes, 1 p. turnips, 1 pc. bacon, 12 lbs. tallow, and 1 peck beans. From I. Kuhlmann 2 p. potatoes, 1 p. turnips. From F. Weiß 1 quart beef, 1 peck beans. From F. Gehrke 4 s. Apples, 5 p. grain.

From Rodenberg, Ill: From H. Geistfeld 1 pig, 1 p. wheat, 4 p. oats. From Aug. Meyer 1 quarter beef and 3 hams.

From Schaumburg, Ill: From H. Hohmeyer 1 quart beef, 24 sausages, 2 p. oats, 2 p. grain, 4 rolls butter. From H. Thieß 1 p. flour, 2 hams, 21 lbs. butter, 3 gall. Lard and 45.00.

From Dunton, Ill: From H. Rüssel 1 p. flour.

From Elk Grove, Ill: Bell Collecte 411.52.

By C. Puscheck in Proviso, Ill, 45.00.

By cashier E. Roschke 423.80.

From the congregation of Mr. Past. Eirich in Minden, Ill, 2 boxes of bacon and ham. H. Gehrke.

For the Lutheran Hospital in St. Louis

From Theophilus 45.00. Mr. Past. Kunz' congregation 4'9.00. From the Women's Association of the Immanuel's District in St. Louis 6 sheets, 20 towels, 3 large shirts, 20 pillowcases, 1 bctt hose. Collected at the wedding of Mr. Gallmeyer in St. Louis 4'1.70. By Prof. Walther from a deaconess 42.00. From Messrs. Heinicke "L Berg dishes to the value of 4'11.25.

Correction. In No. 19 of the "Lutheraner" read instead of "D eputirten der st. Pauls - Gemeinde in Peoria" r Deputirten der Dreieinigkeits-Gemeinde, F. W. Schuricht, Kassirer.

For the Lutheran Orphanage near St. Louis received with heartfelt thanksgiving against God and the benevolent givers:

From Mrs. Karoline Grebe as a thank-offering at her church-going H5.00. From Mrs. Marie Hohlt as a thank-offering for recovery from long illness S5.00. From the schoolchildren of Mr. Lehrer Hermann in Secor, Ill, P2.50. Collecte of the congregation of Mr. Pastor Zucker in Proviso, Ill, -4-7.50. From Mrs. Knöpp by Mr. Pastor Brohm -5'1.00. From Mrs. Wöllner in the Dreieinigk.- Distr. in ist. Louis O6.00. From Mrs. strübing in St. Louis -4'5.00. From Andreas Killing there \$1.00. From Mr. Pastor Tirmenstcin's Zion congregation in New Orleans -4'60.00. From Wittve Stockmann by Mr. Pastor Schlechte in Windsor, Ill, -4'1.00. From I. F. by Mr. Pastor Dvderlein in Chicago 4>5.00. From Mr. Pastor Hochstetter in Indianapolis, Ind, 4.5.00. I. M. Estel, Cassirer.

r-For the Lutherans in Armenia received from B. B. and N. N. 42.00. From Rev. Brackhage in Bennington, Int., and some members of his congregation 49.00. From Mr. H. Schnelle Zn'Egypt, Ill, 41.00. From an unnamed person in Detroit 42.00. C. F. W. Walther.

With heartfelt thanks to God and the dear givers, the undersigned certifies,

to have received the following gifts of love for his small, poor congregation in Lansing from congregations in the state of Michigan named below:

From Rev. Trautmann's congregation in Adrian P35.71. Rev. Fuerbringer's congregation in Frankenmuth -5'32.50. Rev. Parten- felderS congregation in Bay City -417.00. Past. Mueller's congregation in Amclith -411.00. Past. Nuffs congregation in St. Clair -4-5.85, Past. Hattstadt's parish in Monroe 416.00. of Past. Her's st. Paul's - congregation in Martinsville, N. I., 410.00. pastor Sievers' congregation in Frankenlust -417.00. past. Bernthal's congregation in Nichville O7.60. Rev. Ahner's congregation in Trostville 44.47.

The good Lord repay the kind givers by grace here temporally^nnnd there eternally! H. Ramelow.

With heartfelt thanks to God and the benevolent givers, the German Lutheran congregation at Roctville, Conn. attests the receipt of 79 dollars from Mr. Kassirer Schuricht in St. Louis to cover our church debt. - God bless the benevolent givers.

In the name and on behalf of the community

Wm. A. Frey, Pastor.

With thanksgiving to God and the benevolent givers, I hereby certify the receipt of 45.00 from Pastor Schlcffmann's congregation and 4'5.00 from Pastor Schürmann's congregation.

Fort Wayne, Concordia College.

H. Weseloh.

Changed addresses:

Iv6V. O. 111. 6ot86ll, Du Oo., Ill.

Hev. H. I^otliinnnv,

213 llgk 8tr. sVkror>, O.

The "Lutheran" is published twice a month for the annual subscription price of one dollar and fifty cents for the out-of-town subscribers, who have to pay the same in advance and pay the subscriber's fee, - In St. Louis every single number is sold for ten cents.

Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, cancellations, funds, etc. are to be sent to the address: Ll. 6. LurtNel, Ooruer vk 7lN anst Mre-c-ls, 8t. l.uni", >lo., to be sent to. - I" Germany, this publication can be obtained through Justus Raumaun'S Buchhandluug in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio et al. St.

School Sermon,

Delivered July 24, 1872, at St. Stephen's Church, Milwaukee, Wis. before the General Lutheran Teachers' Conference. and, by resolution of the same, committed to print by Friedrich Lochner, pastor of Trinity Church.

O Lord God, God of our fathers, we beseech Thee to command the army of Thy Christendom, and in it our high and low schools, in these last perilous and perilous times. Stand by us so that everything that both the devil and men strive against us may be destroyed and cut asunder according to the counsel of Your goodness. Let us not be blinded by the prestige of the wise and prudent of this world and the great multitude that follows them, but help us to look steadfastly to Your clear and true Word and follow only the voice of Your Son, our only Shepherd and Bishop, to whom You Yourself directed us from heaven, saying, "This is my beloved Son, whom you shall hear." Therefore, give us also in this hour the knowledge of Your will. Show us, O Lord, Thy way, that we may walk in Thy truth; keep our hearts in the one thing, that we may fear Thy name. Teach us to do according to Thy good pleasure, for Thou art our God and the God of our seed; may Thy good Spirit lead us on a straight path. Amen.

Beloved in the Lord! When our synod was constituted five and twenty years ago, it also made the "provision of Christian schooling for the children of the congregations" one of the conditions of the synodal community. Thus, from the beginning and until today among us, the school is in the most intimate connection with the church. God's Word is the main object of instruction in our parochial schools, God's Word carries and permeates 'all other objects of instruction. As a rule, the establishment and maintenance of schools is not a matter for individuals in the congregation, but for the whole congregation; the profession of teachers is therefore a profession of the church. As servants of the church, they are accordingly also advisory members of the synod, and it is by this synod that our seminary, this planting school for the exclusive education of teachers in orthodox, Christian parochial schools, is re-established and maintained.

How then, beloved brothers, is this intimate connection of the school with the Church to continue among us for the future? What a question! And yet we are forced to consider it. We are living in a time in which the slogan is generally: "Separation of church and school! And it is precisely in the old fatherland that the abolition of the connection of the school with the church, which has existed for so many centuries, is being proceeded with, and this is being praised everywhere as one of the glorious fruits of the recent victories and the present unification of the German tribes. Here in Germany, of course, this separation has long since been accomplished, indeed since the emergence of this republic. But for the time being it has another meaning. Here, too, church and state are separated from the outset, and just as, according to the principle of complete freedom of conscience, the state keeps its schools free from the influence of any particular church, so it also guarantees the church the most unrestricted freedom to establish and promote church schools. However, beloved, the all-pervading Anabaptist and atheistic spirit, which can only disintegrate and destroy, will, under the pretext of complete freedom, also act against the Christian parochial schools in such a way that it will work toward the compulsory attendance of all children, without exception, at the non-religious state schools. *)

Of course, nothing new happens under the sun. Boasting of philosophical tolerance and shrewdness in history and politics, the notorious Emperor Julian (361-363 A.D.), who had fallen away from Christianity, once tried to eradicate Christianity by cunning alone. In the end, on the one hand, he granted toleration to all Christian parties and sects, in the hope that they would thus destroy themselves among themselves, but on the other hand, he also forbade the Christians to hold schools of literature and to explain the old classics to their youth, so that the youth of the Christians would either sink into ignorance or, what he actually sought and hoped for, would see themselves compelled to attend the pagan schools. Praise God! that he who sits at the right hand of God has promised his church that the gates of hell shall not prevail against it. The modern Julianus Apostata, no matter how wisely he may try to start the eradication of Christianity among the youth, and no matter how favorable the circumstances of the time may be for his efforts, will still be disgraced in comparison with the small group that confesses of the despised "Galilean" that he is the Son of the living God. D. E.

And who knows how much approval he will find in his endeavors, even among our people? The gift of pure doctrine and knowledge will be recognized less and less, and indifference to God's Word will become more and more noticeable among those who have had it for a long time; avarice, however, will be all the more glad to finally be able to get rid of the sacrifices for the establishment and maintenance of Christian parochial schools as a large and unnecessary tax burden. Oh, with the prevalence of the earthly mind, even among members of orthodox congregations, many think and say: "What should we do with the costly congregational schools? Let the children be taught religion by the pastor on Sundays and in preparation for confirmation; for all other instruction there is the public school, and in this English is the main thing." And even if some have not yet progressed so far with the times in their judgment, one hears it said sometimes, soon more quietly, soon louder, that too much religion is practiced in our parochial schools!

We are therefore right to ask about the continuation of the intimate connection between the school and the church that has existed among us for 25 years. Therefore, if I now try to encourage you, dear co-workers, preachers and teachers, and you, dear fellow believers, parents and members of the congregation, in the sermon I have requested, to hold on to this connection all the more firmly for the future in the face of the present current of the times, then my word will only be a timely one.

Hear then the word of Scripture which I have chosen for this purpose:

John 21:15-17.

And when they had made supper, Jesus saith unto Simon Petro, Simon Joanna, lovest thou me better than these have me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. And again he saith unto him, Simon Joanna, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. Says he to the

178

And said unto him the third time, Simon Joanna, lovest thou me? Peter was grieved, and said unto him the third time, Lovest thou me? and said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

On green and according to the content of this text be the subject of my testimony

the intimate connection of the school with the church,

where I try to show

I. the biblical reason,

II. the historical law and

III. the revealed glorious blessing of this union.

I.

The chosen text directs our gaze to the arch-shepherd and bishop of souls. There, at the Sea of Galilee, he reveals himself anew as the Risen One to some of his disciples at a meal. Here he asked for a special conversation with Peter. He asked him three times, who had recently denied his Lord so shamefully, if he really loved him. And when Peter, with increasing movement and bowing of his heart, sincerely affirmed this each time, the Lord again commanded him the office of under-shepherd, of which Peter had made himself so unworthy by his three times of denial. "Feed my lambs!" he says after the first question, and after the second and third: Feed my sheep!" Since this is a commission, which in the person of Peter is actually given to all disciples, to all following preachers, to the whole church, then live, beloved, in this coupled statement of the Lord primarily the biblical reason for the intimate connection of the school with the church.

It is obvious that in these words the Lord not only commands the church servants to feed the lambs and sheep in general, i.e. the whole flock and congregation of God, but also that he first and foremost binds the pasture of the lambs from their souls. The lambs, however, are the tender, underage members of the church, that is, the baptized children. The feeding of the lambs is done with the word of God through instruction and admonition, but as the natural life needs daily nourishment from the beginning, so does the spiritual life. It is therefore not enough to give religious instruction to the children at a later age, but it must begin from the moment when the awakening mind of the child becomes capable of instruction. It is not enough to lead the baptized children out of the pasture of the divine word now and then, but it must be done every day. And this must be done in a special way, appropriate to the tender lambs, and the house and church, parents and preachers must cooperate in this. If the time and strength of the shepherd appointed for the whole flock are not sufficient for such special pasturing of Christ's lambs, the church must appoint persons who officially share the pasture of the lambs with the preacher - persons who may no more be hirelings than the shepherd of the whole congregation, but whom the love of Christ must penetrate just as much as he.

This command of Christ, however, to take care of the feeding of his sheep, especially of the feeding of his lambs, is again closely connected with this command.

God's command, according to which the education of the growing generation of God's people in the Old and New Testaments and until the end of time should be a religious one. Of Abraham, the father of the faithful, in whose footsteps they are to follow in all ways, God bears this beautiful testimony: "I know that he will command his children and his household after him to keep the ways of the Lord and to do what is right and good, so that the Lord may bring upon Abraham what he has promised him. (Gen. 18, 19.) How much God's word is to be practiced with the children not only now and then, but daily and always, the Lord inculcates in His people with the words, "These words, which I command thee this day, thou shalt take to heart, and shalt sharpen them unto thy children, and speak them when thou sittest in thine house, or when thou liest down, or when thou lookest out." (Deut. 6, 4. 5.) And that the whole education in general should be a religious one according to God's will, the Lord testifies through the prophet, when he speaks of all the members of his people: "Instruct my children, the work of my hands, unto me!" (Is. 45, 11.); but especially when he writes through St. Paul: "Raise your children in discipline and admonition to the Lord" (Eph. 6, 4.).

It is true that the church and its sacred office do not have the special task of instructing the underage among Christians also in those things which belong only to this temporal life and are subject to reason. This is a task that is especially given to the house fathers and house mothers as such. For when the apostle 1 Timoth. 5, 8. writes: "If anyone does not provide for his own, especially for his own household, he has denied the faith and is worse than a heathen," it follows that parents are especially responsible for the elementary education of their children; For the care of children includes not only providing them with food and clothing and, if possible, leaving them something of earthly good by honest acquisition, but also this, that the children be given that degree of education by which they are enabled to support themselves honestly afterwards and to take up their position as useful members of human society. This elementary education is absolutely necessary for the children, especially today. If, for some reason, parents cannot take care of this themselves, they must have elementary schools for their children and provide for their establishment and maintenance. If they do not do this, if they are indifferent and stupid, they are, even if they provide their children with money and goods, still worse than the pagans, because they, like the ancient Greeks and Romans, were concerned with the elementary education of their children.

Although the teaching of elementary education is not the task of the church and its office, it is nevertheless incumbent upon it to supervise that this elementary education is given in a way that does not contradict the words "Feed my lambs" but rather corresponds to them. It is a very widespread godless delusion nowadays that science has nothing to do with faith and that therefore the subjects of elementary education, which have no direct relationship to religion, are somehow subject to the influence of religion.

The question is whether one's attention is focused on eternity in the action of earthly things and thus also in the teaching of the same. No, beloved, it depends, however, on whether one has directed one's attention to eternity in the action of earthly things and thus also in the teaching of the same, or whether one has set one's date only on this world; whether education and teaching are done in the right or in the wrong spirit, with the right means or with the wrong means; whether one has taken one's standpoint as a Christian or as an atheist in contemplation of the world, its origin, its arrangement, its purpose, its goal, its history, and from this standpoint now also teaches the children, who surrender themselves so guilelessly and willingly to the hand of the teacher, to look at the world; whether even in elementary instruction the baptized children are encouraged in their Christianity, or are led away from it more and more without noticing and finally alienated from the church altogether. If, therefore, the church cannot exercise such supervision over the schools of a country, it has the sacred duty to take the elementary instruction of its underage members into its own hands, in order to be able to direct it in its own sense and spirit; for as surely as the word: "Feed my lambs" imposes on the church to teach God's word to the children, this word also imposes on it to resist everything that is contrary to the word of God and the education to the Lord, and therefore to withdraw the children from the influence of unbelieving or false-believing elementary education from the beginning.

Summa: The school belongs to the church like the daughter to the mother, like the branch to the trunk. God's word and command bind both intimately together. "What God has joined together, let not man put asunder.

II.

This leads me of its own accord to a brief reference to the historical right of this intimate connection of the school with the church.

When one hears today's eulogists of the dissolution of the long-standing connection, it seems as if the church had taken over the school system in the course of time and gradually made it subservient to its purposes. And yet the opposite is the case. Historically, it is certain that the church founded most of the schools in the first place and was the nurturer of art and science from the very beginning, but that it is unbelief which, through lack of vigilance on the part of Christians and with the help of secular power, forced its way into the church's school system in the first place and is now trying to push it completely out of its schools and has already pushed it out in part. Like the inflating hedgehog in the fable, from whose thorns the mole increasingly found no more room in his own dwelling, which he had prepared with so much effort for the winter, but finally had to leave it entirely to the hedgehog, after he had first compassionately given the bad fellow shelter.

How should not the school be the daughter of the church from time immemorial and up to the present day, since the church has been commanded from the beginning by the Lord: "Feed my lambs"? The pagans also took care of the education of their children, but this education was more a private matter and was in the hands of the richer slaves. The Christian Church, on the other hand, is the first great community, which from the beginning and until today has proved to be a faithful, careful nurturer of art and science. And still it brings with the Evan

The first step of the Gospel is to bring civilization and education to even the roughest heathen nations, and wherever it takes root, schools blossom - not, of course, those without religion, but those about which it is written: "Feed my lambs, feed my sheep."

What the Church Reformation and its chosen instrument, Dr. Luther, achieved for the school system, especially for the elementary school system, is too well known for me to describe it here. But what were those schools for which Luther spoke, wrote, worked, and to which princes, lords, and wealthy people were sucklings? None other than schools that were most intimately connected with the church. One did not want to know anything about others at that time, least of all a Luther. "Above all," he wrote, "the noblest and meanest lesson in high and low schools should be the Holy Scriptures and the Gospel for young boys.... Should not every Christian man by his ninth and tenth year know the whole gospel, since his name and life are written in it? Where the Holy Scripture does not rule, I truly advise no one to abandon his child. Everything must perish that does not drive God's word without ceasing."

Let us finally look at the country where everything had to be rebuilt and reshaped - at our America. Here, too, the schools were originally connected with the church, especially among the Lutherans. Even when, before and after the founding of this republic, religious indifferentism created the present state school system, there were still individual states which left the school in its connection with the church, even decreed that the Bible be read daily by the children, that they receive weekly catechism instruction, and that the teachers close the school daily with prayer. However, because the religionless state school system became more and more the dominant system, many communities, especially those of the Germans, were now all the more encouraged to found Christian community schools for themselves, because it was a firm conviction among all that the education of the youth was the sacred duty of the church. In Pennsylvania, for example, where many immigrants who had been persecuted for their faith had settled in their old homeland, the block schoolhouse stood next to the church in almost every county, in almost every settlement. Oh, if the children of the fathers had kept sense! But, praise be to God, the good shepherd has again taken pity on his flock here and created hearts for the word: "Feed my lambs! Feed my sheep!" We now see before our eyes that this land was to become a refuge for our own Evangelical Lutheran Church, on which it has blossomed especially in this second half of our century. But who does not see everywhere at its side the daughter, the school, especially since the preachers of these congregations, remembering the words of our text, held the school themselves everywhere at the beginning, because there was a lack of teachers in the initial states? Who does not know that it was precisely the Lutheran church that made the most significant sacrifices and achieved the most glorious successes for high and low schools, so that not only the false church but also the unbelieving world emulated it in this?

From whom, then, beloved, in the ancient world were all the high and low schools, with their magnificent buildings and facilities, with their chairs and libraries, with their rich endowments and manifold

folded means? They were founded by the church, their planting schools, their property; only for the connection of church and school founded by the Lord were all these institutions once founded and maintained by pious Christians and pious authorities. And to whom do an immense number of high and low private educational institutions owe their emergence and prosperity in this country as well, indeed to whose daughter was the school originally here as well? Again, to the church.

If nowadays everywhere in the light heaps people have become religionless and hostile to religion and therefore call for religionless schools, the secular state must of course respond. After all, it is not called upon to make people pious, but only to control wickedness; as such, it does not have to preach the gospel to its members, but only to promote their human education. As citizens, Christians must therefore seek the best for the city and the country by supporting the state in the establishment and promotion of non-religious public schools, wherever the existing laws and circumstances make this necessary. They support it even in the establishment of penal institutions for the sake of the common good. But if the secular state, for the sake of the circumstances, wants and must have schools without religion, and if it therefore wants and must for its part dissolve the connection of the school with the church that exists under it and has been cultivated up to now, then it shall leave its hand in this case from the schools that are founded by the church and for it. He has no right before God and man to sever the connection here. If he does, however, he commits a shameful robbery of the church, and if he even forbids it to take care of the Christian instruction of its children by other means, he is practicing a heaven-shattering tyranny to boot. - But, beloved, the world of today, which preaches so loudly the recognition and free exercise of so-called human rights, will want to know less and less about our Christian rights, and so, where the school is connected with the church, the lament will have to be sung, and is already being sung, in relation to the school as well:

The treasures of the churches are their poison, They are not endowed by them, Nor do they take the church goods; See what the sorry avarice does not do. This is a sign before the last day.

But it is not only the "sorry avarice", but it is today even more the satanic enmity against Christ and unfortunately it is the Jesuits and other squires of the pope, who give the enemies of Christ in their agitation for the separation of the school from the church a welcome occasion and pretext.

III.

Oh how blinded are so many of our contemporaries that they block one of the still few main sources of blessing by working so restlessly on the separation of the school from the church. And yet the glorious blessing that the connection of the school with the church has brought to all areas of life is so evident, so undeniable!

How wonderful is the blessing that church and school have through their intimate connection with each other. Our Lutheran parish schools are the hope and crown of our Lutheran church, and without these schools we would just as easily become a sect driven to and fro by the wind of false doctrine. Because of the fact that in our

In our parochial schools, the lambs of Christ are led daily to the pasture of the divine Word and pure doctrine through catechism instruction, Lutheranism is, so to speak, implanted in them, so that even the little ABC student learns to recognize himself as a member of the orthodox church. When one enters our parochial schools, the words of Luther come involuntarily to mind, as he wrote to his Elector: "The tender youth of boys and girls is now growing up, so well versed in catechism and the Scriptures that I am glad in my heart to see how young boys can now learn more, believe more and speak more about God and Christ than all the monasteries, convents and schools have been able to do before and still are able to do. It is true that such young people in Your Electoral Grace's country is a beautiful paradise, the like of which is not to be found in the world; ... and certainly a large part of Christ's kingdom of heaven has been built in your electoral lands through the salutary word. Again, the school finds a faithful, sacrificing, persevering mother only in the church, and only in the connection with it, through the means of the divine word and by virtue of the divine promise, does it have the right and lasting success of its work.

But how much could be said of the blessings that have accrued and continue to accrue to the other two spheres of life, the state and the family, through the connection of the school with the church? Has it not been the school through which the church poured its streams of blessing into family and state life in particular? Has not the church, with its high and low schools, had the most powerful and glorious influence on art and science? Have not the greatest men and real benefactors of mankind come from the schools connected with the church? Have not the greatest men and real benefactors of mankind emerged from the schools associated with the church?

In contrast, just look at our country. Where do the sad marriage and family conditions come from? Why the terrible corruption in civil and political life? Certainly, it is largely due to the fact that the growing generation has lacked a proper religious education. And now the generation growing up under such conditions without any religious school education! Full of timidity and fear of God and human nature, but full of malice and insolence, it holds out the prospect of a terrible future. But the more one thinks that Christianity is the last and greatest obstacle to the welfare of the family and the people, and therefore seeks above all to withdraw the entire school system everywhere from its previous influence, the more one will experience how one thereby completely pulls the solid ground of society out from under one's feet, how all other foundations and especially the religionless school, from which one hopes so much, prove to be loose shifting sand, and nothing will

put an end to the hurrying destruction but the end of all things.

Therefore, dear ones, let us be all the more grateful for the grace that, in spite of all these efforts, we still have a school connected with the church, and let us hold on to this connection as much as we can and cultivate it carefully, not only for the sake of our children and descendants, but also for the sake of our missionary vocation. Let us therefore spare no sacrifice that is necessary for this. Above all, make use of the undeserved grace bestowed upon us, that you do not send your children to any other than a orthodox school, especially before their confirmation, and grant them the full blessing of the same by not sending them to the same too late and by not sending them to the same school too late.

do not take them out of it too soon. In this connection, then, dearest parents, let me ask you cordially and urgently not to allow your children to attend the Sunday school of any of the local sects under any condition. For one thing, the attendance of these emergency schools by the children of our congregations is quite superfluous, because for the weekdays they have their regular Christian instruction, in which they can usually profit more in English than in the Sunday school, and on Sunday afternoons they have the public catechism practice in the church. But these Sunday schools are even more harmful to our children, for not only do all kinds of people handle the children in them who have not prepared themselves at all for the teaching profession, but they are also followers of false doctrine, who mostly reject or despise infant baptism in particular, and therefore also convert our children as if they were vain, undedicated heathens.

But you, dear and beloved brethren and helpers in the feeding of the lambs, remember your glorious profession. In spite of all the toil and self-denial that is connected with the Christian office of schoolmaster, and in spite of all the disdain and ingratitude that even the teacher of a Christian congregation must experience for his humiliation, purification and probation, he nevertheless occupies an enviable position as a servant of the church in comparison with those teachers who work in non-religious schools. Because his office is God's, because he helps to carry out the command of the great shepherd of the sheep: "Feed my lambs," not only is his office itself delicious and honorable, but his work also has the certainty of success for time and eternity, because he builds with God's powerful and beatific word on the foundation laid in the bath of regeneration.

But let us also guard ourselves in all seriousness against all influence of the spirit of this time, lest the connection of the school with the church be loosened and finally severed by ourselves. Let us therefore see to it that not only in theology, but also in pedagogy, not only in the ministry of preaching, but also in the ministry of education, "no one deprives us of philosophy and loose seduction according to the doctrines of men and the statutes of the world, and not according to Christ," in whom "the whole fullness of the Godhead dwells bodily" and "all the treasures of wisdom and knowledge are hidden. (Col. 2, 3. 8.)

However, this will not happen if only every preacher and teacher stands in the right heart connection through faith with the shepherd and bishop of souls himself, does not loosen it on his part, but rather seeks to strengthen it through diligent and right use of his precious word and sacrament, and through prayer with the Lord and fraternal intercourse with like-minded colleagues and godly Christians. Oh, how we would like to be able to answer the Lord in all sincerity to the question: "Do you love me?" in spite of our weakness and sin: "Yes, Lord, you know all things, you know that I love you!" With blessed thanksgiving and with encouragement to new faithfulness we will then hear from him again and again the command: "Feed my lambs, feed my sheep"; but on his great day he, who was our shield here and wants to be our very great reward there, will call out to us: "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord."

May our high and low schools be commended to His faithful shepherding hands for the future. Pray for teachers and students. Pray especially that God, according to His great mercy in this country, may preserve the precious good of freedom of conscience undiminished for us for a long time to come, so that we may, as before, enjoy and cultivate the intimate connection of the school with the church for the edification of the church and the good of the country. Let us therefore, with the poet, sigh to the Lord again and again, now and in the future:

We ask your kindness, you will protect us from now on. Us big ones with the little ones, You can't mean any harm.
Keep us in the truth, Give us eternal freedom To praise your name, Through Jesus Christ, Amen.

A free conference of English and German Lutherans in Missouri.

It will certainly bring joy to all who love our American Lutheran Zion when we inform them that in the last few days a free conference of English and German speaking Lutherans was held in Missouri, first of all for the promotion of the English Lutheran Church in the West. The call for this came from the two English Lutheran pastors Moser and Henkel in Gravelton, Wayne Co., Mo., which call was followed by some members of our synod as well as a member of the Norwegian Lutheran synod.

On August 16, at 9 o'clock in the morning, the conference began its meetings in Gravelton and continued until the evening of August 20. Members of the Conference were present from the

Tennessee Synod the Revs. Polycarp C. Henkel and Jonathan R. Moser, with the following lay delegates: Laban M. Fox, Samuel Parman, Abel I. F. Moser, Francis E. Whitener, James M. Clubb, and Marcus Young; from the

Holston Synod Rev. Andrew Räder of Webster Co, Mo, with the following lay delegates: James Davis, James R. Hannah and David I. McElwain; from the

Missouri Synod Rev. Ch. S. Kleppisch of Belleville, Ill, and Prof. C. F. W. Walther of St. Louis, Mo.; from the

Norwegian Lutheran Synod Prof. F.A. Schmidt St. Louis, Mo.

In the opening service on the morning of August 16, Prof. Schmidt preached an English sermon on Rom. 1:16 to a large and attentive audience, considering the not very large population of the area. In the afternoon of the same day and in the morning as well as in the afternoon of the following days, partly public, partly private conference meetings were held. The main subject was the discussion of 16 theses presented by Prof. Walther, together with the passages from the symbolic books of the Lutheran church attached to them. This

discussion took place for the purpose, first of all, of

to determine whether all the members were in truth united in the right faith and whether fraternal and ecclesiastical cooperation was therefore possible. To everyone's great joy, it turned out more and more convincingly with each passing day that such unity in the right faith really existed, so that all the members of the Conference could finally join hands in brotherly love with the fullest confidence. The way to reach this highly gratifying goal was that each individual member of the conference, including the lay deputies, spoke in turn, in alternating succession, about each thesis, longer or shorter depending on its content, and finally gave his explicit consent to each of them, as well as to the debates that had taken place. It was no less gratifying to note that the men, young men, women and virgins (with the exception of the few present from foreign churches) who were otherwise present at the public meetings with visibly great participation, also not inarticulately expressed their heartfelt approval of the negotiations and resolutions of the conference.

The theses and the passages from the Lutheran symbols attached to the same were as follows:

I.

a. God's written Word is the only rule and guide of faith and life.

"We believe, teach and confess that the only rule and guide by which all teachings and teachers are to be judged and evaluated is the prophetic and apostolic scriptures of the Old and New Testaments. (Concordia Formula I, Introduction p. 517.)

b. God's written Word is the only Christian principle of knowledge.

"God's Word shall establish articles of faith and no one else, not even an angel." (Schmalkaldic Articles II, Art. 2. p. 303.)

c. God's word is always to be taken literally and not to be understood inauthentically without compelling reasons.

"We are therefore obliged not to interpret and interpret these words of the eternal, true and almighty Son of God, our Lord, Creator and Redeemer JEsu Christ, as figurative, alien speeches, as they seem to be according to our reason, but to accept the words as they are, with simple faith and obedience, as they read, in their proper, clear understanding, with simple faith and guilty obedience, and let us not be turned away from them by any objection or human contradiction, spun out of human reason, however lovely they may seem to reason." (Concordienf. II, art. 7. p. 656.)

d. God's Word is to be interpreted from itself, not from reason, tradition or new revelations.

"There is no other interpreter of the words of Jesus Christ so faithful and certain as the Lord Christ Himself. (Ibid. p. 657.)

II.

Man by nature has no free will in spiritual matters and therefore can contribute nothing to his conversion.

"Against these two parts the pure teachers of the Augsburg Confession have taught and argued that man is so corrupted by the fall of our first parents that in divine matters, concerning our conversion and salvation, he is by nature blind when God's Word is preached, He does not understand it, nor can he understand it, but considers it foolishness, and does not draw near to God by himself, but is and remains an enemy of God until he is converted, believes, is born again, and is renewed by the power of the Holy Spirit through the preached and heard word out of pure grace, without any action on his part." (Ibid. Art 2. p. 588. f.)

"Therefore, this is vain error and blindness against this article, which the school theologians have taught, namely, ... that man has a free will to do good and to leave evil, and again to leave good and to do evil." (Schmalk. Article III, Art. 1. p. 310. f.)

III.

According to his human nature, divine attributes are realistically imparted to Christ through his personal union with the Godhead.

"Therefore we also believe, teach and confess that not a pure man suffered for us, died, was buried, went to hell, rose from the dead, went to heaven and was seated in the majesty and almighty power of God, but such a man, whose human nature has such a deep ineffable union and fellowship with the Son of God that it is one person with Him. ... Therefore, we believe, teach and confess that the Son of Man is "rsulit" at the right hand of the Almighty Majesty and Power of God, that is, exalted in fact and truth according to human nature, because he was taken up into God when he was conceived by the Holy Spirit in the womb, and personally united his human nature with the Son of the Most High. What majesty he had after the personal union, and yet expressed himself in the state of his humiliation, and the cause truly increased in all wisdom and grace with God and men; Wherefore he did not display such majesty at all times, but when it pleased him, until after his resurrection he wholly laid aside the form of a servant, and not of nature, and was placed in the full use, revelation, and manifestation of the divine majesty, and so entered into his glory, that now not only as God, but also as man, he knows all things, is able to do all things, is present to all creatures, and holds under his feet and in his hands all things that are in heaven, on earth, and under the earth." (Concordienf. I, Art. 8. p. 546. f.)

IV.

Christ has already completely reconciled the whole world to God.

"God has decreed in His purpose and counsel: 1. That the human race may be truly redeemed and reconciled to God through Christ, who by His innocent obedience, suffering and death has earned for us righteousness in the sight of God and eternal life.... Therefore, if we want to consider our eternal election useful for salvation, we must be firm and firm in all our ways, so that, as the preaching of repentance, so also the promise of the Gospel goes universally, that is, over all men. Luk 24." (Concordia II, Art. 11. p. 707. 709.)

V.

a. Christ's merits and benefits are communicated to men through the means of grace, Word and Sacraments, alone and truly.

"That God in his purpose and counsel hath ordained: ... 2. That such merits and benefits of Christ should be presented, offered, and distributed to us through his Word and Sacrament." (Ibid. p. 708.)

"In these matters concerning the oral, outward word, it is to be firmly insisted that God does not give His Spirit or grace to anyone without or with the preceding outward word.... Therefore, we should and must insist that God does not want to deal with us human beings except through His external Word and Sacrament. But everything that is praised by the Spirit without such Word and Sacrament is the devil." (Schmalk. Art. III, Art. 8. p. 321. 322.)

b. The gospel is not a mere proclamation, but at the same time an offering and sharing of the grace of Christ.

"Again, the gospel is such a sermon, which shows and gives nothing else but grace and forgiveness in Christ." (Concordienf. Art. 5. p. 635.)

c. Private absolution is the gospel addressed to individuals and the offering and bestowal of forgiveness of sins on the part of God.

"The people are diligently taught how comforting the word of absolution is, how highly and precious absolution is to be esteemed; for it is not the voice or word of the present man, but the word of God, who forgives sin. For it is spoken in God's stead and by God's command. Of this command and power of the keys, how comforting, how necessary it is to the troubled conscience, is taught with great diligence; to this end, how God requires us to believe this absolution, no less than if God's voice should shout from heaven, and cheerfully comfort us with it, knowing that by such faith we obtain forgiveness of sins." (Augsburg Confession Art. 25. p. 53. f.)

"It cannot be denied by the adversaries that ours are of the absolution, of the keys, thus Christian, right, pure ge-.

The Apology is based on the words preached, written, and taught in the Apology, so that many afflicted and challenged consciences may receive great comfort from it, after they have been clearly instructed in this necessary matter, namely, that it is God's commandment, that it is the right custom of the Gospel, that we believe in absolution, and that we certainly believe that sins are forgiven us through Christ without our merit, and that we are reconciled to God as truly as if we heard a voice from heaven, when we believe in the word of absolution. (Apology, Art. 11. p. 165.)

"The power now of the key, to you proclaims the Gospel to us through absolution. For the word of absolution proclaims peace to me and is the gospel itself." (Apol. Art. 12. p. 172.)

d. Absolution requires faith, and faith alone receives what it offers and gives; neither it nor any means of grace works *ex opere operato*.

"That the word of absolution cannot be received except by faith alone is proved by Paul in Romans 4, where he says that no one can grasp the promise of God except by faith alone. Absolution is nothing else than the gospel, a divine promise of God's grace and mercy 2c. Therefore, it cannot be had or obtained except by faith alone. For how can the word of absolution be useful to those who do not believe it? But if they do not believe in absolution, what is it but to prove God false? Because the heart wavers, doubts, considers it uncertain that God has promised. Therefore it is written in 1 John 5:10: 'He that believeth not God maketh a lie, because he believeth not the testimony which God beareth of his Son.'" (Apol. Art. 12. p. 177.)

"We must freely condemn all the *scholasticorum*, and punish their error in teaching that those who use the sacraments badly, if they do not set *obicem*, obtain God's grace *ex opere operato*, if the heart then has no good thought. This, however, is a Jewish error.... That is why we also say that faith belongs to the proper use of the sacraments.... And we speak here of faith, since I myself certainly believe that my sins are forgiven, not only of *fide generali*, since I believe that there is a God.... Augustine says straight against this (against the teaching of the scholastics) that faith in the use of the sacrament, not the sacrament for God, makes us pious." (Apol. Art. 14. p. 204. 205.)

VI.

a. Faith alone makes righteous and blessed, this is the main article of the whole Christian religion.

"In the fourth, fifth, and sixth articles, and afterwards in the twentieth, the adversaries condemn our confession that we teach that believers obtain forgiveness of sins through Christ without any merit by faith alone, and they reject both of these things very bluntly: first, that we say no to men being forgiven of sins by their merit; second, that we hold, teach, and confess that no one is propitiated to God, no one obtains forgiveness of sins, except by faith alone in Christ. But since such a dispute is over the highest, most noble article of the whole Christian doctrine, so that much depends on this article, which also serves for a clear, correct understanding of the whole Holy Scripture, and shows the way to the ineffable treasure and the right knowledge of Christ alone, and also opens the door to the whole Bible alone, without which article no poor conscience can have a right, constant, certain consolation or recognize the riches of Christ's graces: We ask, then, that Your Imperial Majesty will hear of this great, brave, highly important matter according to necessity and graciously." (Apol. Art. 4. p. 86. f.)

b. If faith is of the right kind, man becomes a new man of heart, courage, mind and all powers, he purifies the heart and is active through love and good works.

"As Luther writes in the preface to the epistle of St. Paul to the Romans: 'So faith is a divine work in us, which transforms us and makes us new of God, and kills the old Adam, makes us completely different people, in heart, courage, mind and all powers, and brings the Holy Spirit with it. Oh, there is a living, busy, active, powerful thing about faith, that it is impossible that it should not work good without ceasing. Neither doth he ask if there be good works to be done; but before he is asked, he hath done them, and is always doing them. But he who does not do such works is a faithless man, groping and looking about for faith and good works, and knowing neither what faith nor good works are, yet wishing and prating much about faith and good works. Faith is a He is so sure of God's grace that he would die a thousand times over. And such confidence and knowledge of divine grace makes one cheerful, defiant, and joyful toward God and all creatures, which the Holy Spirit does in faith; therefore man becomes willing and joyful without compulsion to do good to everyone, to serve everyone, to suffer all things, to love and praise God, who has shown him such grace; so that it is impossible to separate works from faith, yes, as impossible as 'burning' and 'shining' can be separated from fire.'" (Formula of Concord, II, Art. 4. p. 626. f.)

VII.

Good works are only those commanded by God, if they are done in faith.

"Fasting serves to tame the old Adam; soon reason falls on it and makes a work out of it that reconciles God, as Thomas writes: Fasting is a work that lies. To wipe out guilt against God and to prevent it from happening again. These are the clear words of St. Thomas. So these services, which are very glittering, have a great appearance and a great prestige of holiness for the people ... And if people are thus deceived by such a great and splendid appearance of holiness, then innumerable folly and mischief follow from it, namely that Christ's knowledge and the gospel are forgotten and that one puts all trust in such works. Moreover, through such hypocritical works, the true good works that God demands in ten commandments are completely suppressed (which is terrible to hear). For the works must be called only spiritual, holy, perfect life, and are then far outweighed by the right, holy, good works, since each one is obliged to walk according to God's commandment in his profession, to rule diligently and faithfully, to keep the fathers of the house, the married people, wife and child, and servants in Christian discipline. Item, as a maid, a servant is obliged to serve his master faithfully. The same works are not considered divine, but worldly beings, so that many people have a heavy conscience about them. For it is ever known that some have left their princely state, and some their married state, and have gone into monasteries to become holy and spiritual." (Apology, Art. 15. p. 210.)

VIII.

a. Baptism works regeneration and gives eternal blessedness to those who receive it in faith.

"Now you see how precious and valuable baptism is to be held, because we obtain such unspeakable treasure in it, which also indicates that a bad thing cannot be pure water. For pure water could not do this, but the word does, and that (as said above) God's name is in it. But where God's name is, there must also be life and blessedness, so that it is called divine, blessed, fruitful and gracious water: for through the word it receives the power that it is a bath of regeneration, as St. Paul also calls it in Titus 3. 3 But when our clever ones, the new spirits, say that faith alone makes us blessed, and that works and external things do nothing to it, we answer that nothing does anything in us except faith, as we shall hear further. But the blind leaders do not want to see that faith must have something to believe in, that is, to hold on to and to stand and stand on. So then faith hangs on the water and believes that baptism is in it, in which there is true blessedness and life, not through water (as has been said enough), but through the fact that God's word and order have been imparted to it, and His name is stuck in it. If I now believe such things, what else do I believe, but in God, as in him who has given and planted his word in it, and who has provided for us this outward thing, in which

we might lay hold of such treasure? Now they are so great that they separate faith from the thing to which faith is attached and bound, even though it is external. Yes, it should and must be external, so that it can be grasped and understood with the senses and thus brought into the heart, just as the whole gospel is an external oral sermon. Summa, what God does and works in us, he wants to work through such an outward order. Where he speaks, and indeed where and by what means he speaks, faith should look to and abide by. Now we have here the words: He that believeth and is baptized shall be saved. To what are they spoken but to baptism, that is, water taken in God's order? Therefore it follows that whoever rejects baptism rejects God's word, faith and Christ, who instructs us and binds us to baptism". (Large Catechism IV. p. 489. f.)

b. By sinning against conscience, the grace of baptism is lost.

"But since the baptized have acted contrary to conscience, have allowed sin to reign in them, and have thus grieved and lost the Holy Spirit in themselves, they may not be baptized again, but must be converted again. (Ibid., Art. 2. p. 605.)

c. Baptism remains firm on God's part even if a person falls, so through repentance he can and should return to it.

"St. Jerome wrote: 'Let repentance be the other tablet, that we may swim out and come over, after the ship is broken, wherein we step and sail over, when we come into Christendom/Thereby the custom of baptism is now taken away, that it can profit us no more.' Therefore it is not rightly spoken or ever rightly understood; for the ship breaks not, because it is (as said) God's order and not ours, but this happens well, that we slip and fall out; but if anyone falls out, let him see that he swims again to it and holds to it, until he comes in again and walks in it, as he began before." (Large Catechism, IV. p. 497.)

IX.

In Holy Communion, the true body and blood of Christ are truly present, served under the bread and wine, and partaken of with the mouth by the worthy and unworthy, by the former for the remission of sins, by the latter for judgment.

"Even Dr. Luther, who understood the right actual opinion of the Augsburg Confession for others and constantly remained and defended it to the end, recently before his death in his last confession echoed his belief in this article with great zeal in the following words, as he wrote thus: I count them all in one cake, that is, for sacramentarians and revelers, as they also are, who do not want to believe that the bread of the Lord in the Lord's Supper is his true natural body, which the ungodly or Judas receives just as verbally as St. Peter and all the saints. Peter and all the saints: whoever does not want to believe this (I say), let him leave me alone and hope for no communion with me; nothing else will come of it! From these explanations, every man of understanding who loves truth and peace, but especially from Dr. Luther, as the most distinguished teacher of the Augsburg Confession, explanation of what the actual opinion and understanding of the Augsburg Confession has always been in this article, can hear without doubt." (Concordf. II, art. 7. p. 653.)

X.

a. Christian freedom includes freedom from Jewish ceremonial and police law.

b. By virtue of his Christian freedom, a believer in the New Testament is no longer bound to any Sabbath day.

"One must keep in Christianity the doctrine of Christian freedom, namely that the bondage of the law is not necessary for justification, as St. Paul writes in Gal. 5, 1: 'Stand therefore in liberty, that Christ may set us free, and be not again bound in the bondage of the yoke: for it must ever be kept the most noble article of the gospel, that we obtain the grace of God by faith in Christ without our merit, and not by service instituted of men. What then shall we think of Sunday and such other church ordinances and ceremonies? To this ours give this answer, that the bishops and parish rulers may make order so that it may proceed properly in the church, not so that they may obtain God's grace, nor so that they may do enough for sin, nor so that they may bind the consciences to keep such necessary worship, and consider it sinful if they break it without offense.... Thus is the order of the Sunday, of the Easter celebration, of the Pentecosts, and of the like celebration and manner. For those who think that the ordinance of Sunday is established as necessary for the Sabbath are very much mistaken. For the Holy Scriptures have abolished the Sabbath, and teach that all ceremonies of the old law may be abated after the opening of the Gospel, and yet, because it was necessary to decree a certain day, that the people might know when to come together, the Christian Church decreed Sunday for this purpose, and was the more pleased and willing to make this change, so that the people might have an example of Christian liberty, that it might be known that neither the keeping of the Sabbath nor any other day was necessary.'" (Augsburg Conf. Art. 28. p. 67.)

XI.

a. The church in its proper sense is the invisible totality of all true believers in Christ.

"That we may be sure, not doubting, but firmly and wholly believing, that there is actually a Christian church up to the
That we also do not doubt that a Christian church lives and is on earth, which is Christ's bride, although the ungodly multitude is more and greater; that the Lord Christ also works daily here on earth in the multitude which is called church, forgiving sin, answering prayer daily, refreshing His own daily in temptations with rich, strong consolation, and always directing them again: thus the precious article is set in faith: I believe in a catholic, common, Christian church', so that no one may think that the church, like another external policy, is bound to this or that country, kingdom or estate, as the pope of Rome wants to say; but that it certainly remains true that the multitude and the people are the true church, who now and then in the world, from the going out of the sun to the going down, truly believe in Christ, who then have One Gospel, One Christ, One Baptism and Sacrament, are governed by One Holy Spirit, even though they have different ceremonies." (Apol. Art. 7. p. 153. f.)

b. The marks of this church are pure doctrine and unadulterated sacrament.

"It is also taught that there must always be and remain one holy Christian church, which is the assembly of all believers, where the gospel is preached purely and the holy sacraments are administered according to the gospel." (Augsburg Conf. art. 7. p. 40.)

c. Church fellowship is to be maintained only with those who agree on all articles of faith.

"In this way the churches will not condemn each other because of inequality of ceremonies, since in Christian liberty one has fewer or more of them, if they otherwise agree with each other in doctrine and all the articles thereof, also in the right use of the holy sacraments." (Concordf. II-, Art. 10. p. 703.)

XII.

a. The church has the duty to administer church discipline and therefore to banish stiff-necked false spirits or sinners.

"The small, that is, the right Christian ban is that manifest, stiff-necked sinners should not be allowed to come to the sacrament or other communion of the churches until they mend their ways and avoid sin." (Schmalk. Art. III, Art. 9. p. 323.)

b. The supper guests must first be interrogated.

"Confession has not been abandoned by the preachers of this part. For it is our custom not to administer the sacrament to those who have not first been interrogated and absolved. (Augsburg Conf. Art. 25. p. 53.)

b. The ignorant are not to be admitted to Holy Communion.

"This sermon (of the Catechism) is arranged and begun to be an instruction for children and the simple, which is why it is also called Catechism in Greek from ancient times, that is, a children's teaching, so that every Christian should know in case of need, so that whoever does not know this could not be counted among the Christians and could not be admitted to any sacrament". (Great Cat. 2. Dorr. p. 380.)

XIII.

The power of the keys is not a privilege of ordained preachers, but a power of the whole believing church, which has it originally and directly.

"About this it must be confessed that the keys do not belong to one person alone, but are given to the whole church, as this can be proven with certain light and certain causes. For just as the promise of the gospel certainly and without means belongs to the whole church, so the keys belong without means to the whole church, since the keys are nothing else than the office by which such promise is communicated to everyone who desires it; just as it is in the work for eyes that the church has power to ordain church servants. And Christ says in these words: What ye shall bind,' 2c., and signifies to whom he hath given the keys, that is, to the

churches: "Where two or three are gathered together in my name" 2c. Item, Christ gives the highest and last judgment of the churches, saying: 'Sags of the churches.'" (Schmalk. Art. Appendix I, p. 333.)

XIV.

a. The preachers do not form a special holy priesthood in relation to the laity.

"Gabriel, among other reasons why the laity is not given both forms, also puts this one: there must have been a sub

He says that there must be a difference between priests and laymen. And I think it is the greatest and most noble reason why they hold so firmly today, so that the priesthood seems holier than the laity; now that is a human thought; what it is based on is to be assumed. (Apol. Art. 22. p. 233.)

b. The Pastoral Office is nothing but a divinely appointed office of service to the Church.

"Thus, *liturgia* graphically means an office in which one serves the community; this is well suited to our doctrine, that the priest serves as a common servant to those who want to communicate, and administers the holy sacrament". (Apol. Art. 24. p. 267.)

c. The calling of preachers is a right of the congregation they are to serve, the ordination only a confirmation of this calling and only an apostolic-ecclesiastical foundation.

"You are the royal priesthood" (1 Pet. 2, 9.). These words actually refer to the true church, which, because it alone has the priesthood, must also have the power to elect and ordain ministers. The common custom of the church also testifies to this. For in former times the people elected parish priests and bishops; for this purpose the bishop sat in the same place or in the vicinity, and confirmed the elected bishop by laying on his hands, and at that time the ordination was nothing else than such confirmation." (Schmalk. Art. Anhg. II. p. 341. s.)

XV.

The doctrine of an expected glorification of the church in a so-called millennial kingdom is contrary to several articles of the Christian faith and must therefore be rejected.

"Here are rejected some Jewish doctrines, which also appear now and then, that before the resurrection of the dead, the holy and pious will have a worldly kingdom and will destroy all the ungodly. (Augsburg Conf. art. 17. p. 43.)

"The kingdom will have no end. (Nicene Symb. p. 30.)

XVI.

The Roman pope is the Antichrist prophesied in the Scriptures.

"This piece shows tremendously that he (the pope) is the real end-Christ or anti-Christ, who has set himself above and against Christ and has exalted himself, because he does not want to let the Christians be blessed without his power, which is nothing, not ordered or commanded by God. This actually means to set himself above God and against God, as St. Paul says in 2 Thess. 2, 4" (Schmalk. Art. II. Art. 4. p. 308.).

In addition to these theses, the conference also discussed the following topics: Why is the establishment of parochial schools so necessary and what steps are to be taken in regard to them? What is to be done to find the many English-speaking Lutherans who have migrated from the East to the West and who are scattered here, to provide them with the means of grace, and to gather them into orderly congregations? How to find preachers for these scattered dwellers and for the gathered ones? Among the results of these negotiations is the fact that two young men soon agreed to enter our seminary in St. Louis for the purpose of preparing them for the ministry in the English Lutheran Church, and that the present English Lutheran pastors, who had already been promised honorable dismissal by their synods in such a case, decided to meet in a standing "English Lutheran Conference of Missouri" representing their congregations, and for this purpose drafted a constitution for the same, which is now to be submitted to the congregations concerned for confirmation.

Where possible, the English minutes kept by Prof. Schmidt and accepted as correct by all members of the preparatory conference will appear in full in print as soon as possible.

On the 12th Sunday after Trinity, which fell in the days of the Conference, he preached early on in a church that had been reserved for the few

German service, Prof. Walther preached a sermon in German on Apost. 16, 20-34., Pastor Meppisch in the afternoon in an English service an English sermon on 1 Joh. 1, 7. In the final service on 20 Aug. Pastor Räder preached on Ephes. 2, 19. 20. again in English.

May it please God to continue to bestow His gracious blessing on this small blessed beginning of united care for the English-speaking children of our Church scattered in the West. May everyone who loves our Zion ask this of the Father of mercies in the name of Jesus. Amen. W. [Walther]

To the ecclesiastical chronicle.

Papist Politics. In the August 8 "Catholic Church Gazette," a Catholic recommends Greeley for the presidency, saying, among other things, "Greeley had his daughters educated by the Ladies of the Sacred Heart of Jesus and one of his daughters has become a Catholic ... Greeley is no enemy of Catholics But what is to be expected from Grant, the Catholic-hater, and from his dyed-in-the-wool Methodist half, if he reusirts this time? Nothing else, than the Russian knout. One may only soon experience an imitation of the Reichsraths-Spectacle and a Bismark fusillade. ... Did Grant also have his children educated in a Catholic institute? He is, on the contrary, the first President who refused to give the prizes at the Jesuit College of Georgetown; whereas this has been done before at every prize-giving since the institution has existed, by former Presidents, as well as by Lincoln, who had his sons educated there." This is Papist politics! W. [Walther]

At the end of last year, the **Kingdom of Saxony** counted 2,484,075 Lutherans, 53,642 Roman Catholics, 9347 Reformed, 3358 Jews, 3015 German Catholics, 554 Greek Catholics, 452 Episcopalians and 1041 adherents of other sects. The number of Wends is 52,097.

Oldenburg. Here, there is a serious shortage of candidates. Where, for example, 17 candidates applied for positions in 1853, there are now only three. How sad the situation is, especially in the capital, can be seen, among other things, from the fact that in the city of Oldenburg, out of approximately 12,000 parishioners, including 202 confirmands, only 1024 communicated last year. The greater the shortage of candidates in Germany, the more necessary it is that the congregations in America do not rely on Germany, but do everything they can themselves to train the preachers we need. W. [Walther]

In Bavaria, rationalistic Protestants are now so active in pouring out their poison of unbelief that the Oberconsistorium felt compelled to send out a pastoral letter to the preachers on July 5, warning them and exhorting them to stand firm on God's Word and the church confession. Certainly an example worthy of imitation. W. [Walther]

How one is ashamed of the Kreuz in Germany and would like to remove it to please the Jews. In the Allgemeine Ev.-Luth. Kirchenzeitung we read the following: In Insterburg, a city of 14,000 inhabitants, the city councillors have passed a most characteristic resolution. In response to a petition signed by only 41 inhabitants, the

two respected Israelites in connection with some agitators, they passed the resolution by 16 votes to 3 (the two Jewish members wisely abstained from the vote) to request the magistrate to have the creed erected on the front seat of the new girls' school removed again as "a symbol not appropriate to today's views"! However, the government of Gumbinnen, in its capacity as a school supervisory authority, has made it the duty of the magistrate to object to the execution of this decision of the town council; for since the erection of the creed gave the institution the stamp of an essentially Christian character, it would have to see in its removal "an unjustified demonstration against the Christian character of the public school in general". - God bless the Christian magistrate for this. Unfortunately, there are even Lutherans here who are ashamed of the Kreuz and immediately think that one wants to make them Catholic if one puts a Kreuz on the Kirchthum or a Crucifix on the altar.

W. [Walther]

A miraculous relic. The Allgemeine Ev.-Luth. Kirchenzeitung reports the following: In Mosul or Diarbekir, the slipper of Mohammed has recently been found, and is now being transported with great solemnity to Constantinople by order of the gate, in order to be kept in the treasury with the other prophet relics located there. On his journey, as the "Turquie" reports in its number of May 2, according to the official gazette of the General Government of Trapezunt, many miracles accompanied the holy slipper, all of which are confirmed by eyewitnesses and credible reporters.- What will the pope say to the fact that the Turk so nastily interferes with his business and makes opposition? Because what will the people say now? They will say: if the slippers of Mohammed do not prove that Turkishness is from God, then the alleged miracles of the papal relics do not prove that the papacy is from God. W. [Walther]

Freemasonry. As of July 1, the Royal-York Masonic Lodge in Berlin has decided to admit Jews as Freemasons, whereas up to now they have only been admitted in Hamburg, Leipzig, Frankfurt and a few other places in Germany. The Grand National Lodge, whose protector is the Emperor and whose Master of the Order is the Crown Prince, however, wants to keep the Jews out for the time being.

Preliminary obituary.

On Aug. 25, our dear brother Pastor A. Wüstemann died blessedly in the Lord after a long and severe illness in Collinsville, Ill. Two days before, Pastor F. W. Eisenbach was suddenly and unexpectedly called home by the Venerable Illinois Synod, having just returned from a funeral.

Church News.

After Mr. Joh. Catenhusen, from the practical seminary at St. Louis, had received and accepted a regular profession from the Lutheran congregation of St. John at Morrisania, Westchester County, N. I., he was ordained and inducted into office on the eleventh Sunday after Trinity Sunday in the midst of his congregation by the undersigned with the assistance of the Rev. S. Keyl.

The Lord be with him and his congregation!

. G. C. Holls.

Address: Rev. ck. Oateullugen, Lox 170- Llorrsunia, V7sstollss1er 60th, X. V.

On the 10th Sunday after Trinity, the 4th of August, the German ""--Lutheran St. John's congregation in and near New London, WiS., along with a branch in Town Liberty, Outogamie County, which I had helped to serve in the manner of my departed predecessor, the faithful Pastor I. N. Beyer, after many vain efforts to obtain a pastor of my own, had the joy of seeing the candidate Mr. Johann Lauritzen, called from our seminary to be their preacher and pastor, ordained and introduced by me in their midst by order of the honorable Vice-President, Pastor Link. Unfortunately, none of the officemates could assist.

May the merciful God also give His rich blessing to this servant of His for the sake of Jesus Christ!

I. L. Daib.

Address: Rev. Ruurt^en, Lox 182- Xev Ronäon, 'How.

Mr. H. Bruer, Candidate of Theology, who began his studies in Hermannsburg and completed them in the Concordia Seminary in St. Louis, passed the prescribed examinations and received and accepted a regular profession from the Lutheran congregations in Wallace, Marlborough and Howick, was solemnly ordained by me on the ninth Sunday after Trinity by order of the Reverend Presidium of the Eastern District with the assistance of Pastors Linsenmann and Lohrmann and inducted into his office.

May our faithful Lord and Savior Jesus Christ grant this dear brother spirit and grace to bring him a rich harvest in his eternal scrubbing to collect!

H. Succop.

Address: Rev. Il. Lruer,
Lilple^, Rertll Oc>., Ontario, Oan.

Last year, at the request of the venerable Minnesota Pastoral Conference, the candidate Mr. A. Cämmerer was called to the congregation of Pastor C. Schulze as an assistant preacher, so that he could expound and minister the Word of God to the German Lutherans who had settled in the distant regions of our state and could not be reached by the Lutheran pastors standing here. Now, however, with the approval of the Pastoral Conference, he has resigned from this sphere of activity. However, since the spiritual need of our countrymen here has by no means diminished, but rather increased, because the immigration from Germany as well as from the old states is very great and for the most part turns to the more distant regions, which are still sparsely populated, the above-mentioned Pastoral Conference has not dropped its plan, but has sent a request to the congregation of the undersigned in Waconia, Carvcr County, Minn, to appoint an assistant preacher, whose principal duty it would be to seek out and minister to the preacherless localities and families which he could reach, - to which request the said congregation has gladly responded, so that now, by God's grace, in the person of Mr. Candidate Heinrich Vetter, after he has accepted this appointment, we have a man who will hopefully meet all requirements. He was ordained and initiated by me on the Sunday after Trinity, July 28, in the presence of the Reverend Presidium of the Northern District, and already on July 30 he started a missionary journey to the northwest of our state, namely to the counties of Todd, Douglas, Otter Tail and the settlements on the Ned River and the upper Minnesota River.

May the Lord God grant him his Holy Spirit, that he may pursue every single family, even every single soul, in order to win them for God and his Word, and that he may overcome all difficulties and adversities of his ministry in humility and patience, so that the glory of our Lord JEsu Christ may be promoted through him!

W. Friedrich, Pastor.

Address: Rev. 8th Cousin,
^Vaenonia, Oarver Oo., Linn.

On the eleventh Sunday after Trinity, at the request of the Presidency of the Western District, Candidate Christian Maurer, who was prepared from our practical seminary in St. Louis to assume the sacred office of preacher, and who, after passing his examination, was "called" by the newly formed Lutheran congregation in

Wabash County, Ill, was buried in the midst of it, with the obligation of reading all the Confessions of our dear Lutheran Church, by the undersigned and the assistant preacher.

The church has been solemnly ordained and inducted into office by Pastor Mohr.

A part of this congregation consists of former members of one of our old blessed congregations at Fort Wayne and they form a mission congregation at this place, which has to solve an issue against the Germans living around and migrating here from the Lutheran church.

May the Archpastor of the Church give much grace and blessing to his underpastor! F. R. Tramm.

Address: Rev. Oll. Mseurer,

Box 134. ors^viUe, "Willite Oo., Ill.

Church consecration.

(Delayed.)

On Sunday Judica, March 17, 1872, the newly built Främekirche der St. Paul Lutheran Gemeinde in Town Berlin, Marathon Co, Wis. was dedicated in the name of the Triune God.

The congregation gathered at their former meeting place, the schoolhouse, where the undersigned, based on the words of Psalms 7, 9, spoke a few words of farewell. Afterwards we went to the new church singing the hymn "Ach bleib mit deiner Gnade". Here Pastor Ch. Markworth preached on Gen. 28, 16.17. It was a day of joy for us, in which 300 to 400 people participated, some of whom had come from great distances. May God always let us enter with joy and leave with peace!

W. Hudtloff.

Display and request.

On behalf of the local supervisory authority, the undersigned announces to the dear congregations of our Synod that, after the examination carried out had shown that, due to the climatic conditions here, there was no reason to fear any detrimental influence on the health of the students, the aforementioned authority has started the extension of our college building, which was approved by the venerable Synod, and that it is therefore to be hoped that all work will be completed in the first days of the coming month, so that already with the beginning of the new school year the distribution of the students into the new, appropriate rooms can take place.

Therefore, all parents who wish to entrust their sons to our institution should notify the director of the institution as soon as possible in view of the above.

At the same time, the dear communities are asked to show their love by making further contributions to the building fund, since the latter is exhausted due to the many claims made on it at the time, and yet still has necessary demands to fulfill.

Fort Wayne, August 15, 1872.

Phil. Firtchmann.

Proceedings of the First Assembly of the Edaag. Lutheran Synodal Conference of North America at Milwaukee, July 10-16, 1872.

This report has just left the press. It contains on 75 pages the opening sermon and a detailed protocol of the negotiations 1. about our task towards the English population of our country, 2. about the doctrine of justification, 3. about inner mission, etc. Especially the negotiations about justification (on pages 20-68) should give the report a not insignificant value, since this sweet doctrine of the heart is not treated dryly in a doctrinal-theological way, but in a practical way, so that everyone who desires something for his soul's salvation will find abundantly what he is looking for. Members of our Synod can obtain the report through our agent M. C. Barthel and his Commission for 20 Cts. per piece. W,

To the message.

The first edition of the fifteenth synodal - report of the All- common German Ev.-Luth. Synod of Missouri, Ohio and other states is out of print; a second will be published shortly.

Since many have already been supplied with copies by the booksellers within our synod, and I therefore do not know who has not yet received a report, I would be very grateful if those who have would let me know. - The price is 30 Cts, with postage 35 Cts.

M. C. Barthel.

Notification.

At the request of the Colloquents of the Venerable Synod of Missouri to the Synod of Minnesota, notice is hereby given that the reports of the associations of the latter are in print and may be obtained from the undersigned. The price is 20 cts. each.

St. Paul, Minn.

I. H. Sieker.

Two LutherLusts

in life size of Plaster of Paris and finely polished, one for the Concordia Seminary here, the other for the Concordia College in Fort Wayne, Ind., received as a welcome gift from Mr. H. Reif, bookseller in Detroit, Mich. F. W. Walther.

For lovers of such carpentry, school and church ornaments, it should be noted that the piece can be obtained at \$7.00. through the aforementioned.

D. O.

Announcement.

The r". - Lutheran congregation zum heil. Kreuz in St. Louis has nominated the Rev. H. W. Diederich as a candidate for the professorship in Fort Wayne which was vacated by the resignation of Prof. Lange...;

St. Louis, August 28, 1872."

Th. Brohm, currently secretary of the electoral college.

Conference - Displays.

, The general Rock Island - Peoria Conference will assemble, God willing, September 24-26, at Hampton, Rock Island Co, Ill.

Those members who cannot come are asked to inform the undersigned.

L. Winter, Secretary.

The Buffalo Districts Conference will, God willing, hold its meetings this year at the residence of Mr. Pastor Her at Martinsville, Niagara County, N. I., from the 10th to the 17th of September in the morning. - Theses on predestination, on fire and life insurance, and on the question, "What is moral law?" are to be presented as objects of discussion. "

The Lockport train, leaving Buffalo at 4 o'clock in the afternoon, will stop at Sawyer's Creek, where the brethren intend to dismount.

A. Weisel, Secretary.

The Michigan Preachers' and Teachers' Conference will meet, God willing, at Saginaw City, Michigan, from the 10th to the 14th of October.
F. Böling, Secretary.

The Northern Districts Conference of the Lutheran Synod of Illinois a. St. will assemble, God willing, at the congregation of the Rev. I. T. Bötticher at Mount Pulaski, Logan County, Ill, on the 18th and 19th of September.

Subject of the discussion: Theses on the doctrine of Holy Communion. Holy Communion. G. Baumann, secretary.

The Southern Districts Conference of the Lutheran Synod of Illinois a. St. assembles, beloved of God, on the 10th and 12th day of September, at the congregation of the Rev. F. Wolbrecht, at Okawville, Washington Co. Ill.

The pastors of the honorable synods of Missouri, Ohio and others are kindly invited by the conference to take part in the negotiations.

Continuation in discussion of the theses "on the relationship of divine grace to human freedom" will be the main subject of the negotiations.

Visitors to the conference are to travel by St. Louis and Southeastern Rail-Road to Okawville Station, where cars will be waiting to pick up guests the day before the conference. I. C. Noll, Secretary.

Entered the caste of the Northern District:

To the Synod Debt Redemption Fund: Jubilee Collecte of the Drceinigkeits-Gemeinde in Milwaukee \$32.50. Of the congregation in Kirchbayn \$5.35. Gem. in Cedar Creek \$4.00.

For poor students in Addison: For John Beyer wedding collecte at H. A. W. Barkow \$5.40.

To the Hospital in St. Louis: From the Gem. in Cedarburg \$4.60.

For inner mission: mission hour coll. by Past. Lochner \$31.37. Mission Feast-Coll. in Town Sherman \$47.75. Childbirth-Coll. by C. Höschele in Lake Ridge \$2.00. By Past. Präger by H. Hassel, thank offering for happy delivery, \$5.00.

On the Hermannsburg Mission: Bonden both Lutheran congregations in Watertown \$4.77.

On the emigrant mission in Baltimore: Von N. N. in Racine \$1.00. Frau Wirth there \$1.00. Wilh. Kern in Frankenmuth \$2.00. Past. Müller's Gem. in Amelith \$2.50.

For poor students in St. Louis: From Mrs. Wirth in Racine \$1.00. N. N. in Grafton \$5.00. Kindtauf-Collecte there at N. N. \$1.00.

To the widow's fund: Wedding coll. at C. H. Franz \$5.00. From Mrs. N. N. in Past. Lvbrrs Gem. in Milwaukee \$5.00. Wedding coll. at W. Wilde's in Freistatt \$5.00. Thanksgiving offering by N. N. in Daüas, Mich. \$2.00. By Past. Müller's Gem. in Amelith \$6.00.

Regular contributions of Messrs: Hattstädt, Bernthal, Schneider, Horst each \$2.00, Duborg, I. F. Müller each \$4.00. Teacher S. Riedel \$4.00.

To the orphanage near St. Louis: Collected at the silver wedding of W. Laitsch in Milwaukee \$4.00. By Past. Hattstädt by I. Meyer \$5.00. By the comm. in Cedar- burg \$4.45. Comm. in Grafton \$6.15. By Past. Sievers by Br. Keith in Frankenlust \$3.00.

On the emigrant mission in New York: From Past. Aulich's Gcm. in Howards Grvve, Wis. \$8.50. Collected at G. Trenriaae's silver wedding \$5.00. From Past. Strasen's gem. in Watertown \$28.88. From Past. Wambsganß' upper immanuels - Gcm. \$12.32, whose lower Jmm. - Gem. \$7.63, whose St. Peter's Gem. \$3.25. Of Trinity's Gem. in Sheboygan \$7.50. Mission Festival Collecte in Town Sherman \$47.75. Of Past. Plehns Gem. in Lake Ridge \$3.08. From Women's Association in Racine \$5.00. From K. Schroeder \$1.00. N. N. there 50 Cts. Pentecost coll. in Past. Müllers Gem., Amelith \$6.00.

For Past. Brunn's Anstalt: From Past. Werfelmann's community in Milwaukee \$6.36. Past. Markwvrths Gem. in Wyan-

dotte. Mich. in, H5.25. L. Klemm in'Sagi'naw City \$2.25. From Mission Fest coll. in Town Sherman H47.75. From Rev. Sussner's congreg. in Nichland Centre, Wis. in, P3.00. Past. Robr- lack'S Gem. in Reedsburgh, WiSc., ^6.00. From Past. Buechele'S Filial in Town XI -L1.75. S. Abraham in Frankentrost P1.0L Past. WainbSganß' Gem. O13.70.

For teachingrrqehalte: From Past. HattstädtS Gem. P17.50.

For emeriterte preachers and teachers: By Pastor Hattstädt by Wittwe M. Späth P5.00.

To the synod treasury: From Past. Schumann's congregation in Freistatt A16.00, its branch O2.50. Past. Friedrich's congregation in Waconia O10.00. Past. LöberS Gem. in Milwaukee, Pentecost- Collecte \$26.50, Jubelfest-Coll. 4-28.50. Past. Bcrnthal's Gem. in RichviUe O5.00. Gem. in Frankenmuth, Mich, Pentecostal Collecte, P28.85. Past. G. Markworth's Gem., M13. Kirchweihfest-Coll. of Gem. in Saginaw City \$19.25. Jubelfest-Coll. in Past. Fischer's Gem. in Benton ^19.00. subsequent by Past. LöberS Gem. .P2.00. by Past. Stecher \$1.00. By Past. Sievers Coll. of the Gem. on Sunday Jubilate H9.23, Pentecost Coll. D20.98z House Coll. at Engelhard's baptismal celebration P2.20, Coll. at B. Stau- dacher's wedding fcicr D13.09, by Bro. Zill O1.00. By Rev. Engelbert's Gem. in Racine P43.79. By Rev. Keller's Gem. collected at its inauguration, .P4.50, Pentecost Coll. H5.00. Of Rev. Ottmann's Gem. iu Plumouth ^7.00, in Shebovgan Falls-55.55. Past. Horst rkl.Oil, whose gem. 6.01. Past. Ahner H5.00, whose comm. in Frankentrost P18.75. St. Petcrs comm. in Dallas, Mich. 55.00. Past. Hörnicke's St. Peter's comm. in Wilson, Wis, p5.25. Past. Böling's Gem. 512.00. Ostrr-Coll. of the Gem. in Frankenmuth 522.85. From teacher Riedel there 51.00. Past. Müller in Amelith 51-50, Oster-Coll. in its parish 55.()0.

For the Heathen Mission: Don N. N. in Racine 50 CtS, Mission Fest Coll. in Town Sherman 547.75.

To the building fund: From Past. Stamms Gem. in Kirchhayn 55.05. By Past. Sievers from Bro. Keith, thank offering for happy delivery of his wife, 55.00. From H. Pound in Franken- lust 51.50, P. Pound 51.00, A. Vogel 52.00. From Past. Crull' Gem. in Grand Napids for construction of college in Fort Wayne 510-00. Gem. in Frankenmuth 520.00.

For theLutherans inArmenia: Don Past. Büchelk'S Gem. in Grafton 512.00.

For Dr. Dümling's salary: from the comm. in Town Sherman, Mich. at, 56.50. comm. in Waterford, Wis. at, 52.80, Past. Damm's Gem. in Dryden, Minn, 57.00.

For Mrs. Pastor Röbbelen: From women from the Getk in Frankenmuth 560.20.

Milwaukee, August 1, 1872. C. Eißfeldt, Kassirer.

For the Lutherans in Armenia received from Mr. F. Köhn at Sheboygan, Wis. 5'2.00; from Rev. I. M. Buehler at San Francisco, Cal. 52.00; through same from Mr. A. Richter 51-00; from Rev. G. Do'pken at New Bedford, O., 52.00; through Rev. C. G. Schuricht from his congregation at Vandalia, Ill, 510.00; by Rev. I. F. Mueller at Amelith, Mich. from his congregation, 55.00. C. F. W. Walther.

For the seminary - budget received by Mr. Past. Koren snorwegischj from his congregations 560.00; by Mr. Pastor Matthias Collecte his congregation 56.00; by Mr. Past. Brandts slkvrwcgischf parish 515.00; by the parish dc- Mr. Past. Senne 1 barrel of butter and 57.00 to defray freight; from Gottfried Merz from Hrn. Past. A. Lehmann's Gem. 6 bush. Peaches.

For poor students: By Hrn. Past. Bergt from his congregation 53.15; from N. N. in Nilcs, Ill., 5'5.00; by Mr." Rev. Krafft from his St. Johannis congregation 77 Cts, from his mission congregation in Florida 55.85, from his St. Jakobs congregation 5'2.88; from Mr. Teacher Heyder here 52.00; from Mr. Heim. Narr in Holywood, Minn. thank offering for recovery of his son 51.00; from the Bremen Women's Association 12 bust shirts and 5 pairs of stockings; from the Minerstvwner Singverein 520.00 for Fort Wayner student Julius Krause; by Prof. Brauer 544.40; from the St. Charles Virgins' Association 2 bust shirts; by Mr. Pastor Clöter on C. Stubeno's wedding 54.00; to Mr. Past. Rolfs parish from Louis Bauer 51.00. A. Crämer.

Corrections.

In the receipt of Mr. Past. H. I. Müller ("Lutheran" No. 21) it should read: for my loss due to a fire on April 9, 1872, instead of "for my fellow believers burned down on April 9, 1872." Further: 5,600 instead of "56.00."

In our last synodal report, page 99, lines 8 and 9 read: "Mr. Director Saxer, who on a previous occasion" 2c. Instead it should read: Mr. Rector Schick, who the day before re.

Changed addresses:

Lev. ^V. LeliLvivLel, lovQ Alaine, Jcmmiv L. O., Naratlion Oo., ^VIs"

O. Xlelustender, teacher,

Lox 528. look l8lan6, Ill.

Oll. Nulir^volcl, teacher

Lox 1598. lort Inä.

The "Lutheran" is published twice a month for the annual sut< scriptionprei" of one dollar and fifty cents" for the out-of-town sub, scribes, who have to prepay the same and carry da" postage. - In St. Louis each number is sold for ten cents".

Only letters containing information for the paper are to be sent to the Nr- daction, but all others containing "business". Orders, **cancellations**, monies 2c. are to be sent to the address: Ll. O. ljurtrtl, Oomer of 7t>> "NÜ l.rUA)-ettz Strevts, 8t. l'ouis. Llo, to be sent to. - In Germany, this" sheet can be obtained through **ZuftuS Raunianu'S Buchhandlung** in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio ". a. St.

Christian Friedrich Schwartz,

Missionary in the East Indies.
(Conclusion.)

The missionary's work increased day by day. He raised four national assistants and maintained them from his income. Later he had eight of them. Tirelessly he threw the Word of God into the hearts of Christians, Muhamedans and pagans, preaching and teaching sometimes in English, sometimes in Portuguese, here in Tamul, there in Persian. Even if he did not see any brilliant successes with his eyes, he did not get tired and dull. He laments, "The Hindus listen for half an hour and more, and afterwards usually say, It is all right; but who can live like that?" He met with people of all classes. He presented the reconciliation in Christ to both the noble and the lowly. The second son of Nabob or prince of Tiruchinapalli, who had the government of the country in his hands, was a zealous follower of Muhamed. It was repugnant to him in his soul that the gospel was making such great progress in his kingdom, and he sought to put a stop to it. Schwartz had several conversations with him. Once the prince came to him with a priest and said: "Let this priest also answer a question! Schwartz began: "The main question is: How shall we get rid of sin, both the punishment and the dominion of sin? The priest did not know the Persian language. The Nabob replied, "Hate and forsake anger, lust, envy, and you will become pure!" "You demand life from the dead, said Schwartz; speak once to a dead man: Walk, and see if he will walk." "What one does not do with intent," replied the latter, "will not be imputed to one." With these words he went away, not letting the word of the forgiveness of sins enter his heart. He was often hostile to the missionary. But the latter did not fear him. "For," he said, "God will know how to bring forth his holy counsel gloriously, notwithstanding all the hostility of men." Nabob's older brother was far more receptive.

This is how Schwartz worked for his Lord. Although he was very careful during the baptism, he was allowed to

St. Louis, Mo., Sept. 15, 1872, No. 24.

but add some souls to the congregation. The Evangelical Lutheran Church does not calculate its strength by numbers at all, and neither does Schwach. In 1775, when he had baptized two hundred and six pagans, he wrote: "With the great number, nothing has yet been accomplished. After he had waited quietly and devotedly for many a year, he saw lovely fruits come forth from his work. We will only tell you a few things about this.

He had been in contact for some time with a distinguished Hindu chief, who was a priest at a pagan pagoda and was held in high esteem by his countrymen. The missionary's words struck his heart from the start; but honor before men kept him from taking a decisive step. "He often made us fear," relates Schwach, "that he would become nothing more than a poor sinner stricken in conscience, and persisting in paganism against his better judgment." But he did not give him up; and behold, the youth became a new man. His relatives poured ridicule on him. His wife, a pagan, separated from him. But he put up with everything and remained faithful. Weak baptized him and gave him the name Tairianaden, i.e. the steady one. What his name proclaimed, his life realized. In the midst of his enemies he made a strong confession of Christ, and no one dared to persecute him. His faithfulness was to be rewarded already here. His wife returned to him after a year. She hovered between Christ and her idol for two years until she finally received holy baptism in faith.

Not far from Tiruchinapalli is Ureir, where a Hindu lived who had heard about Christ through an indigenous missionary assistant and had been instructed by him. He instructed him in everything that is necessary for salvation. Shortly thereafter, he left for some time to fetch his wife and old mother. The former, however, did not want to follow him. "But he and his old mother," says Schwach, "prayed heartily, and we all realized with pleasure that the Lord was with the young man. He was baptized, and received the name Sattianaden, i.e. owner of the truth. He was employed as a missionary assistant. Hatred and enmity followed him on the heels. His most bitter enemy was his brother-in-law. This once came

in front of the mission house, and violently reviled his nephew and all Christians. No one could make him calm down. By the second day, however, he had become far gentler, and after a few days he was already listening to the stories of Jesus, confessing that he had been astray all his life, and leaving his six-year-old son at the mission school. - —

In 1775, Sattianaden visited his relatives. Only one, his uncle's eighteen-year-old son, was willing to accompany him to the mission city. The latter, however, grew rapidly in knowledge and was baptized by Schwach with the name Samuel. When he returned to his home, he had to endure many sufferings. "The pagans," writes Schwach, "especially the head of the village, who is his relative, were very unwilling that he had been so bold and become a Christian. Sattianaden and our young Samuel entered their brother-in-law's house, who secretly wishes to be a Christian, but would like to be spared the cross. The catechist gave a good word of exhortation to all who live in the village, asking them to show all neighborly love to fine friend 'Samuel. But they soon forbade him not to go to the well by the wide path, but to take a detour when he wanted to fetch water, because he had now become a Pareian. Samuel answered with humble gravity: "Be calm! I want to take the detour, I don't want to step out of the wide path. Since he proved himself supple, they were ashamed of themselves and reminded him not to take the detour anymore. From then on, Samuel worked in the field during the day, but in the evening he read the gospel to his brother-in-law, sister and younger brothers, and explained it as much as he could. All the inhabitants of the village, especially the headman, were very angry about this. The unanimous decision was: he must not stay in the village; he will confuse the whole village. Samuel's brother-in-law, sisters and brothers decided to go to Tiruchinapalli. They all arrived here in great rain." In particular, the displeasure of the pagans was vented on Samuel. The catechist asked the pagans why they were so unwilling, since the young man did not harm them,

but read, pray and sing in his house? "Well," said the headman, "that is the thing that is like a fire to us.

The Lord miraculously revealed His hand to a distinguished school teacher to lead him to Himself. This man was inspired by the weak and came to Tiruchinapalli to hear more about Christ. His pagan relatives, however, became displeased with him and ordered him to avoid all contact with Christians. The schoolteacher feared them more than God. He decided to escape from Tiruchinapalli. On Feb. 14, 1772, he secretly made his escape. He could escape from the missionary, but where would he escape to in front of God? God seized him. The fugitive was already close to the gates of the city. He passed the garrison's powder magazine. Suddenly it blew up. The fugitive was almost buried alive. He had to lie there for two long days in terrible pain under the rubble. When the rubble was cleared away, he was found, barely breathing. He was taken to the hospital. Here Schwach found him, recognized him, and prayed with him. The beaten man went into himself. He saw his misery as a chastisement from the Lord, and said that this suffering had happened to him because the Lord had seen his unfaithful heart against the teacher. Recovered in body and soul, the sick man left the hospital after four months. He was baptized and given the name Abiseganaden, i.e. anointed one.

Now one more fruit of Schwach's work in Tiruchinapalli, and then enough! One day an old Hindu, who was already over a hundred years old, came to him. He had been rich before, but the war had made him a poor man. A converted Hindu had told him many things about Jesus, and since the old man still wanted to hear more, he told him to be weak. The old man did not shy away from the long, arduous journey to get bread of life. He found what he was looking for, believed, and received baptism. He was now to depart from this world; he became ill. When Schwach visited him, he said to him: "Now, priest, I am going to the kingdom of bliss; and when I arrive there, do diligently that my wife, who is also about ninety years old, may one day succeed me. Some time later he passed away. "He was buried honestly and Christianly as an old father of a hundred years, and as a child of God of some months." Weak remembered his wish and took care of the widow. She soon followed her husband into the kingdom of life. While Schwach was experiencing all these pleasant events in Tiruchinapalli, he had made several journeys from here to the city and kingdom of Tanjour. The king or Rajah of this country was entirely in the power of his wives and ambitious, selfish Brahmins." The people lay in the bonds of darkness. "In their idol temples," Schwach relates, "the most abominable acts of their idols are shown in pictures and vexatious paintings, which fully immerse the poor people in the dung of their lusts." In April 1769 he visited this country for the first time. He was immediately taken to the palace of the king, who had heard about him. Weak spoke to him about the main teachings of Christianity. The king listened attentively. When he had departed, he said: "It is my fervent wish that he live here in Tanjour. When the missionary heard this, he soon returned and spoke again before the ears of the king about Christ and his kingdom. But as soon as the Brahmins realized that the king, who was led by them, was leaning towards a foreign religion, they used all their power to overrule Weak's influence. They put difficulties in his way so that he was no longer allowed to preach the gospel. One day WalaSindei, one of the king's most distinguished generals, summoned the missionary and, after a conversation, said to him: "Father, I have not known anything about this doctrine, otherwise I would have talked to you often. But that was as far as it went. Schwartz had often told the king and his officials that they would bring themselves to ruin by their resistance to the word of the Lord. His warning soon proved to be true. Tanjour was conquered in a war with the English and the Nabob, the Rajah and Wala-Sindei turned in. Schwartz came to the devastated city. In the royal palace he found Wala-Sindei in a bad prison. The latter embraced him and exclaimed: "Ah Padre, look, this is what happened to us! You have warned us, but -." He spoke no further. Then Schwartz was also called to the captured king. He asked him, "Do you remember what I told you a few months ago?" A former official of the king answered, "We all remember it quite well; you spoke clearly enough. But we were not lucky enough to follow." "What did your idols help you now?" asked Schwartz "It is all vain, and nothing with them!" was the answer. In 1776 the Rajah was reinstated in his kingdom. With his liberation, the memory of the missionary's words ceased. He became a worse idolater than before. - After Schwartz had visited Tanjour several more times, he took up permanent residence there in October 1778, and in the strength of his Lord fought against the kingdom of evil.

At first, without having any means, he began to build a church. At the beginning of 1780 it was ready, 90 feet long, 50 feet wide. This was soon followed by a second smaller one. The English soon learned of the power he had over the heathens and used him as a peace broker. Thus they sent him to the powerful and famous conqueror Hyder Ali, the ruler of Mysore, and he showed himself willing to make peace. Schwartz established Christian schools in Tanjour and several other small towns, which flourished. But soon a storm approached. Hyder Ali, through whose territory English troops had passed, declared this a breach of the peace and invaded the English possessions. All the seeds were devastated. A great famine also arose in Tanjour. Schwartz says that he had never seen such misery as at that time. He appeared to the starving like a saving angel. When he returned from Hyder Ali, he had bought a lot of rice at reasonable prices. He distributed this stock among the poor. Often there were about 800 hungry people at his door, and he fed them all. With the bread of the body he gave them at the same time bread for their souls. And even in the enemy army he was able to work for Christ in the midst of this turmoil. For Hyder Ali had given his soldiers the order: "To let the venerable Padre Schwartz walk around everywhere without hindrance, and to show him respect and kindness, for he is a holy man and does not seek to harm his government.

After the final peace agreement with Hyder's son Tipu Sahib in 1784, the many

disrupted missionary work could again be continued in a sprightly manner. Schwach was now almost 60 years old. But he still worked in his old strength and freshness. Since 1787 the missionaries Kohlhoff and Jänicke had been helping him. Through him, many daughter congregations had grown up around the mother congregation Tanjour, of which especially the one in Palamcottah gave him great joy. He visited them often, and a Brahmin widow, who received the name Clarinda in her baptism, cared for and strengthened them. She had a house of worship built for the small community. Later, the catechist Sattianaden, mentioned above, became the preacher there.

Meanwhile, the Rajah of Tanjour, Tolossi Rasa, had surrendered to all the lusts that captured his better knowledge. He once said to Weak: "I believe that the Christian doctrine is ten thousand times better than image worship." Nevertheless, he could not tear his heart away from the abomination of paganism. Weakly worked on him beneficially until his death, which was soon to take place. When the king was dying, he hurriedly summoned the poor missionary, introduced him to his nine-year-old adopted son, Serfuji, and said, "This is not my son, but yours!" "I ask and beg," said Weak, "that he may become a child of God." Tolossi Rasa continued, "The child adopted by me I give to you; you shall be Bormund and keep him; his hand I place in your hand." Weak, to whom all pagans were placed by God, could not assume the guardianship of an heir to the throne. Nor did he possess the civil power to help him to his rights among the various political parties. He could only promise to become a father for his soul. He kept this promise, as much as he cared for him; he had him brought up as a Christian, and when the regiment was snatched from him by his uncle, the English put him back on the throne at Schwartz's intercession. For this, Serfuji was grateful to his benefactor for the rest of his life.

In 1793, Schwach had to experience the pain of the missionary work being attacked in the English parliament in the East Indies when Wilberforce proposed that the East India Company be obliged to establish free schools and to employ Christian missionaries in the East Indies. But this was only a means in the hand of God to reveal the mission in a more beautiful light also for the civil conditions. He wrote a pamphlet of defense in which he reports with touching humility the great deeds of God that had happened through him and his brothers in the East Indies. The enemy who had attacked him and the mission, M. Campbell, felt compelled to apologize to the pious man in a letter of his own.

After a thateureickened life, Schwach was approaching retirement. As early as 1782, he wrote to a friend: "My poor hut is beginning to grow old and frail. I often have congestion in my ears, often rashes on my feet. But this frailty has not prevented me from carrying out my ministry, whether 'tis often done with pain. My time and strength are in God's hands. The Lord makes and will make all things well. If it only goes to heaven, and Jesus remains undivided, then I am satisfied." It really went to heaven with him. In the last years of his life he turned his care especially to the youth and the schools. When he had almost passed the 70th year of his age, he could still write: "Still I can

I am able to do the usual daily work with young and old without much fatigue. Since the work of teaching pagans and Christians is a real treat for me, I humbly praise God, who has kept me from sickness and given me strength and courage to proclaim his name, the name of the God who has fulfilled his word and sent us a mighty helper and savior, who has made us wisdom, righteousness, sanctification and salvation! The poor, deluded world may boast what it will, I boast of the Lord, in whom all salvation is to be found." Already some years before his death he made his will. He bequeathed all his possessions to the mission he had served all his life. Individual smaller gifts were to be given to his friends and relatives as tokens of love.

In October 1797, a slight cold put the aged servant of the Lord on the sick bed. "If it is the will of the Lord," he said, "to take me, let it be done. His name be praised!" When Serfuji heard of his benefactor's illness, he hurried to his bedside. The departing man said to him: "It seems that God wants to take me to himself. I have told you much so far, and out of a good heart I have given you many a reminder. I do not want to be rambling now, but only put four points before you, which I ask you to follow. When you come to the government, beware of all pomp, fuss and sensual airs, which corrupt the heart! Walk in the humility that is pleasing to God! See to it that justice and righteousness are administered in the country, and that your subjects become happy under your government. . . . You know that I have done much for you so far, and that I have received and demanded nothing in return. But be mindful of this when you take up your government, and protect the Christians in your country! Help them, protect them against all oppressions! If they are absent, punish them, but leave them undisturbed in their faith!" Then he raised his eyes to heaven and continued: "Finally, I sincerely wish that the merciful God may have mercy on you and lead your heart and mind to Christ, so that one day I may find you before His throne as a true disciple of Jesus. Serfudji never forgot that hour.

The missionary's illness dragged on into the next year. His friends visited him and left his bed with rich consolation. To the missionary Cämmerer, he spoke of God's grace that had made him worthy to become a missionary. This, he said, was the most blessed service, comparable to none in the world. "Admittedly," he said, "many a cross comes; but, my brethren, this is salutary to us; by it our hearts are more drawn to God, we are preserved in that humility which the wayward and proud heart so soon forgets." In February, things got worse with him. His feet got a rash. The cold burn seemed to be added. He suffered with silent patience and surrender to God's will. Among his pains he said, "I guess I will go to Heavenly Father soon now!" When his friend, Missionary Gericke, asked him if he had any hope that the kingdom of God would be spread more in this country after his death, he replied, "Yes, but it will go through suffering and tribulation!" On Feb. 13, 1798, his death was expected. He awoke once more, and sang with his friends, "Christ, he is my life!" Then he spoke to Gericke: "If it had pleased Christ to preserve me longer, it would have been dear to me. I could then have said another word to the poor and sick. But his will be done! He

accept me only in grace! Into Thy hands I commend my spirit; Thou hast redeemed me, O Lord, Thou faithful God!" The Malabar assistants sang in their language the last verses from the song: "O head full of blood and wounds!" The dying man joined in a few more times. Then he passed away. It was on February 13, 1798, and he was buried the following day. Many of those whom he had helped from death to life followed the corpse. One of his servants stood next to Gericke and sighed, "Now our desire is gone!" "That went through my heart," says Gericke; "for this is not the saying of one, but of many, old and young, noble and lesser, near and far, among Christians and pagans."

Serfuji had a marble monument erected to his benefactor in the church and his picture hung under the picture of his ancestors. The missionaries of Trankebar wrote to the directors of the English Missionary Society in London: "The memory of him remains unforgettable with all of us who have been so fortunate to be instructed, edified and guided by his Christian wisdom, his ardent zeal, and above all by his almost unsurpassable example. Hereby he combined talents that are rarely found so united. His talks were so entertaining and engaging that not only Christians were enchanted and edified by them, but also pagans of different ways of thinking admired him. Many were awakened by him, and others were at least convinced of the truth of Christianity, and saw that a true Christian is really a most happy man. He was always the same in palaces and huts, among nobles of the highest rank and among the poorest class of people. - He confessed Christ before high and low classes, and never do we know that he left a society without having done so and having sown a good seed in the hearts of men. He then left it up to those who heard him to decide what kind of soil this seed would find in their hearts.

Sleep, Simeon! Go, servant of God, to your Lord's rest!
You may flee from distress and misery, and hasten to heaven.
Your spirit is tired of its pilgrimage; Now sweet peace is ready. Sleep, Simeon!

Sleep, Simeon! Enough watch here In life's toil and diligence! It is done. Heaven calls you Züm beautiful winner prize.
There, where the trees of life stand, * Shall now your spirit go with joy. Sleep, Simeon!

Sleep, Simeon! You have seen the light of the nations in faith here;
You held him constantly in your face and pressed him to your heart.
He who has been your savior here, lets your soul recover there as well. Sleep, Simeon!

Sleep, Simeon! Your Jesus closes your eyes himself.
What a sweet sound resounds from heaven here: Go in to my rest!
Go forth, devout servant, from all suffering! Go in to the joys of your Lord! Sleep, Simeon!

Sleep, Simeon! Sleep, faithful father, well in your earthly tomb, until God's Son, when all shall be awake, prepares for you and yours!
He wakes all your sheep as gently as you from a long sleep. Sleep, Simeon!

A letter from our brother Pastor Ruhland in Saxony.

Reverend Professor!

In the course of the last months, little has changed in our situation, taken as a whole. We still do not have state approval. You know that the Royal Ministry of Cultus 2c. refused to confirm the constitutional paragraphs known to you for the "Lutheran Church in Saxony independent of the state". Both congregations then adopted an identical, somewhat expanded "congregational order in twelve articles" and sought approval of the same. But even this has not yet been granted without further ado. We have been granted the name "Separated Lutheran congregations of unchanged Augsburg Confession", but we are not granted the right to hold our own congregational schools. The dissident law only allows us to hold our own religious instruction. We have now remonstrated again and asked that our religious teachers be granted the concession to found private schools. Ministerialrath B., whom I visited with our director, the dear bookseller Naumann, gave us hope that our request would be successful. God guide the hearts and resolutions of the authorities for the good of us and our children! Unfortunately, the schools and private institutes of the state church are mostly of such a nature that they are not able to provide any guarantee for the education of children in discipline and admonition to the Lord. The school regulations may well contain many good things with regard to the teaching of catechism and Christian discipline; but since doctrinal discipline is lacking, the law in many cases remains a dead letter, and therefore the door remains open to arbitrary teaching. In this respect, the personal position of the teacher towards scripture and symbol is also decisive for the standpoint and spirit of the entire school or school class. Accordingly, light may rule here and darkness there, Christ here and Belial there. Here in Dresden I have already had the opportunity to gain experience on both sides. The establishment and maintenance of our own school, under whatever name, is all the more important to us as a right and a duty that we cannot and do not want to be shortened by anyone.

In Planitz near Zwickau, on the second Sunday after Trinity, with God's help, we were able to consecrate the small stone church of St. John. From Planitz itself and from the neighboring villages, as well as from Dresden, Chemnitz, Werdau, Crimmitschau, Zwickau and other places so many listeners had gathered that the little church, which casually holds 300 people, was overcrowded and some had to make do outside the door and windows. In the morning I preached on the gospel of the consecration of the church, in the afternoon on the basis of Ephesians 5:25-27 "about the church of God". The services were well attended on the whole since then. The congregation has grown to 50 members (men). Admittedly, quite a few of the newcomers put me in a state of concern and anxiety. They know very little about what is actually involved in leaving the national church, and the reasons they give for doing so are often the most misguided. I do my utmost to make the matter clear to such dear Christians and to give them certainty.

I fear, however, that I will succeed in this only in individual cases. The apostasy of the national church, which has robbed it of its orthodoxy and justified the right of withdrawal, has occurred more covertly and not eclatantly enough, so that simple Christians, who have not been promoted enough in their knowledge, would not be able to see and prove it so soon. I wish such people would stay away, especially if they come from congregations whose preachers have a reputation for righteous pastoral and confessional loyalty. If members who remain unclear and uncertain about their departure come to us, they will not be able to withstand later challenges and will run away again as quickly as they came. There has already been no lack of serious finger pointing. In general, it seems to me that the time has not yet come for a large-scale separation from the national church. As far as the inner development of the Planitz congregation is concerned, those scriptural principles have now come to general understanding and, as I hope, to joyful recognition, even if not without some previous storms, thank God, by which alone a healthy evangelical congregational life can flourish and the evangelical freedom and independence of the entire congregation, as well as of each individual member, can be preserved. In particular, the principle that neither pastor nor leader nor chairman are to act as masters, lords and guardians of the congregation, but as servants of it, working for the sake of Jesus; that the congregation therefore remains the free mistress and judge, i.e. as far as it is a congregation and remains in faith with the man, with Christ, and in his speech. (Joh. 8.) It would be wonderful if this divine doctrine were to apply only to the American church and not here as well, and if it were to bear its good fruits. As if the true church would ever be able to recognize any other authority than that of the Word of God! And certainly, only there, where consciences are not bound by anything but only by the Word of God, which is familiar to all Christians, can preachers and congregation feel quite at ease and remain at peace on one mind. - The school in Planitz is held by the dear teacher Voland. It is attended by about 50 children. On Sunday afternoons, Mr. Voland and I alternately hold catechism exams. This old good way of teaching has unfortunately fallen away more and more in the regional church congregations. On the other hand, it is considered more contemporary to set up Sunday schools in England and America. The Germans have always been strong in aping new foreign fashions, even of very dubious value. The congregation, by the way, consists of thoroughly impecunious families. It will therefore still take many a heavy sacrifice before the church building costs are completely paid for, and good-hearted Christian people would have a new opportunity here to do good and share. A school locale must also be procured by winter. The land purchased by the community for 12,000 Thaler has of course not yet been paid for. It is to be divided into smaller building sites and these are to be sold again to fellow believers where possible. In my opinion, however, I would have preferred to see the whole deal abandoned. I cannot be enthusiastic about colonies of this kind. What great things have Stephan, Grabau, Löhne and others who strived for such things achieved? It seems to me that Lutheranism can confidently stand in the middle of the world without losing ground.

and, in order to promote Christian life, does not need to look for special local positions in civil society. A very venerable member of the synod once very aptly called such separations "plans to salt away Lutheranism. Our profession is certainly a far different one.

Here in Dresden our congregation has grown only a little since my arrival. Including the new members, it has only 22 members with voting rights, with whom I have unfortunately only been able to meet once every 14 days for a public church service. This service, however, as I wrote to you once before, is held in a very remote location, in a house at the end of Königsbrüderstraße (i.e. at the outermost border of the new town), which belongs to the "Verein für innere Mission, Armen- und Krankenpflege" and serves as a children's home. These conditions are not very favorable for the growth of our community. We therefore want to take two things into consideration: 1) that I am also given the opportunity to hold weekly sermons and Sunday examinations, 2) that we find a suitable place of worship, if possible, in the center of the old town. As soon as we have the state approval, we intend to petition the city council for joint use of either the so-called "Orphanage Church" or the "Ehrlich Collegiate Church". However, should the Lord allow us to succeed in this, we would still be in the position of having to build our own little church in a not too distant future, since both churches are to be demolished. We have already established a church building fund. May many a mite flow into it for God's sake and be richly blessed! Our sermon services have so far been only moderately attended. The most astonishing thing, however, is that the members of the above-mentioned association, to which our congregation belonged and still belongs, did not attend our sermons from the beginning, with one or two exceptions. An increase of the congregation from this side is also all the less to be expected, as one has recently been dealing with entrusting the leadership of the association to a local preacher of the regional church. It is obvious that under such circumstances a peaceful, clean separation of my congregation from the association will take place as soon as possible. For some time now, the interests of both had been interfering with each other. That we as a congregation continue the laudable activities of this, as well as those of the "Lutheran Association" which has merged into our congregation, e.g. inner mission, distribution of good writings, etc., and that, if God grants grace, in an evangelical manner and within the limits of divine and also proven ecclesiastical order, is probably self-evident. Or should a Christian congregation of the pure confession really have less "organ" than an association to work in the vineyard of God in the above manner? Our position means that here in Dresden, too, we are very concerned with the pure doctrine of the church, its goods, rights and duties, and to make ourselves clearly aware that, as for unity, so also for the spread of the kingdom of God, it is not necessary to have a special system of associations, but rather to hold faithfully and unitedly in faith and love to

the word of truth. With heartfelt thanks to God I can also confess to you that with this conviction I am not isolated among my dear brothers here, but am in complete harmony with them. At the

In the establishment and practical implementation of such important principles, as well as in general in the internal development and further development of our small community, the fruits of your and the Synod's diligent work, which are set down in so many excellent writings, are of great benefit to us. - Nevertheless, you, dear Professor, will not be surprised to learn that, just as our cause began in great frailty and weakness, it continues only in the same weakness, under manifold struggles, impulses, challenges and saddening experiences, and that especially the evil enemy of harmony and peace is not miles away from us with his attacks. By the way, I do not count on the wide limits of our local congregation; joining it presupposes no small measure of recognition, self-denial and love for the confession of the church. Especially here in Dresden, where a number of serious, pious and so richly gifted preachers are effective, who preach repentance and faith, have heart and eye for the harm of Joseph and, as far as it can be possible here, hold faithfully to the confession, the infirmities of the fallen church do not stand out so glaringly in some respects. Therefore, whoever does not see through the real meaning and significance of the Dresden Synodal Decisions of 1871 and keeps them unalterably in mind, whoever does not feel struck by God's command to divorce himself from such a church which negotiates the confession of truth without any and all consideration, will also not be able to overcome leaving these old-famed congregations and their shepherds and listening to a lowly "Missourian" country preacher in our little hut, to say nothing of other sacrifices. Confessional faithfulness, however, is not a matter of human strength and wisdom, but God's work, and He can work it today in this, tomorrow in that. From His free grace and mercy we expect all future blessings and prosperity of our small congregation. It is a great comfort to us that you and the dear Synod will always stand by us with your intercession.

The few preachers of the country church with whom I had the opportunity to speak are kind, friendly men. One of them visited me, approved of our position and declared that he would take the same step immediately if his protest against the abolition of the old oath of office should remain unconsidered. Also, a Prof. theol. F. W. Bugge from Christiania visited me once, brought me greetings from Dr. Besser from Waldenburg and recommended me to get on good terms with my congregations, where possible, with the Prussian separated Lutheran Church (Breslau). - Finally, I must once again praise with a grateful heart the great, always tirelessly sacrificial love with which both congregations take care of me and mine and are generally devoted to our good cause. Praise be to God, our Savior! May His blessing be upon you and the whole dear synod a hundredfold. May His goodness also be upon us who hope in Him!

With the warmest fraternal greetings also from Planitz and Dresden, always with faithful love and esteem

Dresden July 25, 1872

Your

F. C. Th. Ruhland.

Postscript. To all the members of the Venerable St. Louis Pastoral Conference, my warmest greetings.

At the same time as this letter from Pastor Ruhland, a letter was received from a member of his congregation in Dresden, in which the writer first testifies to what a precious gift Pastor Ruhland has become to the two separated congregations in Saxony, but then laments that the congregations, in their poverty, are unfortunately not able to completely provide this faithful servant of theirs with the necessary means for his passage through the dear city. He therefore turns to our helping love. Among other things, he writes: "Our dear pastor can certainly, through Jesus Christ, 'have both and be in want' (Phil. 4, 11.), but that there can be no question of the former even with the requested handout from you, I would like to testify in view of the general price increase of all necessities of life that has occurred here, and I can do this all the better, as I have to feed a family of the same number of members (8). So I order you to kindly submit this matter to the honorable synod. May the Lord fill you all with the necessary joy and let what is decided be a gift to His glory, a sacrifice pleasing to Him."

Thus, in spite of the great demands which our needs here already make on the love of our synodal members, the undersigned dares to ask them to remember our dear brother Ruhland for the sake of Christ and His kingdom! The time of apostolic poverty has returned, in which once the apostles, where they had brought the abundantly great spiritual gift of the Gospel, soon appeared with the request to fill the lack of other earthly poor congregations. But how willing even poor churches were to help even poorer ones, let the godly reader read the eighth and ninth chapter of the second letter to the Corinthians. Well, dear brethren, if God has given us again his gospel in apostolic purity, let us now also adorn this gospel with apostolic love. This does not concern the person of our dear brother Ruhland, but rather the difficult work that he was willing to do in the love of Christ in the old fatherland. So the undersigned calls out to each of his brothers also on this occasion with Solomon: "Let your bread go over the water, and you will find it for a long time. Divide out among seven and among eight, for thou knowest not what evil shall come upon the earth." (Ecclesiastes Solomon. Cap. 11, 1. 2.)

W. [Walther]

The life of the venerable Lutheran pastor Ernst Gerhard Wilhelm Keyl.

The Blessed was born on May 22, 1804, in Leipzig in the Kingdom of Saxony, where his father was a royal tax collector. Whether his father gave him a truly Christian upbringing is unknown to the writer of this; only so much he knows that the father himself was a diligent churchgoer, therefore also urged the son to diligent attendance of the church and generally raised him in the then still almost general strict paternal discipline. If the father had forced him to first complete the full course at one of the Leipzig grammar schools, he then also gave his consent to this when he decided to become a pastor and therefore to this

He was also invited to move to the University of Leipzig. It was here that he met a believing, deeply secluded candidate named Kühn, who became the blessed instrument through which our young Keyl also attained a living knowledge of salvation. The more zealous a Christian he was, the less likely he was to be called into the service of the national church, despite all the disgrace and ridicule that affected all those who professed Christ and his gospel in Saxony at the time of the full reign of rationalism. At that time, however, there lived the excellent Royal Saxon Secret Cabinet Master Count Detlev von Einsiedel, a 'resolute Christian and fearless confessor of his Savior, who, as church patron, had the right to appoint a pastor on the estates belonging to him. The latter, looking around for candidates of the living faith and made aware of our Keyl, sent him a vocation to a pastorate of his patronage at the first available opportunity in 1829. This was the pastorate in Niederfrohna near Penig in Saxony, which had become vacant due to the retirement of the previous weak pastor, together with the Mittelfrohna branch, which also included the small village of Fichtigsthal, a parish with 1340 souls at that time. No sooner had Keyl taken up his post than the news that an arch-mystic (at that time all believing pastors were called mystics) had come to Frohna spread like fire far and wide through the entire area. It was said that he made people crazy. Whoever went to his church even once was bewitched by him, so that from then on he considered even the most innocent pleasures of the world to be sin and began a gloomy life. And indeed, Keyl developed a ministry in preaching and pastoral care, so powerful and blessed, as at least Schreiber has hardly observed it again. Schreiber still remembers vividly that when he, a young student who had recently come to a better understanding, heard Keyl preach and bless the confirmands for the first time in 1830, it seemed as if the whole crowded church was swimming in tears, and he himself experienced such a deep, powerful impression from the lectures as no sermon had ever made on him before. Through Keyl's ministry, hundreds soon came to a true life of faith; not only members of his own congregation, but also whole crowds of souls, who from nearer and farther places, where one languished in the drought of rationalism, regularly sought water of life in the Frohna church for their burning thirst. Poor linen weavers and stocking weavers, who during the week were confined to their work chairs until the sinking night, only to be able to eke out a meager living, set out soon after midnight, to receive bread of the soul on Sunday morning in Frohna, miles away, and to collect it for the coming week, despite all the ridicule and scorn with which they were showered, partly by their family members, partly by other acquaintances, yes, despite costly lawsuits in which they were involved as separatists. A fire had broken out that the world tried in vain to extinguish. In vain, the weekly paper of the next town published fictitious horror stories of rapturous events, which were supposed to be a consequence of the mystical treatment of the soul; in vain, Keyl's rationalistic Superintendent S., in 1836, responded to boasts of the Christianity-bitter

Nevertheless, the number of those who devoted themselves with full confidence to Keyl's spiritual guidance increased from year to year. Even a whole crowd of awakened Leipzig students made pilgrimages to the little village of Muldenthal from time to time in order to see the picture of real Christian pastoral care and a larger community of living faith. Unfortunately, it cannot be denied that from the time when the blessed Keyl allowed himself to become more and more dependent on Pastor Stephan in Dresden, Keyl's initially evangelical leadership gradually changed into a more legal one and that with it the blessing almost came to a standstill. One consequence of this dependence was that Keyl, together with a large number of those awakened by him, joined the emigration society led by Stephan. Arriving in America at the beginning of 1839, he took up his post in Frohna, Perry Co., Mo., where a large number of those who had emigrated with him had settled and formed a community. He held this office until 1847, in which year he accepted a call to the Lutheran congregation in Milwaukee, Wis. where he took office on the 19th Sunday after Trinity. Here, however, he had only a short ministry. Appointed as successor to Pastor Wyneken in Baltimore, Md., he took up his new office here on July 14, 1850. Here he worked until 1869, in which year he accepted a call to the Zion congregation at Willshire, Van Wert Co., Ohio, in order to sacrifice the last of his strength, which had been almost exhausted in 40 years of ministry, to the Lord and His Church. In order that he might not experience any lack in this small congregation with his large family, the congregations in Baltimore, which he had served until then, but which he had left because he was no longer able to meet their needs, provided him with a very substantial annual allowance. (Certainly a bright shining example of a grateful congregation and a deed from which God will certainly return a rich physical and spiritual blessing to the dear Baltimore congregations! Matth. 10, 41. Philipp. 4, 15. 2 Cor. 11, 8. 9.) Our blessed Keyl took up his ministry at Willshire on the 18th Sunday after Trinity. However, he was to carry the shepherd's crook here only for a very short time. Finally, in late autumn of last year, he was forced to lay it down due to the increasing infirmities of old age, which were associated with a constant tremor of his left hand. *) On the advice of friends, Keyl chose Monroe in the state of Michigan as the place where he would spend his last days with his family and await the call of the Lord to return home.

From the time of his stay in Monroe, the following, among other things, has been communicated to the writer of this. His only exit during this entire time was to go to church, where he allowed himself to be led. But he visited this regularly. Only when he was about to go to church on the last Friday of Charity and had a serious fall, he did not dare to go there for a while. Soon, however, he resumed his arduous walk to the house of God with his previous zeal and found himself there even on the last Sunday before his death. On the following Tuesday, however, while standing up from his chair, he fell.

This was the reason why he could not answer the many comforting letters he received in his Creuz from fellow ministers with joyful thanks.

After he had hit his head hard on a table, he suddenly lost consciousness and a nervous fever set in. In the midst of his fantasies, however, his mind was still occupied with official work, he preached, spoke of the school, baptized, confirmed, and so on. Now and then, there were again light moments, in which he himself said, among other things: "Now it ends. In full consciousness, he now exhorted all his children gathered around him to hold fast to the pure doctrine, to listen diligently to God's Word and to go to Holy Communion. To his wife he called out for her comfort: "Command the Lord your ways and hope" 2c. "O sweet word that JEsus speaks to the poor widow: do not weep! It is not out of my mind, especially when I am afflicted." Then he had the 73rd Psalm read to him from v. 13. Shortly before his illness, he had often come to his children in the living room and had asked them to sing to him some songs from our hymnal. Pastor Hattstädt writes: "Everything was done to preserve his precious life; he was carefully cared for and watched over by his wife and children. At night, several of my parishioners kept watch. I was also at his bedside for three to four hours every day, giving him encouragement and comfort and praying with him. If I did not arrive at the appointed hour, he would immediately ask: Where is Pastor Hattstädt today? He was already here yesterday at this time! Have I offended him? On Wednesday evening, at his request, I gave him Holy Communion. His own speaking consisted almost only in affirming what was held out to him. Only once, when I spoke to him of the glory of eternal life, did he say: Except for two, all the Blessed One's children were present. On Saturday he fell into a sleep from which he did not awake. Under the prayers of his eldest son, the emigrant missionary S. Keyl, who had been summoned to his father's deathbed by a telegraphic dispatch, and under the tears and sighs of all his own who knelt around his bed, he finally surrendered his spirit into the hands of his father, reconciled by Christ, on Sunday morning (Aug. 4) without agony, at the age of 68 years, 2 months and 13 days. - —

The dear marriage cross was abundantly worn by our Keyl. Twice he became a widower. In the year 1836 he married for the first time and that with Jgfr. Amalie Walther (Schreibers this sel. sister), which marriage was blessed with four children, from which however only one son, the above-mentioned, still lives. The second time he married Jgfr. Cath. Popp in 1843, from which marriage two children were born, of which only one daughter is still alive. For the third time he married Jgfr. Sophie Amalie Vogel in 1846, in which marriage God gave him twelve children, two of whom have gone before him into eternity, 3 sons and 7 daughters are still living. One son and two daughters are married, from whose marriages he received 11 grandchildren, of whom, however, 4 are already in heaven. - —

Not to mention other things, the Blessed was characterized first of all by such an untiring zeal in his official works, in preaching, interpreting the Scriptures, catechizing, etc., that, as far as our experience goes, he was hardly surpassed by anyone in the time of his power. On the other hand, after Stephan's fall, he gave himself up to himself and to

In this way, he devoted himself to the study of Luther's writings with a truly ironclad diligence and tenacity that no one has ever equaled him in this respect. His motto from that time on was the saying of the old Altorf theologian Sonntag: "The closer to Luther, the better the theologian." *) Every moment that he could spare, he used to read Luther and to "register" what he found in his writings about any point of doctrine, administration, history, etc., so that he had gradually compiled a whole series of large quarto volumes full of strictly ordered excerpts from Luther's writings and was always gladly ready to serve anyone who desired it with the treasures he had found. One fruit of his Luther studies was the delicious four-volume work: "Catechism Interpretation Compiled from Dr. Luther's Writings and the Symbolic Books"; further: "Sermon Drafts on the Sunday and Feast Day Gospels from Dr. Luther's Sermons and Interpretations"; finally: "Lutherophilus", a journal published in casual issues in 1854, "for the promotion of a fruitful study of theology". In a review of this journal, which appeared in 1855 in Germany in the "Evang.-Luth. Gemeindeblatt", it says: "In our days, no one has studied Luther's writings more thoroughly and comprehensively than Keyl. We would like to have the booklet in the hands of all students of theology, but especially of all Lutheran pastors who still live with Luther and learn from him." However, it cannot be denied that from the time that our blessed Keyl worked alone after Luther, he no longer showed that wonderful gift of awakening the spiritually dead and sleeping as before, but all the more his sermons were now intended to lead those who were already Christians further, to promote them in knowledge and to establish and strengthen them in faith.

As for the burial of the earthly remains of the dear servant of God, it was most solemn. It took place under extremely numerous participation of the congregation of Hm. Pastor Hattstädt's congregation, preceded by the two parish school teachers with all the school children in pairs on foot, the girls dressed in white and carrying bouquets of flowers, which they finally threw on the coffin when it was lowered into the grave. Pastor Hattstädt preached the funeral sermon in the church on Ps. 37, 5, Pastor Bauer the funeral sermon on Dan. 12, 3. Also present were Pastors Iske and Krebs, the latter a member of the Honorable Ohio Synod. Liebliche under the direction of teacher Simon and the candidate Hm. Hattstädt's funeral songs, performed by a mixed choir and a male choir, contributed not a little to the elevation of the funeral ceremony.

May then the bones of the weary worker rest in peace until JEsus Christ will also awaken them again and crown his faithful servant in body and soul with the crown of faithfulness. W. [Walther]

To the ecclesiastical chronicle.

The "Merry Messenger," the paper of the so-called United Brethren in Christ, in its Aug. 13 number, says of a preacher who has

resigned from his ministry because of illness: "He works

Quo propior Luthero, eo melior theologus.

now for the Life Insurance Company in Pennsylvania; but I hope he will soon return to work for the Soul Insurance Company." These must be strange people, we think, who have their souls insured by a preacher who was previously the henchman of a usurious life insurance company. - Incidentally, in this respect, the local pious sects have sunk so low morally that their preachers not infrequently take on the business of an insurance agent in addition to their preaching business. Oh shame! W. [Walther]

The "Happy Messenger" quotes in the above number a passage from Pastor Günther's "Popular Symbolism", where the "Lutheran Church" is called the "only orthodox" one among all. To this that paper makes the remark: "While it is to a great extent known that the Missourian Lutherans claim to be the only right and true Lutherans, it is not generally known that their fanaticism goes so far as to claim to be the only saint-making church." Although we could call this two lies in one shot, we want to call it only two bucks, given the deficiency of the enthusiast's understanding, which the "cheerful" enthusiast shoots here, because, first, Pastor Guenther does not speak of the Missouri Lutherans in the cited passage, but of the Lutheran Church, and, second, he does not call it the "only saint-making" church, but only the "only right-believing" church. If the "cheerful one" cannot understand this difference, he is more to be pitied for lack of his spiritual powers than to be despised for malice. W. [Walther]

The Pabst's path to beatitude. At the Catholic public meeting in Cologne on June 10, a Cologne citizen, among others, appeared as a speaker and described the reception he had received from the pope a few days ago. When he brought the Cologne St. Peter's penny, the pope said: "This love is the way to eternal bliss. One can see from this that the present pope still sells his heaven just as cheaply as Ehren Tezel, who famously summarized his gospel in the short rhyme: "As soon as the money rings in the box, the soul jumps out of purgatory into heaven

Prayer League. In a report from this year's national camp meeting near Urbana, Ohio, the Christian Ambassador reports that a "Prayer League" has been formed. Whoever registers his name must pray for all members of the Prayer League as long as he lives, or until he hears that the purpose of the prayer has been accomplished in one or the other person. Several thousand names have already been entered. One can register the name of any person and then the whole covenant prays for the blessings requested for the registered person. The names submitted are not disclosed. For our part, we think that the church is already the right prayer covenant and that the general ecclesiastical covenant prayer is the dear holy Lord's Prayer. At that camp meeting, a preacher by the name of Inskip explained the difference between regeneration and complete sanctification as follows: "In the reborn, sin does not reign: in the completely sanctified, sin no longer exists. In the former sin is suspended, in the latter it is destroyed. In the one who is born again the old man is bound, in the one who is completely sanctified he is thrown out. Rebirth brings redemption from the voluntary

The work of sanctification is both gradual and sudden, the former in its preparatory development and the latter in its consummation. The work of sanctification is both gradual and sudden, the former in its preparatory development, the latter in its consummation." Who can be a Christian without desiring such perfect sanctification? But we can only pity those who think they have attained the same already ^in this life. They are caught in a dangerous deception, for God's Word says too plainly, "If we say we have no sin, we deceive ourselves, and the truth is not in us." 1 Joh. 1, 8. Only there, when we will see the Lord face to face, will 'we be like Him. 1 John 3:2. This is why all true Christians, under the burden of their sinful flesh, long so fervently for eternal life and sigh with Paul: "I wretched man, who will deliver me from the body of this death?" Rom. 7, 24. W. [Walther]

Saxony. A people's assembly in Dresden decided on July 20: "That, in order to realize the liberal ideas in the social sphere, it is necessary to bring about a mass resignation from the church immediately and, if necessary, to join the free religious community, depending on personal inclination. The "church" will have heard this decision with joy. Very well the church father Augustine says: "The wicked are in the body of Christ (i.e. in the church), like evil moistures. When these are expelled, the body feels relieved. So also the Church, when the wicked ones go out from her, feels relieved. She says, when the body gives them up and throws them out: Those moistures went out from me, but they were not from me. What is this: They were not from me? (1 John 2:19.) They were not cut off from my flesh, but pressed upon my breast while they were yet in me." *) W. [Walther]

Mission among the heathen. The mission inspector Josenhans from Basel recently complained at the mission conference held in Stuttgart about the indifference of Christians in the home country toward the mission. The Basler Missionsanstalt currently has a debt of \$32,510.

A visit to the Mormon city of Salt Lake. A writer in the "Evangelist" reports the following: "I learned that the German Mormons held their meeting every Sunday morning in the Courthouse. On the forenoon of the next Sunday I made my way to the Courthouse, where I met a congregation of about 35 listeners, all of whom, I gathered, were Swiss. Two Swiss, who had been appointed a few days ago by the head of the Mormons as missionaries for Switzerland, addressed the assembly in very broken German as "Latter-day Saints." The content of their speeches was that they had recognized the truth of Mormonism and were now ready, at the command of their prophet Brigham Young, to convince the heathen of Switzerland of it also. A third, who is actually the head of the German Mormons, pressed the seal on the speeches of his predecessors in a speech full of verve. He said, among other things, that he had been a school teacher in Saxony and had often met there with his colleagues in secret.

**) Mali sic sunt in corpore Christi, quomodo humores mali. Quando evomuntur, tunc relevatur corpus. Sic et quando mali exeunt, tunc ecclesia relevatur, et dicit, quando cos evomit atque projicit corpus: Ex me exierunt humores isti, sed non erant ex me. Quid est: Non erant ex me? Non de carne mea praecisi sunt, sed pectus mihi premebant, cum inessent." Tract. III. in Ep. St. John.*

mocked the Christian religion and never believed what it taught; but now he might well speak freely, since he was out, and still more, because he was convinced that all religions were untrue and that only Mormonism contained the truth."

Further unification of the united. The Uniate, i.e. those who do not care whether one is Lutheran or Reformed, have hitherto had three synods in this country: the Synod of the West, the Synod of the North-West and the Synod of the East, but they were quite independent of each other, had their own institutions, church bulletins, etc. This has now changed. This has now changed; the three synods of these unions have recently united in Quincy, Illinois, i.e., completely united, and now the large united synod, which numbers about 300 preachers, is divided into three main districts: the western, the northwestern and the eastern; the former, however, the old synod of the west, retains its former three districts. The institutions of this united body will henceforth be jointly supported and operated: the proseminary at Elmhurst, Ill, and the theological seminary at St. Charles, Mo. where it has been located for over 20 years. The Peace Messenger will be the common organ of the Unitarians of America. This union of enemies against a decided confession of the truth is quite fitting and even gratifying, for when the enemy concentrates his troops and leads them into the field under one banner, the battle is easier to fight with him than when he loiters guerrilla-like and unfurls stolen ensigns. The United, who now form a large synod in America, are open enemies of the Lutheran Church and are to be fought as such. (Luth. Kirchenztg.)

Church News.

After Mr. I. Drögemüller, candidate for the sacred office of preacher, had received and accepted a regular profession from the newly founded Lutheran congregation of St. Paul's near Nokomis, Montgomery County, Ill, he was ordained by the undersigned on behalf of the honorable Presidium of the Western District on the 9th Sunday after Trinity. J. in accordance with the regulations of our ordinance in the midst of his congregation and introduced into his office.

GstteS grace and blessing. wnUe-about shepherd nnd herd !

F. A. Reinhardt.

Addresses II ov. 3, VrosZcWnsUstr, Box 320. hokowis, LlontKomsr^ Oo., IU.

After Pastor H. Rathjen of St. Peter's Lutheran congregation at Town Theresa, Dodge County, Wis. had received a regular appointment and had accepted it with the approval of his former congregation, he was installed in his new office by the undersigned in the presence of the honorable Presidency of the Northern District on the Sunday after Trinity with the assistance of Pastor Berner.

May the Lord bless the work of his servant!

Ph. Wambsganß.

v. H. Untü)c>n, voäZs 60th, 4Vis.

The Rev. W. Arendt was solemnly inducted into his new field of labor by the undersigned at Richway, Ma- comb County, Michigan, on the 9th Sunday after Trinity, July 28th of this year, at the request of the Reverend Presidency of the Northern District. Since this is very hopeful, may the faithful God grace his servant with a rich measure of his Holy Spirit!

F. Böling.

Address: Usv. IV.

UietümoQä, Llaeoiut" Oo., IUieiü.

Pastor G. Th. G utsch, dismissed in peace from his former congregation in Akron, O., was inaugurated on the 13th Sunday after Trinity Day 1872 by the undersigned on behalf of the honorable Presidium of the Western District of the Missouri Synod, as pastor of the German Lutheran Trinity congregation at York Centre. - Text of the inauguration sermon: Rom. 10, 13-15.

God bless shepherd and flock!

C. A. T. Selle.

Address: Rsv. 8. tb. (lotsoü,

Doradarä, Du DnZs Oo., 111s.

After Pastor W. Lothmann received a call from the Lutheran Zion Parish at Akron, O., and accepted it with the approval of his previous parishes at Elyria and Liverpool, O., he was installed in his new office on the 12th Sunday after Trinity, by order of the Reverend President Schwan, by the undersigned, assisted by Pastors P. I. Bühl and J. Horn.

Jesus Christ, the Arch Shepherd, strengthen, fortify and establish the shepherd and the flock! —F. W. Husmann.

Address: Usv. W. Dotlrmaun,

^krorr, O.

News from the mission field in Iowa.

1) After the candidate Mr. Gottlieb Haar had received and accepted a call from the congregation in Denison, Crawford County, Iowa, he was solemnly ordained and installed in his office as pastor of the parish of Denison by the undersigned in accordance with the prescriptions of our official gospel on the 9th Sunday after Trinity, July 28th of this year.

Since I have been asked by the Reverend Mr. Bünger to add a description of the mission field of Denison to the above announcement in the "Lutheraner", please read the following.

Some years ago a Lutheran settler from Saint Louis, living near Denison, asked Mr. Bünger if it would not be possible for a Lutheran preacher to come to Denison from time to time. On Mr. Bünger's recommendation, Pastor Döschner, when he was still in Boone, provided Denison with a sermon from time to time and also organized the preaching place there into a small congregation. After he was called away, Denison was cared for by a student for a while, who stayed temporarily at Fort Dodge. After that, a request for help came from Denison to Pastor Döschner here in Fort Dodge, just at the time when I had been called to Fort Dodge as a traveling preacher in Iowa the previous year and had arrived there. The Lord blessed my frequent going there, and so the mission field of Denison has grown to its present size.

Pastor Haar has taken over 10 preaching places from my extensive mission field, including the congregation of 6 to 9 families in Denison, which together contain 56, respectively 78 families, i.e. 56 families had desired my return when the preaching places were founded, so that I was their appointed pastor, the remaining 22 families, however, are new settlers and accessible to our preaching. Half of these places are ready to be organized into small congregations, and they have been among the most pleasant and hopeful in my entire mission field so far. God's protection has so presided over these places that only one has been temporarily disturbed by the sects.

In addition to the 10 churches and preaching points mentioned above, Pastor Haar will have the opportunity to do missionary work in six other places. The entire distance of the work area to be traveled is 200 miles from the Northwestern railroad from east to west and back, and 275 miles with the detours of the railroad, not including the mission field, which is also remote. After our joint consultation, Pastor Haar will need three weeks for a round trip through his parish, whereby he will only spend two or three days in the most important places in order to serve the children with school lessons more than I could. If he can make the round trip 17 times a year according to this scale, this results in a distance of more than 3000 miles.

So Pastor Haar is not lacking in rich work. May God preserve his faithfulness and his missionary zeal and make him a blessing for many! Th.
MertenS.

Address: Rev. O. Hair,

ears ot Osspsr Doelrmusllsr,

Dsnisorr, Orsrvknrä Oo., lorvu.

2) On the 10th Sunday after Trinity, August 4 of this year, the candidate for the sacred office of preaching, Mr. Albin Krämer, was ordained and introduced by the undersigned before his congregation at Dexter, Dallas County, Iowa, in the presence of Mr. President Bünger, in accordance with the provisions of our Agenda. In addition to Dexter, Pastor Krämer will also serve 8 or 9 preaching stations.

May the Lord make him a blessing for many!

I. F. Doescher.

Address: Usv. L... Lrasrrrsr,

Dexter, Dullas 6v., lorva.

Kirchweih - Display.

Since the great fire of Chicago, our fellow believers have shown us such unprecedented sympathy that we consider it fair to inform them that their support has made it possible for us to rebuild our church. God willing, on the 9th of October, the anniversary of the

of the conflagration. May all our benefactors give thanks with us on this day for the great help God has given us, and pray with us that God will make the new church a true place of blessing for many souls!

On behalf of St. Paul's Lutheran Parish tu Chicago, Ills.rH . Miracle, Rev.

Mission Feast.

On the 4th of August the congregation of the undersigned held a mission festival here in Springfield, Ill. Already on Saturday a large number of guests from Pastor Geyer's congregation in Carlinville arrived on the evening train. On the morning of the feast day Ertrazüg from Mount Pulaski and Jacksonville brought in the numerous other guests. Soon the last seats of the church, decorated with oak leaves, were filled, and with the vigorous choral singing, "When the HErr shall build Zion," the festive service began. In the morning, Pastor 2 Bergen preached on the mission to the Gentiles based on John 11:28. The post-lunch service was held outside. There was a stream of people from all sides, on foot and on packed wagons, so that a locomotive had to be harnessed to the street cars. In a wide circle and on a ring-shaped, shady slope, the crowd had encamped around three o'clock. Here Prof. Brauer preached a sermon on Joh. 14, 23, which was more concerned with the inner mission. In spite of the exertion and the heat, the church was filled again in the evening with attentive listeners for a third service, where Pastor T. Bötticher gave a lecture on the words: "Come over and help us", Ap. Gesch. It is worth mentioning that the singing choirs present contributed significantly to the edification. The total cost was 121 dollars.

It was a particular pleasure to notice the joyful, encouraging mood among the members of the various congregations. If the contact of Christians with each other and the mutual exchange of experiences in sorrow and joy results in an inevitable blessing, this was all the more the case for the members of the congregations here in Central Illinois - here, where the spirit of the lodge system and of after-Lutheranism appears and spreads in such a disguised manner, where every orthodox congregation has had to work its way out individually after a long and painful struggle

A. H. Burkhardt.

Announcement.

According to the decision of the Board of Directors, the next (29th) volume of the "Lutheraner" will cost the same price as before, but will contain 30 numbers and will expire in December 1873. M. C. B arthel.

Conference - Displays.

The St. Louis District Pastoral Conference will, God willing, hold its meetings this year at Carlinville, Ill, from Thursday, October 17, to Tuesday, the 22nd inst. All who will be present, whether members or guests, are kindly requested not to fail to report in time to the local pastor, Rev. L. Geyer. C. S. Klcpisch.

The one-day St. Louis Local Conference meets the first Wednesday in October. A. Crämer.

The Michigan Preachers' and Teachers' Conference will meet, God willing, at Saginaw City, Michigan, from the 10th to the 10th of October. F. Böling, Secretary.

The. The fall conference of the teachers of St. Louis and vicinity will, God willing, be held at the Zion District Schoolhouse in St. Louis on the 12th of October. For lodging, on arrival, contact Teacher H. H. Meier, 1326 North Market Street. H. Erck.

Mission Festival and Conference - Display.

On the 8th of October, God willing, the annual mission festival will be celebrated in the congregation of the undersigned, to which the neighboring congregations and pastors are hereby cordially invited.

On the two following days a special conference will be held there, to which the neighboring pastors and teachers of the Honorable Missouri Synod as well as those of the Honorable Illinois Synod are hereby invited.

Keokuk lunction, on Sept. 3, 1872.

C.. Meyer..

For the Wisconsin sophomores

have been received by the undersigned since taking over the treasury: From the Wisconsin Pastoral Conference 26.50; by Mr. Pastor Lochner from the Young Women's Association in his congregation 210.00, from Maid Meier 24.22, from Pastor Georgii 26.25; by Rev. List 213.00. The Collecte of Mr. Pastor Ottmann was handed over immediately to Mr. Director Lindemann in Addison. Lebanon, Aug. 19, 1872. G. Link.

For our church building in Leland and Good Harbor I have received the following gifts of love r From Pastor Sievers 220.00; from Pastor Trautmann 210.00; from an unknown person from Minden, Ill, 245.00; from Teacher Schmidt 22.00; from Mr. Bredehöft 21.00; by Pastor Vetter 23.00; by Pastor Knief 22.00; from an unknown person 22.00; from G. Körbe! 21.00; .by Pastor Detzer 22.00; by Rev. Fleckenstein 26.00.

We wish the dear givers God's rich blessings in time and eternity. M. TLw e.

For the Preachers' and Teachers' Widows' and Orphans' Fund (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions

1. in contributions:

From the pastors Bergt, Bock, Brohm son., Francke, H. A. Krafft, Rödcrr, G7 Schalter and Wunder each 24.00, Rauschert 25.00, W. Zschoche 26.00, Endres 28.00. From the teachers Bartling, Grothmann and Nagel each 24.00, Jung 22.00.

2. in gifts:

From the children of Mr. Judge in Homewood, Ill., 23.00. From an unnamed person in Past. Love's congregation in New Orleans, La., 25.00. Collecte of the congregation of the Rev. Stephen in Echester, Ill., 210.00. Thank offering for happy delivery of Mrs. L. Busse in Elk Grove, Ill., 25.00. Thank offering of Mrs. Wilhelmine Volte in Port Hudson, Mo., 25.00.

Oskar Gotsch.

For the Lutheran orphanage near St. Louis

Ind with me the following gifts eingcgangm:

By Pastor Denke Wedding Collecte 22.00. By Pastor Herrmann From Johann Bühler in Blairstown, Iowa, 210.00. From Mrs. C. Roth in Cape Girardeau 25.00. Pastor Sandvoß 21.00. By Past. Kügele Thank-offering from Joh. Riehl for saving his child from great danger to his life, in that the same, a girl of seven years, near being run over by a railroad train, escaped with some wounds, 25.00. From the Women's Association of the North Prairie District in St. Charles by Mrs. Smith 24.50. By Rev. A. Lohr Kindtauf-Coll. at Joh. Dres 25.00. By Rev. Sandvoß by Mrs. Schroeder 3 balls of miscellaneous yarn and stuff to make a dress. By Mrs. Pastor Kleist at Washington, Mo. 6 towels. From Mrs. Körner and Mrs. Sara Meyer in St. Louis 1 piece of stuff to make straw sacks, worth 26.00. From the Lutheran Women's Association in Vincennes 10 boys' shirts, 8 aprons, 2 pairs of pants with waists, 10 pairs of boys' pants. From the Lutheran Women's Association in Venedy, Ill, 61 assorted garments, Through Pastor Denke 1 box of used clothing and bedding. From Val. Weidner 1 bush. Potatoes, 1 Bush. Apples, 1 shoulder. From Mr. Strecker in St. Louis 2 barrels of bread, 2 barrels of rusks. From Gottfried Mertz 1 two-horse load of peaches, 1 bag of apples. From Mich. Mertz 4 bush. Plums, several baskets of Peaches. From Wittwe G. Mertz a little over 2 sacks of apples and some Peaches. From Philipp Rauscher 1 side of bacon, some rothe Ruben. From Collinsville sewing club 8 children's handkerchiefs. From Georg Grub about 2 bush. Peaches. From Karl Koch 2 bush. Apples. From Heim. Gruber about 10 bush. Apples. From Balth. Lochhaas 1 basket of apples. From the Maidens' Club in St. Charles, Mo. 6 white doilies, 1 colorful do., 6 aprons, handkerchiefs and 2 dresses, 1 pieced quilt. From the Women's Club in St. Charles, 5 pairs of pants together with bodices, 5 pairs of underpants. Delivered by Pastor Gräbner (previously forgotten to "quittire"): 1 box of 6 aprons, 2 pieces of stuff to dresses, 5 flannel petticoats, 2 white petticoats, 5 dresses, 1 jacket.

Many thanks to the kind donors on behalf of the orphans!

Corrections:

In my last receipt (see No. 21 of the "Lutheran"), instead of "from Mr. Niere 1 pack of brooms", you can read: from Mr. Niese 1 bag of lentils; - instead of "for Wittwe Julie Otto in New Bremen": from etc.; - instead of "Mr. Zocke" r Mr. Jöckel; - instead of "Mr. Benneck in St. Louis" r Mr. Rennicke in Saint Louis. A. Lehmann.

For poor students received through Rev. C. Seuel from the Communion Collecte at Lyons and Morrison, Iowa, Oct. 24, by himself 90 Cts.

For the Lutherans in Armenia by Pastor W. Brackhage by Mr. H. Schmidt 22.00, by Mr. F. Kohlmeier 21.00. C. F. W. Walther.

From the Hm. Teacher F. Bollmann 21.50 for our church building in Huntington, Ind. to have received, testifies thankfully

H. Heinrichs, Pastor.

Thankfully, the undersigned, through Mr. Past. Fleckenstein from his church in North-East 26.58 and at the wedding of Mr. Past. Ch. A. Weisel in Buffalo 24.42.

St. Louis, Concordia College.

I. W. Gram.

For the "Lutheran" have paid:

The 23rd year:

Mr. Pastor G. Harter 25.00. Mr. I. F. Winter 23.00.

The 24th year:

Mr. Pastor H. Horst 25.00. Mr. I. F. Winter 23.00.

The 25th year:

Pastors: G. Traub 24.50, Th. Krumsieg 47 Cts, H. Horst 28.50, O. Katthain 213.00.

Femcr: Jul. Siegert 215.00, I. F. Winter 29.00.

The 26th year:

Pastors: G. Traub 212.00, H. Horst 29.00, O. Katthain 222.00, C. H. Martin 23.00, A. F. Ahner, H. Fruchtnicht 26.00, C. F. Keller 24.00, G. Schilling 29.00, F. Schaller 221.50, S. Geelmuyden, I. Herzcr 23.00, O. Katthain 216.00, M. Guinther 212.00, I. A. Fritze 221.00.

Also: F. Neumann, I. F. Winter 29.00, W. Huhn 50 Cts, H. Stange.

The 27th year:

Pastors: G. Th. Gotsch 27.00, F. zur Mühlen, G. Berg, I. L. Hahn 29.00, W. Hattstädt 217.20, H. Horst

